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ATHENAEUS

III

Translated by

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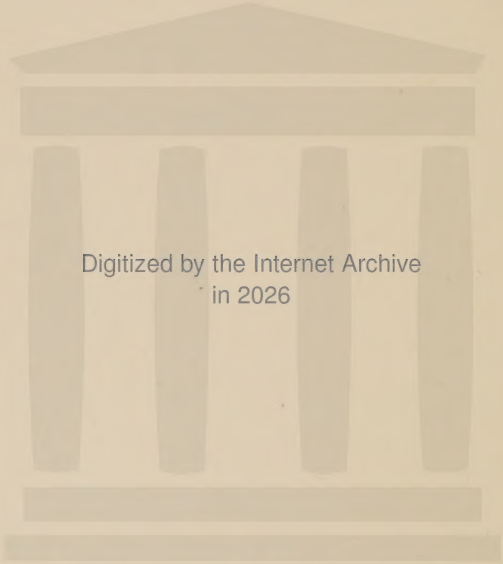
ATHENAEUS (c. A.D. 170–c. 230) a Greek of Naucratis in Egypt, lived at Rome and wrote a historical work now lost. Of the fifteen books of his surviving '*Deipnosophistae*' ('Sophists at Dinner', or 'Professors of the Dinner-Table'), the first two and parts of the third, eleventh, and fifteenth exist only in summary, the rest apparently complete. He pretends to tell a friend about a banquet at a scholar's house wither the learned guests brought extracts from poetry for recitation and discussion. Much of the matter however concerns the food provided and accessories. One learns about cooks, strange dishes, wines, menu-cards, and countless other matters. Athenaeus was an antiquarian. The whole work, which mentions nearly eight hundred writers and two thousand five hundred writings, is a very large treasury of information not only about table-matters but also music, dances, games, and all sorts of literary subjects; and abounds in quotations, mostly made direct by Athenaeus himself, from authors whose writings have not survived; it is one of the most important products of ancient literature.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ATHENAEUS

III

224

ATHENAEUS

THE DEIPNOSOPHISTS

WITH AN ENGLISH TRANSLATION BY

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IN SEVEN VOLUMES

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ABBREVIATIONS

Allinson	= *Menander*, in Loeb Classical Library.
Aristoph.	= Aristophanes.
Aristot.	= Aristotle.
Athen.	= Athenaeus.
Brandt	= *Parodorum Epicorum Graecorum Reliquiae*, ed. P. Brandt, 1888.
Diehl	= *Anthologia Lyrica*, ed. E. Diehl, 1922–24.
Diels	= *Poetarum Philosophorum Fragmenta*, ed. Hermann Diels, 1901.
F.H.G.	= *Fragmenta Historicorum Graecorum*, ed. C. Müller.
Frag. ep.	= *Epicorum Graecorum Fragmenta*, ed. G. Kinkel.
Hort	= *Theophrastus*, in Loeb Classical Library.
I.G.	= *Inscriptiones Graecae.*
Kaibel	= *Comicorum Graecorum Fragmenta*, ed. G. Kaibel (for Epicharmus, Sophron, Sopater).
Kock	= *Comicorum Atticorum Fragmenta*, ed. Th. Kock.
P.L.G.[4]	= Bergk, *Poetae Lyrici Graeci*, 4th edition.
P.L.G.[5]	= 5th edition of the preceding work, Vol. i. (Pindar), by Schroeder, 1900, reprinted with a new appendix (*P.L.G.*[6]), 1923. Vols. ii. and iii. reprinted with indices by Rubenbauer, 1914.
Edmonds, Powell	= *Lyra Graeca* (3 volumes) Loeb Classical Library = *Collectanea Alexandrina*, ed. J. U. Powell, Oxford, 1925.
T.G.F.[2]	= *Tragicorum Graecorum Fragmenta*, ed. A. Nauk, 2nd edition.

The references are to pages, unless otherwise indicated.

In the case of an ancient author whose work is known only through quotations, a proper name following a reference indicates the modern editor or compiler of the quoted fragments. Thus, "Frag. 200 Rose" means the edition of Aristotle's *Fragmenta* by Valentin Rose; "Frag. 72 Gaede," Gaede's edition of the *Fragmenta* of Demetrius of Scepsis, etc.

ΑΘΗΝΑΙΟΥ ΝΑΥΚΡΑΤΙΤΟΥ ΔΕΙΠΝΟΣΟΦΙΣΤΩΝ

ϛ[1]

222 Ἐπειδὴ ἀπαιτεῖς συνεχῶς ἁπάντων, ἑταῖρε Τιμόκρατες, τὰ παρὰ τοῖς δειπνοσοφισταῖς λεγόμενα, καινά τινα νομίζων ἡμᾶς εὑρίσκειν, ὑπομνήσομέν σε τὰ παρὰ Ἀντιφάνει λεγόμενα ἐν Ποιήσει τόνδε τὸν τρόπον·

μακάριόν ἐστιν ἡ τραγῳδία
ποίημα κατὰ πάντ', εἴ γε πρῶτον οἱ λόγοι
ὑπὸ τῶν θεατῶν εἰσιν ἐγνωρισμένοι,
πρὶν καί τιν' εἰπεῖν· ὥσθ' ὑπομνῆσαι μόνον
b *δεῖ τὸν ποιητήν. Οἰδίπουν γὰρ ἂν φράσω,*
τά γ' ἄλλα[2] *πάντ' ἴσασιν· ὁ πατὴρ Λάιος,*
μήτηρ Ἰοκάστη, θυγατέρες, παῖδες τίνες,
τί πείσεθ' οὗτος, τί πεποίηκεν. ἂν πάλιν
εἴπῃ τις Ἀλκμέωνα, καὶ τὰ παιδία
πάντ' εὐθὺς εἴρηχ', ὅτι μανεὶς ἀπέκτονε
τὴν μητέρ', ἀγανακτῶν δ' Ἄδραστος εὐθέως
ἥξει πάλιν τ' ἄπεισι. . . . . .

[1] *των εις Λ αρχη του ιβ* mss., *i.e.* the beginning of Book XI. See Introd. to Vol. I.

[2] *γὰρ ἂν φράσω, τά γ' ἄλλα* Kock: *γὰρ φῶ τὰ δ' ἄλλα* A.

THE DEIPNOSOPHISTS OF ATHENAEUS OF NAUCRATIS

BOOK VI

Every time that we meet, friend Timocrates, you repeatedly ask me what was said at the meetings of the Deipnosophists. You think that we produce novel inventions, and so we shall remind you of what Antiphanes says in his *Poesy*. His words are these [a]: "The art of writing tragedy is fortunate in every way. For, first of all, the stories are well known to people in the audience even before a character speaks a word, so that the poet merely has to remind them. Let me but mention Oedipus, and they know all the rest: his father was Laius, his mother Iocasta; they know who his daughters were, his sons, what he will suffer, what he has done. If, again, one speaks of Alcmeon, straightway he has mentioned all his children, and has told that he killed his mother in a fit of madness; and Adrastus [b] will soon come in high dudgeon and will depart again. . . . And then, when

[a] Kock ii. 90.

[b] Adrastus in legend belongs to a period earlier than Alcmeon. Kock conjectures ἀγανακτῶν δὲ δράσας εὐθέως, continuing Alcmeon as subject: "and in grief for what he has done will soon return and depart again." If the text is allowed to stand, it introduces a new theme, the Seven against Thebes.

ἔπειθ' ὅταν μηδὲν δύνωντ' εἰπεῖν ἔτι,
c κομιδῇ δ' ἀπειρήκωσιν[1] ἐν τοῖς δράμασιν,
αἴρουσιν ὥσπερ δάκτυλον τὴν μηχανήν,
καὶ τοῖς θεωμένοισιν ἀποχρώντως ἔχει.
223 ἡμῖν δὲ ταῦτ' οὐκ ἔστιν, ἀλλὰ πάντα δεῖ
εὑρεῖν, ὀνόματα καινά, καινὰ πράγματα,
καινοὺς λόγους[2] κἄπειτα τὰ διῳκημένα
πρότερον, τὰ νῦν παρόντα, τὴν καταστροφήν,
τὴν εἰσβολήν. ἂν ἕν τι τούτων παραλίπῃ
Χρέμης τις ἢ Φείδων τις, ἐκσυρίττεται·
Πηλεῖ δὲ ταῦτ' ἔξεστι καὶ Τεύκρῳ ποιεῖν.

Δίφιλος δ' ἐν Ἐλαιῶνι ἢ Φρουροῦσι[3]·

ὦ τόνδ' ἐποπτεύουσα καὶ κεκτημένη
Βραυρῶνος ἱεροῦ θεοφιλέστατον τόπον,
b Λητοῦς Διός τε τοξόδαμιν παρθένε,
ὡς οἱ τραγῳδοί φασιν, οἷς ἐξουσία
ἐστὶν λέγειν ἅπαντα καὶ ποιεῖν μόνοις.

Τιμοκλῆς ὁ κωμῳδιοποιὸς κατὰ πολλὰ χρησίμην εἶναι λέγων τῷ βίῳ τὴν τραγῳδίαν φησὶν ἐν Διονυσιαζούσαις·

ὦ τάν, ἄκουσον, ἤν τι σοι μέλλω[4] λέγειν.
ἄνθρωπός ἐστι ζῷον ἐπίπονον φύσει,
καὶ πολλὰ λυπήρ' ὁ βίος ἐν ἑαυτῷ φέρει.

[1] ἀπειρήκωσιν Dindorf: ἀπειρηκόσιν A.
[2] καινὰ πράγματα, καινοὺς λόγους added by Kaibel.
[3] Ἐλαιῶνι ἢ Φρουροῦσι Kock: ἐλαιωνηφρουρουσι A.
[4] μέλλω A: δοκῶ "seem" Stobaeus 124. 19.

[a] One of the earliest *critical* allusions to the θεὸς ἀπὸ μηχανῆς, or *deus ex machina*, rising on the scene to untie the dramatic knot. *Cf.* below, 226 c.

[b] The poets of comedy.

the poets can say no more, and their dramatic resources have completely given out, they raise 'the machine' [a] like a beaten athlete's finger, and the spectators are satisfied. But we [b] have not these advantages; on the contrary, we must invent everything—new names, new plots, new speeches, and then the antecedent circumstances, the present situation, the outcome, the prologue.[c] If a character named Chremes or Pheidon [d] leaves out any one of these points, he is hissed off the boards; but a Peleus or a Teucer may do it." And Diphilus, in *The Olive-Orchard*, or *Guardians* [e]: "'O Conqueror with the bow, Virgin of Leto and Zeus born! Thou guardest, thou ownest this place most loved by the gods, the Brauronian shrine.' That's the language of the tragedians, who alone are at liberty to say and do anything."

The comic poet Timocles, speaking of the many ways in which tragedy is useful in the conduct of life, says, in *Women at the Dionysia* [f]: "Good sir, hearken, if haply I shall tell you the truth. Man is a creature born to labour, and many are the distresses which his life carries with it. Therefore he has contrived

---

[c] Lit. "attack," perhaps a musical term for the manner of playing the opening notes in a musical piece.

[d] Names common in the Middle and New Comedy, as Peleus and Teucer are familiar to epic and tragic poetry.

[e] Kock ii. 549; see critical note.

[f] Kock ii. 453. *Cf.* Browning, "Old Pictures in Florence":

"You're wroth—can you slay your snake like Apollo?
You're grieved—still Niobe's the grander!
You live—there's the Racers' frieze to follow.
You die—there's the dying Alexander."

The theory of tragedy here propounded by Timocles should be contrasted with that of his contemporary Aristotle.

παραψυχὰς οὖν[1] φροντίδων ἀνεύρετο[2]
c ταύτας· ὁ γὰρ νοῦς τῶν ἰδίων λήθην λαβὼν
πρὸς ἀλλοτρίῳ τε ψυχαγωγηθεὶς πάθει
μεθ' ἡδονῆς ἀπῆλθε παιδευθεὶς ἅμα.
τοὺς γὰρ τραγῳδοὺς πρῶτον, εἰ βούλει, σκόπει
ὡς ὠφελοῦσι πάντας. ὁ μὲν ὢν γὰρ πένης
πτωχότερον αὑτοῦ καταμαθὼν τὸν Τήλεφον
γενόμενον ἤδη τὴν πενίαν ῥᾷον φέρει.
ὁ νοσῶν δὲ μανικῶς Ἀλκμέων' ἐσκέψατο·
ὀφθαλμιᾷ τις, εἰσὶ Φινεῖδαι τυφλοί.
d τέθνηκέ τῳ παῖς, ἡ Νιόβη κεκούφικε.
χωλός τίς ἐστιν, τὸν Φιλοκτήτην ὁρᾷ.
γέρων τις ἀτυχεῖ, κατέμαθεν τὸν Οἰνέα.
ἅπαντα γὰρ τὰ μείζον' ἢ πέπονθέ τις
ἀτυχήματ' ἄλλοις γεγονότ' ἐννοούμενος
τὰς αὑτὸς αὑτοῦ συμφορὰς ῥᾷον φέρει.

Καὶ ἡμεῖς οὖν, ὦ Τιμόκρατες, ἀποδίδομέν σοι τὰ τῶν δειπνοσοφιστῶν λείψανα καὶ οὐ δίδομεν, ὡς ὁ Κοθωκίδης φησὶ ῥήτωρ Δημοσθένην χλευά-
e ζων, ὃς Φιλίππου Ἀθηναίοις Ἁλόννησον διδόντος συνεβούλευε μὴ λαμβάνειν, εἰ δίδωσιν ἀλλὰ μὴ ἀποδίδωσιν. ὅπερ Ἀντιφάνης ἐν Νεοττίδι παιδιὰν θέμενος ἐρεσχηλεῖ τόνδε τὸν τρόπον·

ὁ δεσπότης δὲ πάντα τὰ παρὰ τοῦ πατρὸς
ἀπέλαβεν ὥσπερ ἔλαβεν. Β. ἠγάπησεν ἂν
τὸ ῥῆμα τοῦτο παραλαβὼν Δημοσθένης.

Ἄλεξις δὲ ἐν Στρατιώτῃ·

[1] οὖν B, Stobaeus: γοῦν AC.
[2] ἀνεύρετο Dindorf: ἀνεύρατο A.

these respites from his cares; for his mind, taking on forgetfulness of its own burdens, and absorbed in another's woe, departs in joy, instructed withal. Look first at the tragedians, if it please you, and see what a benefit they are to everybody. The poor man, for instance, learns that Telephus was more beggarly than himself, and from that time on he bears his poverty more easily. The sick man sees Alcmeon raving in madness. One has a disease of the eyes—blind are the sons of Phineus. One has lost his son in death—Niobe is a comfort. One is lame—he sees Philoctetes. One meets with misfortune in old age—he learns the story of Oeneus. For he is reminded that all his calamities, which 'are greater than mortal man has ever borne,' have happened to others, and so he bears his own trials more easily."

In like manner we,[a] Timocrates, merely *restore* to you the morsels left by the Dinner-Sophists, we do not *give* them; so quotes the orator from Cothocê in his tirade against Demosthenes.[b] He, when Philip offered to give Halonnesus to the Athenians, advised them not to accept it if he *gave* it, but only if he *gave it back*. The same phrase is jestingly used in bantering tone by Antiphanes in *The Chick*[c]: "A. My master, in the way he took everything from his father, took it all as his own. B. Demosthenes would have been glad to take over that turn of speech!" And Alexis, in *The Soldier*[d]: "A. Take this

[a] Resuming the thought of 222 a, in which it is intimated that the author is producing novelties of his own invention.

[b] Aeschines, iii. 83. The oration *On Halonnesus* (Demosth. vii.) is generally regarded as spurious.

[c] Kock ii. 80. Demosthenes had "haggled over syllables," περὶ συλλαβῶν διαφερόμενος (Aeschines, *loc. cit.*), the difference between λαβεῖν and ἀπολαβεῖν.

[d] Kock ii. 373.

ἀπόλαβε
τουτί. Β. τί τοῦτο δ' ἐστίν[1]; Α. ὃ παρ' ὑμῶν ἐγὼ
παιδάριον ἔλαβον ἀποφέρων ἥκω πάλιν.
f Β. πῶς; οὐκ ἀρέσκει σοι τρέφειν; Α. οὐκ ἔστι γὰρ
ἡμέτερον. Β. οὐδ' ἡμέτερον. Α. ἀλλ' ἐδώκατε
ὑμεῖς ἐμοὶ τοῦτ'. Α. οὐδ' ἐδώκαμεν. Β. τί δαί[2];
Β. ἀπεδώκαμεν.[3] Β. τὸ μὴ προσῆκόν μοι[4] λαβεῖν;

καὶ ἐν Ἀδελφοῖς·

ἐγὼ δέδωκα γάρ τι ταύταις; εἰπέ μοι.
Β. οὐκ, ἀλλ' ἀπέδωκας ἐνέχυρον δήπου λαβών.

224 Ἀναξίλας δὲ ἐν Εὐανδρίᾳ·

καὶ τὰς παλαιὰς[5] δώσω.[6] Β. μὰ τὴν γῆν, μὴ σύ γε
δῷς, ἀλλ' ἀπόδος. Α. καὶ δὴ φέρουσ' ἐξέρχομαι.

Τιμοκλῆς δ' ἐν Ἥρωσιν·

οὐκοῦν κελεύεις νῦν με πάντα μᾶλλον ἢ
τὰ προσόντα φράζειν. Β. πάνυ γε. Α. δράσω
τοῦτό σοι.
καὶ πρῶτα μὲν δὴ[7] παύσεταί σοι Βριάρεως
ὀργιζόμενος. Β. ὁ ποῖος οὗτος Βριάρεως[8];
Α. ὁ τοὺς καταπέλτας τάς τε λόγχας ἐσθίων,
b μισῶν λόγους ἄνθρωπος οὐδὲ πώποτε
ἀντίθετον εἰπὼν οὐδέν, ἀλλ' Ἄρη βλέπων.

κατὰ τοὺς οὖν προειρημένους ποιητὰς καὶ αὐτοὶ τὰ ἑπόμενα τοῖς προειρημένοις ἀποδιδόντες καὶ οὐ διδόντες τὰ ἀκόλουθα λέξομεν.

[1] τουτί. τί τοῦτο δ' ἐστίν Kock: τουτὶ τοῦτο δ' ἐστὶ τί A.
[2] δαί Hermann: δέ A.
[3] ἀπεδώκαμεν Casaubon: ἀποδεδώκαμεν A.
[4] προσῆκόν μοι Meineke: προσῆκον ἐμοὶ A.
[5] παλαιὰς Kaibel: παλαίστρας A.
[6] δώσω Meincke: σοι A. [7] δὴ Kaibel: σοι A.

back. B. What is it? A. It's the baby I took from you; I have come to give it back. B. What's that? Don't you want to bring it up? A. No, for it isn't ours. B. Nor ours either. A. But you gave it to us. B. No, we did not give it to you. A. What do you mean? B. We gave it *back* to you. A. What was not mine to take?" Also in *Brothers* [a]: "A. What, have I given anything to those girls? Explain! B. No, you only gave back, of course, the pledge which you had received." And Anaxilas in *Manliness* [b]: "A. And I will give these old shoes. B. By Mother Earth, you will not give them—you will give them back. A. Well, anyway, I am going out carrying them." Timocles in *Heroes* [c]: "A. And so you bid me now use phrases which are altogether inappropriate? B. Exactly so. A. I'll do it to please you. And first of all, then, Briareos will stop being angry at you. B. Briareos? Who is he? A. He is the one who eats up catapults and spears, a fellow who hates words, who has never uttered an antithesis in his life, but has an eye like Mars.[d]" Accordingly, adopting the phrase of the poets just quoted, we too will give back, not give, the discourse which succeeded that which we recounted before, and we shall now tell what followed.

[a] Kock ii. 299. [b] Kock ii. 265. See critical note.
[c] Kock ii. 457. An ironical allusion to the alleged cowardice of Demosthenes and to his rhetorical style. See critical note.
[d] Shakespeare's phrase occurs often in the comic poets, especially Aristophanes; lit. "glares like Ares."

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[8] παύσεταί σοι Βριάρεως | ὀργιζόμενος. ὁ ποῖος οὗτος Βριάρεως Elmsley: παύσεται Δημοσθένης | ὀργιζόμενος ὁ ποῖος ὁ Βριάρεως A. Δημοσθένης is a fortunate gloss, revealing against whom the satire is directed.

Ἐπεισῆλθον οὖν ἡμῖν παῖδες πλῆθος ὅσον ἰχθύων φέροντες θαλασσίων λιμναίων τε ἐπὶ πινάκων ἀργυρῶν, ὡς θαυμάσαι μετὰ τοῦ πλούτου καὶ τὴν πολυτέλειαν· μονονουχὶ γὰρ καὶ τὰς Νηρηίδας
c ὀψωνήκει.[1] καί τις τῶν παρασίτων καὶ κολάκων ἔφη τὸν Ποσειδῶ πέμπειν τῷ Νιττουνίῳ ἡμῶν τοὺς ἰχθῦς οὐ διὰ τῶν ἐν τῇ Ῥώμῃ ὅσον ὅσῳ[2] τῶν τὸν ἰχθὺν πωλούντων, ἀλλὰ τοὺς μὲν ἐξ Ἀντίου κεκομίσθαι, ἑτέρους δ' ἐκ Ταρακινῶν καὶ τῶν καταντικρὺ νήσων Ποντίων, ἄλλους δ' ἐκ Πύργων· πόλις δ' αὕτη Τυρρηνική. οἱ γὰρ ἐν τῇ Ῥώμῃ ἰχθυοπῶλαι οὐδ' ὀλίγον ἀποδέουσι τῶν κατὰ τὴν Ἀττικήν ποτε κωμῳδηθέντων· περὶ ὧν Ἀντιφάνης μὲν ἐν Νεανίσκοις φησίν·

ἐγὼ τέως μὲν ᾠόμην[3] τὰς Γοργόνας
εἶναί τι λογοποίημα· πρὸς ἀγορὰν δ' ὅταν
d ἔλθω, πεπίστευκ'· ἐμβλέπων γὰρ αὐτόθι
τοῖς[4] ἰχθυοπώλαις λίθινος εὐθὺς γίνομαι·
ὥστ' ἐξ ἀνάγκης ἔστ' ἀποστραφέντι μοι
λαλεῖν πρὸς αὐτούς. ἂν ἴδω γὰρ ἡλίκον
ἰχθὺν ὅσου τιμῶσι, πήγνυμαι σαφῶς.

Ἄμφις δ' ἐν Πλάνῳ·

πρὸς τοὺς στρατηγοὺς ῥᾷόν ἐστι μυρίαις
μοίραις προσελθόντ' ἀξιωθῆναι λόγου
λαβεῖν τ' ἀπόκρισιν ὧν[5] ἂν ἐπερωτᾷ τις ἢ
πρὸς τοὺς καταράτους ἰχθυοπώλας ἐν ἀγορᾷ.
e οὓς ἂν ἐπερωτήσῃ τις ἀναλαβών[6] τι τῶν

[1] ὀψωνήκει A : ὠψωνήκει C.
[2] ὅσον ὅσῳ Lumb : ἴσον ἴσῳ AC.
[3] ᾠόμην Grotius : ᾤμην AC.

Thereupon, slaves entered bearing an enormous quantity of fish from sea and lake, on silver platters, so that we marvelled at the luxury as well as at the wealth displayed; for our host had bought everything but the Nereids. And one of the parasites and flatterers remarked that Poseidon must have sent the fish to our Nittunius [a]; not, however, through the agency of the merchants in Rome who sell a tiny fish for a huge price; rather, he must have brought them himself, some from Antium, others from Taracina and the Pontian islands opposite, still others from Pyrgi, which is a city in Etruria. For the fishmongers of Rome do not fall short, even by a little distance, of those who were once satirized in Attica. Concerning the latter Antiphanes, in *Brave Lads*,[b] says; "I used to think that the Gorgons were a fiction, but whenever I go to market, I am strong in my belief in them; for one glance there at the fishmongers, and I am straightway turned to stone. Therefore I must necessarily talk to them with my face turned away, for if I see what a small-sized fish it is for which they charge such a high price, I am then and there frozen solid."

Amphis, in *The Wandering Juggler* [c]: "It is easier, by a million degrees, to get access to the General Staff, and demand a conference and receive an answer to one's questions than it is to approach the damned fishmongers in the market. Whenever a purchaser picks up one of their wares on display and

[a] *i.e.* Neptune. [b] Kock ii. 79.
[c] Kock ii. 244.

[4] ἐμβλέπων γὰρ αὐτόθι τοῖς Porson: εὐθὺς ἐμβλέπων γὰρ αὐτοῖς A (γὰρ τοῖς C).
[5] ὢν added by Porson. [6] ἀναλαβών Kock: λαβών Λ.

παρακειμένων, ἔκυψεν ὥσπερ Τήλεφος
πρῶτον σιωπῇ (καὶ δικαίως τοῦτό γε·
ἅπαντες ἀνδροφόνοι γάρ εἰσιν ἐνὶ λόγῳ),
ὡσεὶ προσέξων[1] δ' οὐδὲν οὐδ' ἀκηκοὼς
ἔκρουσε πουλύπουν τιν'· ὁ δ' ἐπρήσθη . . . .
. . . . . καὶ τότ' οὐ λαλῶν ὅλα
τὰ ῥήματ', ἀλλὰ συλλαβὴν ἀφελῶν "τάρων[2]
βολῶν[3] γένοιτ' ἄν·" ἡ δὲ κέστρα; "κτὼ[4] βολῶν."
τοιαῦτ' ἀκοῦσαι δεῖ τὸν ὀψωνοῦντά τι.

f Ἄλεξις Ἀπεγλαυκωμένῳ·

τοὺς μὲν στρατηγοὺς τὰς ὀφρῦς ἐπὰν ἴδω
ἀνεσπακότας, δεινὸν μὲν ἡγοῦμαι ποεῖν,
οὐ πάνυ τι θαυμάζω δὲ προτετιμημένους
ὑπὸ τῆς πόλεως μεῖζόν τι[5] τῶν ἄλλων φρονεῖν.
τοὺς δ' ἰχθυοπώλας τοὺς κάκιστ' ἀπολουμένους
ἐπὰν ἴδω κάτω βλέποντας, τὰς δ' ὀφρῦς
ἔχοντας ἐπάνω τῆς κορυφῆς, ἀποπνίγομαι.
ἐὰν δ' ἐρωτήσῃς "πόσου τοὺς κεστρέας
πωλεῖς δύ' ὄντας," "δέκ' ὀβολῶν," φησίν.
"βαρύ.
ὀκτὼ λάβοις ἄν;" "εἴπερ ὠνεῖ τὸν ἕτερον."
"ὦ τάν, λαβὲ καὶ μὴ παῖζε." "τοσουδί[6];
παράτρεχε."
ταῦτ' οὐχὶ πικρότερ' ἐστὶν αὐτῆς τῆς χολῆς;

Δίφιλος Πολυπράγμονι·

ᾤμην ἐγὼ τοὺς ἰχθυοπώλας τὸ πρότερον
εἶναι πονηροὺς τοὺς Ἀθήνησιν μόνους.
τόδε δ', ὡς ἔοικε, τὸ γένος ὥσπερ θηρίων[7]

[1] προσέξων Lumb: προσέχων A.
[2] τάρων Musurus: τεττάρων A.

addresses to them a question, the dealer, like Telephus, crouches in silence first (and with good reason, for, to put it in a word, they are all murderers); and as if he meant to pay no attention and had not heard a word, he pounds a polyp. The purchaser bursts into a flame of rage.... The dealer, never stopping to pronounce his words entire, but clipping a syllable here and there, answers 'Twad cost y' eight pence.' 'And this spet-fish?' 'Steen-pence.' Such is the jargon the purchaser must hear." Alexis in *The Man with a Cataract* [a]: "When I look at the generals with their eyebrows uplifted, I think their conduct is strange, and yet I do not quite wonder that men who have been signally honoured by the state should be a bit prouder than the rest. But when I see the damned fishmongers with lowered eyes but with eyebrows lifted to the top of their polls, I am ready to choke. If you ask, 'How much are you offering those two mullets for,' he replies, 'Ten-pence.' 'Too steep! will you take eight?' 'Yes, if you will buy the one next to it.' 'My good man, take my offer, and stop joking.' 'At that price? Run along!' Are not these actions bitterer than gall itself?"

Diphilus in *The Busybody* [b]: "I used to think in the old days that the fishmongers at Athens were the only rascals. But it is plain that this breed, like

[a] Kock ii. 303. [b] Kock ii. 562.

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[3] βολῶν Schweighäuser: ὀβολῶν A (but βολῶν at the end of the verse).
[4] κτὼ Meineke: ὀκτὼ A.
[5] μεῖζόν τι Wakefield: μεῖζω A.
[6] τοσουδί Dobree: τοὺς οὐδεῖ A, τοῦ σοι δεῖ C.
[7] θηρίων Wakefield: θηρίον AC.

ἐπίβουλόν ἐστι τῇ φύσει καὶ πανταχοῦ.
ἐνταῦθα γοῦν ἔστιν τις ὑπερηκοντικώς,
κόμην τρέφων μὲν πρῶτον ἱερὰν τοῦ θεοῦ,
b ὡς φησίν· οὐ διὰ τοῦτό γ', ἀλλ' ἐστιγμένος
πρὸ τοῦ μετώπου παραπέτασμ' αὐτὴν ἔχει.
οὗτος ἀποκρίνετ', ἂν ἐρωτήσῃς "πόσου
ὁ λάβραξ," "δέκ' ὀβολῶν," οὐχὶ προσθεὶς ὁποδαπῶν.[1]
ἔπειτ' ἐὰν τἀργύριον αὐτῷ καταβάλῃς,
ἐπράξατ' Αἰγιναῖον· ἂν δ' αὐτὸν δέῃ
κέρματ' ἀποδοῦναι, προσαπέδωκεν Ἀττικά.[2]
κατ' ἀμφότερα δὲ τὴν καταλλαγὴν ἔχει.

c Ξέναρχος Πορφύρᾳ·

οἱ μὲν ποιηταὶ (φησὶ) λῆρός εἰσιν· οὐδὲ ἓν
καινὸν γὰρ εὑρίσκουσιν, ἀλλὰ μεταφέρει
ἕκαστος αὐτῶν ταὔτ'[3] ἄνω τε καὶ κάτω.
τῶν δ' ἰχθυοπωλῶν φιλοσοφώτερον γένος
οὐκ ἔστιν οὐδὲν οὐδὲ μᾶλλον ἀνόσιον.
ἐπεὶ γὰρ αὐτοῖς οὐκέτ' ἔστ' ἐξουσία
ῥαίνειν, ἀπείρηται δὲ τοῦτο τῷ νόμῳ,
εἴς τις[4] θεοῖσιν ἐχθρὸς ἄνθρωπος πάνυ
ξηραινομένους ὡς εἶδε τοὺς ἰχθῦς, μάχην
d ἐποίησ' ἐν αὐτοῖς ἐξεπίτηδες εὖ πάνυ.
ἦσαν δὲ πληγαί, καιρίαν δ' εἰληφέναι
δόξας καταπίπτει καὶ λιποψυχεῖν δοκῶν
ἔκειτο μετὰ τῶν ἰχθύων. βοᾷ δέ τις
"ὕδωρ, ὕδωρ."[5] ὁ δ' εὐθὺς ἐξάρας πρόχουν
τῶν ὁμοτέχνων τις τοῦ μὲν ἀκαρῆ παντελῶς

[1] προσθεὶς ὁποδαπῶν Toup: προσθήσοι ποδαπῶν A, προσθείς σοι ποταπῶν C.
[2] Ἀττικά O. Müller: ἀττικάς A.
[3] ταὔτ' Dindorf: ταῦτ' C: ταῦτ' A.

some wild beasts, is naturally given to deceit everywhere. Here, for example, is one who has beaten the record. In the first place, he wears his hair long, it being dedicated to the god, so he says. But that is not the reason ; no, he has a brand on the front of his forehead, and wears long hair as a screen. If you ask this fellow, 'How much is that sea-bass?' he answers, 'Tenpence,' without adding in what currency. Then, when you pay him the money, he exacts the coin of Aegina, and if he has to give you back any change, he pays it in Attic coin besides. Either way he gets the benefit of the exchange." [a] Xenarchus, in *Purple-Shell* [b] : "The poets (he declares) are rubbish ; for they invent not a single thing that is new, but every one of them just shifts the same topics back and forth. But when it comes to fishmongers, there isn't any breed more philosophic than they, or again, more impious. For since they are no longer at liberty to rinse their wares,[c] and this is forbidden by law, one fellow, utterly detested by the gods, when he saw his fish drying up, very cleverly started on purpose a fight among the dealers. Blows came ; and pretending that he had received a mortal wound, he feigned death and lay sprawling among the fish. Someone yelled 'Water, water!' Another man in the same business immediately snatched up a pitcher and poured just a drop over him, but emptied

[a] The profits derived from the instability of foreign exchange in Europe since the World War are here seen to be nothing new. The currency of Aegina was especially pure.

[b] Kock ii. 470.

[c] In order to freshen them.

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[4] εἷς τις Hermann : εἴτ' εἰς A.

[5] The second ὕδωρ added by Jacobs.

κατέχει,[1] κατὰ δὲ τῶν ἰχθύων ἀπαξάπαν.
εἴποις γ' ἂν αὐτοὺς ἀρτίως ἡλωκέναι.

Ὅτι δὲ καὶ νεκροὺς πωλοῦσι τοὺς ἰχθῦς καὶ σεσηπότας ἐπισημαίνεται ὁ Ἀντιφάνης ἐν Μοιχοῖς διὰ τούτων·

e οὐκ ἔστιν οὐδὲν θηρίον τῶν ἰχθύων
ἀτυχέστερον. τὸ μὴ γὰρ[2] ἀποχρῆν ἀποθανεῖν
αὐτοῖς ἁλοῦσιν, εἶτα κατεδηδεσμένοις
εὐθὺς ταφῆναι, παραδοθέντες ἄθλιοι
τοῖς ἰχθυοπώλαις τοῖς κακῶς ἀπολουμένοις
σήπονθ', ἕωλοι κείμενοι δύ' ἡμέρας
ἢ τρεῖς. μόλις δ' ἐάν ποτ' ὠνητὴν τυφλὸν
λάβωσ', ἔδωκαν τῶν νεκρῶν ἀναίρεσιν
τούτῳ· κομίσας δ' ἐξέβαλεν . . .[3] οἴκαδε,
τὴν πεῖραν ἐν τῇ ῥινὶ τῆς ὀδμῆς λαβών.

f ἐν δὲ Φιλοθηβαίῳ φησίν·

οὐ δεινόν ἐστι, προσφάτους μὲν ἂν τύχῃ
πωλῶν τις ἰχθῦς, συναγαγόντα[4] τὰς ὀφρῦς
τοῦτον σκυθρωπάζοντά θ' ἡμῖν προσλαλεῖν,
ἐὰν σαπροὺς κομιδῇ δέ, παίζειν καὶ γελᾶν;
τοὐναντίον γὰρ πᾶν ἔδει τούτους ποιεῖν·
τὸν μὲν γελᾶν, τὸν δ' ἕτερον οἰμώζειν μακρά.

ὅτι δὲ καὶ παμπόλλου πιπράσκουσιν Ἄλεξις ἐν Πυλαίαις φησίν·

226 νὴ τὴν Ἀθηνᾶν, ἀλλ' ἐγὼ τεθαύμακα
τοὺς ἰχθυοπώλας, πῶς ποτ' οὐχὶ πλούσιοι
ἅπαντές εἰσι λαμβάνοντες βασιλικοὺς
φόρους· Β. φόρους[5] μόνον; οὐχὶ δεκατεύουσι γὰρ

[1] κατέχει Kaibel: κατέχεε A.
[2] τὸ μὴ γὰρ Kaibel: τὸ (τῷ C) γὰρ μὴ AC: τῷ μὴ γὰρ Erfurdt.

all of it over the fish. You would say that they had just been caught."

That they sell fish when they are dead and decayed is indicated in these lines by Antiphanes, in *Adulterers*[a]: "There is no animal more unlucky than a fish. It isn't enough that they should be caught and killed, and find quick burial by being eaten;[b] no, unhappy creatures that they are, they are given over to the damned fishmongers and rot, lying stale for two days or three. And if, at last, they ever find a buyer who is blind, they grant to him the disposal of the dead.[c] He takes it home and throws it away,[d] having learned his lesson from the smell in his nostrils." And in *The Pro-Theban*[e] Antiphanes says: "Isn't it strange, that if a man chance to have fresh fish for sale, he talks to us with eyebrows contracted and with a scowling face; but if they are out-and-out rotten, he jokes and laughs? The rascals ought to do just the opposite; the first man should laugh, the second should—go howl!" That they also offer fish for sale at very high prices is told by Alexis in *The Meeting at Pylae*[f]: "A. I vow to Athena, but I am lost in wonder at the fishmongers. How in the world is it that they are not all rich, since they receive royal tributes? B. Only tributes? Don't they sit at their ease in our cities and take

[a] Kock ii. 76.

[b] So Gorgias called vultures "living tombs," *ἐμψύχους τάφους*, [Long.] *De Sublim.* iii. 2.

[c] Punning on the military phrase, "grant a truce for burying the dead."

[d] See critical note.

[e] Kock ii. 107.

[f] Kock ii. 370.

[3] Some word like *ἄταφον*, "unburied," has fallen out.

[4] *συναγαγόντα* Grotius: *συνάγοντα* AC.

[5] B. *φόρους* added by Cobet.

τὰς οὐσίας ἐν ταῖς πόλεσι καθήμενοι,
ὅλας δ' ἀφαιροῦνται καθ' ἑκάστην ἡμέραν;

Κἀν τῷ Λέβητι δέ φησιν ὁ αὐτὸς ποιητής·

οὐ γέγονε κρείττων νομοθέτης τοῦ πλουσίου
Ἀριστονίκου . . . . . .
. . . . . [1] τίθησι γὰρ νυνὶ νόμον,
τῶν ἰχθυοπωλῶν ὅστις ἂν πωλῶν τινι[2]
b ἰχθὺν ὑποτιμήσας ἀποδῶτ' ἐλάττονος
ἧς εἶπε τιμῆς, εἰς τὸ δεσμωτήριον
εὐθὺς ἀπάγεσθαι τοῦτον, ἵνα δεδοικότες
τῆς ἀξίας ἀγαπῶσιν ἢ τῆς ἑσπέρας
σαπροὺς ἅπαντας[3] ἀποφέρωσιν οἴκαδε.
κἀνταῦθα καὶ γραῦς καὶ γέρων καὶ παιδίον
πέμπτης[4] ἅπαντες ἀγοράσουσι κατὰ τρόπον.

καὶ προελθὼν δέ φησιν·

οὐ γέγονε μετὰ Σόλωνα κρείττων οὐδὲ εἷς
Ἀριστονίκου νομοθέτης· τά τ' ἄλλα γὰρ
c νενομοθέτηκε πολλὰ καὶ παντοῖα δὴ
νυνί τε καινὸν εἰσφέρει νόμον τινὰ
χρυσοῦν, τὸ μὴ πωλεῖν καθημένους ἔτι
τοὺς ἰχθυοπώλας, διὰ τέλους δ' ἑστηκότας·
εἶτ' εἰς νέωτά φησι γράψειν κρεμαμένους,
καὶ θᾶττον ἀποπέμψουσι τοὺς ὠνουμένους
ἀπὸ μηχανῆς πωλοῦντες ὥσπερ οἱ θεοί.

Ἐμφανίζει δ' αὐτῶν καὶ τὸ σκαιόν, ἔτι δὲ μισάνθρωπον Ἀντιφάνης ἐν Μισοπονήρῳ πρὸς τοὺς ἐν τῷ βίῳ κακίστους τὴν σύγκρισιν αὐτῶν
d ποιούμενος διὰ τούτων·

εἶτ' οὐ σοφοὶ δῆτ' εἰσὶν οἱ Σκύθαι σφόδρα,
οἳ γενομένοισιν εὐθέως τοῖς παιδίοις

tithes of our property, and rob us of our entire estates every day ? "

The same poet also says in *The Melting-Pot* [a]: "There has never been a better legislator than the wealthy Aristonicus. . . . For to-day he proposes a law that whatsoever fishmonger offers a fish for sale to anyone, and after naming a price sells it for less than the price he asked, shall straightway be haled to prison ; the purpose being to keep them thoroughly frightened, so that they may be satisfied with the right price, or else take all their fish home rotten at evening. And in this way, old man and ancient hag and infant child will buy fish at a fifth of the price, as is right." And going on he says : "There has not been since Solon a single legislator better than Aristonicus. There are many other laws, of every description, which he has caused to be passed ; but to-day he is introducing a new law, of golden worth, that the fishmongers shall no longer offer wares for sale seated at their ease, but shall stand up the whole time. And next year he promises to propose a law that they shall hang, and so more quickly send their customers away, selling their wares, like the gods, from a machine." [b]

Antiphanes emphasizes also their stupidity, and again their bad temper ; in *Knave-Hater* [c] he compares them with persons whose lives are most depraved, in these words : "A. And then, are not the Scythians very wise ? For as soon as their children

[a] Kock ii. 342. [b] *Cf.* 222 c, note *a*. [c] Kock ii. 75.

[1] Lacuna indicated by Dindorf. [2] τινι Porson : τὸν A. [3] ἅπαντας Grotius : ἅπαντες AC. [4] πέμπτης Lumb (πενταετὲς, "five-year-old," Morel) : πεμφθεὶς AC.

διδόασιν[1] ἵππων καὶ βοῶν πίνειν γάλα;
Β. οὐ[2] μὰ Δία τιτθὰς εἰσάγουσι βασκάνους
καὶ παιδαγωγοὺς αὖθις, ὧν μεῖζον[3] κακὸν
οὐκ ἂν γένοιτο. Α. μετά[4] γε μαίας νὴ Δία·
αὗται δ' ὑπερβάλλουσι. Β. μετά γε νὴ Δία
τοὺς μητραγυρτοῦντας[5]· τὸ[6] πολὺ γὰρ αὖ γένος
a μιαρώτατον τοῦτ' ἐστίν. Α. εἰ μὴ νὴ Δία
τοὺς ἰχθυοπώλας τις λέγειν μιαρωτάτους
βούλοιτο.[7] Β. μετά γε τοὺς τραπεζίτας· ἔθνος
τούτου γὰρ οὐδέν ἐστιν ἐξωλέστερον.

Οὐκ ἀπιθάνως δὲ καὶ Δίφιλος ἐν Ἐμπόρῳ περὶ
τοῦ παμπόλλου πιπράσκεσθαι τοὺς ἰχθῦς λέγει
ὧδε·

οὐ πώποτ' ἰχθῦς οἶδα τιμιωτέρους
ἰδών. Πόσειδον, εἰ δεκάτην ἐλάμβανες
αὐτῶν[8] ἀπὸ τῆς τιμῆς ἑκάστης ἡμέρας,
πολὺ τῶν θεῶν ἂν ἦσθα πλουσιώτατος.[9]
f ὅμως δὲ τούτων εἴ με[10] προσγελάσειέ τις,
ἐδίδουν στενάξας ὁπόσον αἰτήσειέ με.
γόγγρον μὲν, ὥσπερ ὁ Πρίαμος τὸν Ἕκτορα,
ὅσον εἵλκυσεν τοσοῦτο καταθεὶς ἐπριάμην.

Ἄλεξις δ' ἐν Ἑλληνίδι·

ἀεὶ δὲ καὶ ζῶντ' ἐστὶ καὶ τεθνηκότα
τἀν[11] τῇ θαλάττῃ πολέμι' ἡμῖν θηρία.

[1] διδόασιν Grotius: διαδιδόασιν AC.
[2] οὐ Hermann: οὐχὶ A.
[3] μεῖζον Grotius: μείζω A.
[4] κακὸν οὐκ . . . μετά added by Wilamowitz.
[5] μητραγυρτοῦντας Schweighäuser: μητραρπατωνταςγυργοῦντάς A.
[6] τὸ Lumb: γε A: γε τῷ Herm. Barbarus.

are born, they give them the milk of mares and cows [a] to drink. B. Yes, by Zeus; and they do not bring into their houses malicious wet-nurses, and later slave-tutors; no greater pest than they could arise. A. Excepting midwives, Zeus is my witness. They beat all. B. Yes, excepting the mendicant priests,[b] by Zeus; for as a rule that is the foulest breed of all. A. Unless, by Zeus, one should want to call fishmongers the foulest. B. But only after the money-lenders. There is no more pestiferous tribe than they."

Diphilus, too, describes with some eloquence the very high price at which fish are sold; he says, in *The Merchant* [c]: "I don't remember ever seeing fish dearer. Great Poseidon! If thou didst day by day receive a tithe of their cost, thou wouldst be richest of the gods by far! And yet, if one of them ever cast his winsome glance at me, I would pay, albeit with a groan, all that he asked of me. I bought a conger-eel, I paid down as much as it weighed in gold, as Priam did for Hector." [d] And Alexis in *The Woman from Greece* [e]: "Living or dead, the creatures of the sea are always at war with

[a] The Greeks as a rule drank only the milk of goats and sheep. Eurip. *Cyclops* 389 is scarcely an exception.

[b] Of Cybele.

[c] Kock ii. 551. The *Mercator* of Plautus was based, it is said, on the Ἔμπορος of Philemon, not of Diphilus.

[d] *Il.* xxiv. 556, 579.

[e] Kock ii. 321.

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[7] τις . . . βούλοιτο Kaibel (adding μιαρωτάτους): τις βούλεται λέγειν A.

[8] ἐλάμβανες αὐτῶν Grotius: αὐτῶν ἐλάμβανες AC.

[9] πλουσιώτατος Meineke: πλουσιώτερος AC.

[10] με Grotius: μὴ A: μοι C.

[11] τἀν Jacobs: ἐν AC.

ἂν ἀνατραπῇ γὰρ πλοῖον, εἶθ', ὡς γίνεται,
ληφθῇ νέων τις, καταπεπώκασ' εὐθέως.
227 αὐτοί τ' ἐπὰν ληφθῶσιν ὑπὸ τῶν ἁλιέων,
τεθνεῶτες ἐπιτρίβουσι τοὺς ὠνουμένους.
τῆς οὐσίας γάρ εἰσιν ἡμῶν ὤνιοι,
ὁ πριάμενός τε πτωχὸς εὐθὺς ἀποτρέχει.

ἐξ ὀνόματος δ' ἰχθυοπώλου μνημονεύει Ἑρμαίου Αἰγυπτίου Ἄρχιππος ἐν Ἰχθύσιν οὕτως·

Αἰγύπτιος μιαρώτατος τῶν ἰχθύων κάπηλος
Ἑρμαῖος, ὃς βίᾳ δέρων ῥίνας γαλεούς τε πωλεῖ
καὶ τοὺς λάβρακας ἐντερεύων, ὡς λέγουσιν ἡμῖν.

b καὶ Ἄλεξις δ' ἐν Ἐπικλήρῳ Μικίωνος ἰχθυοπώλου τινὸς μνημονεύει.

Εἰκότως οὖν καὶ οἱ ἁλιεῖς ἐπὶ τῇ τέχνῃ μέγα φρονοῦσι μᾶλλον ἢ οἱ ἄριστοι τῶν στρατηγῶν· παράγει γοῦν τινα τούτων Ἀναξανδρίδης ἐν Ὀδυσσεῖ περὶ τῆς ἁλιευτικῆς τέχνης τάδε λέγοντα·

τῶν ζωγράφων μὲν ἡ καλὴ χειρουργία
ἐν τοῖς πίναξιν κρεμαμένη θαυμάζεται·
αὕτη[1] δὲ σεμνῶς ἐκ λοπάδος ἁρπάζεται
ἀπὸ τοῦ ταγήνου τ' εὐθέως ἀφανίζεται.
c ἐπεὶ τίνα δι'[2] ἄλλην τέχνην, ὦ χρηστὲ σύ,
τὰ στόματα τῶν νεωτέρων κατακάει' ἢ
ὠθισμός ἐστι δακτύλων τοιουτοσί[3]
ἢ πνιγμός, ἂν μὴ ταχὺ δύνηται καταπιεῖν;
ἀλλ' οὐ μόνη γὰρ τὰς συνουσίας ποιεῖ

[1] αὕτη Schweighäuser: αὐτὴ AC.
[2] ἐπεὶ τίνα δι' Lumb: ἐπὶ τίνα δ' A.
[3] τοιουτοσὶ Dobree: τοιοῦτος C: τοιούτων A.

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[a] Kock i. 684. See 311 e, and Introd. to Vol. I. page ix.

us. If, for example, a ship founders, and then, as often happens, a man is caught while he tries to swim, they quickly gulp him down for good and all. And when, in their turn, they are caught by fishermen, dead though they are, they ruin their purchasers. They are held for sale at the price of our estates, and he who buys straightway ambles home a beggar." A fishmonger, Hermaeus of Egypt, is mentioned by name in *The Fishes* [a] of Archippus thus: "An Egyptian, Hermaeus, is the most rascally pedlar of fish. Why! He forcibly peels off the skin of monk-fishes and dog-fishes and offers them for sale, and he disembowels sea-bass, so they tell me." Alexis, too, mentions a fishmonger named Micion, in *The Heiress*.[b]

With good reason, therefore, fishermen take more pride than the most eminent generals in their profession. At any rate, Anaxandrides, in *Odysseus*,[c] introduces one of them pronouncing these opinions about the fisherman's trade: "As for the artists, to be sure, their lovely handiwork is hung up on panels [d] to be admired. But this handiwork of ours is ceremoniously wrested from the casserole and quickly disappears from the frying-pan. For, good sir, what other art makes the lips of youngsters burn? Or causes such pushing of fingers, or choking, in case one cannot swallow his mouthful quickly? Is not the market, well stocked with fish, the only thing that brings about assignations? What

In *Hermes* xxiv., 1889, 49, it is argued that this play was modelled on Aristoph. *Aves*.

[b] Kock ii. 322. For the quotation see below, 227 d-e.

[c] Kock ii. 146.

[d] πίνακες also means "platters," and the double meaning is intended here.

εὔοψος ἀγορά; τίς δὲ συνδειπνεῖ βροτῶν
φρυκτοὺς καταλαβὼν ἢ κορακίνους ὠνίους
ἢ μαινίδ'; ὡραῖον δὲ μειρακύλλιον
d ποίαις ἐπῳδαῖς ἢ λόγοις ἁλίσκεται
τίσιν, φράσον γάρ, ἄν τις ἀφέλῃ τὴν τέχνην
τὴν[1] τῶν ἁλιέων; ἥδε γὰρ δαμάζεται
ἐφθοῖς προσώποις ἰχθύων χειρουμένη,
ἄγουσ' ὑπ' αὐτὰ σώματ' ἀρίστου πίλας,
ἀσύμβολον κλίνειν τ' ἀναγκάζει φύσιν.

Πρὸς δὲ τοὺς περιέργως ὀψωνοῦντας τάδε φησὶν
Ἄλεξις ἐν Ἐπικλήρῳ·

ὅστις ἀγοράζει πτωχὸς ὢν ὄψον πολὺ
e ἀπορούμενός τε ἄλλα πρὸς τοῦτ' εὐπορεῖ,
τῆς νυκτὸς οὗτος τοὺς ἁπαντῶντας ποεῖ
γυμνούς, ἀναγκάζει τ'[2] ἐπάν τις ἐκδυθῇ,
τηρεῖν ἔωθεν εὐθὺς ἐν τοῖς ἰχθύσιν·
ὃν ἂν δ'[3] ἴδῃ πρῶτον πένητα καὶ νέον
παρὰ Μικίωνος ἐγχέλεις ὠνούμενον,
ἀπάγειν λαβόμενον εἰς τὸ δεσμωτήριον.

Δίφιλος δ' ἐν Ἐμπόρῳ καὶ νόμον εἶναί φησι παρὰ
Κορινθίοις τινὰ τοιοῦτον·

νόμιμον τοῦτ' ἐστί, βέλτιστ', ἐνθάδε
Κορινθίοισιν, ἄν τιν' ὀψωνοῦντ' ἀεὶ
f λαμπρῶς ὁρῶμεν, τοῦτον ἀνακρίνειν πόθεν
ζῇ καὶ τί ποιῶν. κἂν μὲν οὐσίαν ἔχῃ
ἧς αἱ πρόσοδοι λύουσι τἀναλώματα,
ἐᾶν ἀπολαύειν τοῦτον ἥδη[4] τὸν βίον·

[1] τὴν added by Porson.
[2] ἀναγκάζει τ' Kaibel: ἅπαντας. εἶτ' A.
[3] ἂν δ' Dindorf: δ' ἂν A.
[4] τοῦτον ἥδη Casaubon: ἥδη τοῦτον AC.

mortal goes to dine in company if he gets but paltry small fry, or crow-fish at the counter, or a sprat? By what enchantments or eloquence can a beautiful lad be seduced, tell me, if one abolishes the fishermen's art?[a] This it is which goes on its conquering way, subduing with the cheerful aspect[b] of stewed fish, luring their very bodies to the gates of—luncheon,[c] and forces their natures to succumb without receiving a fee."

With reference to those persons who are very particular in their marketing, Alexis has this to say in *The Heiress*[d]: "The man who, though a pauper, buys fish often, and albeit indigent in other things, is rich enough for that, strips naked those whom he meets at night, and compels them, once they have been robbed of their cloaks, to watch for him early in the morning at the fishmarket. And the first poor man, who is also young,[e] who is seen buying eels from Micion is seized and dragged to the prison." Diphilus, in *The Merchant*,[f] says that there is also a law among the Corinthians of some such tenor as the following: "A. This is the custom, good sir, here in Corinth, that if we ever see a man marketing opulently, we put him to the question and ask where he gets his living and what he does. And if he prove to have an estate whose revenues can pay his expenses, we let him enjoy that mode of life

[a] *Cf.* 295 b. [b] *Cf.* 229 a, 295 e.

[c] The word is either distorted or substituted for some proper name; πύλας appears to refer to the πυγή. *Cf.* Hesych. δημίαισι (Διομῆσι?) πύλαις· κοιναῖς, ἐπεὶ προειστήκεσαν ἐν ταῖς πύλαις αἱ πόρναι.

[d] Kock ii. 322; the meaning is that the poor man who buys fish is *prima facie* a criminal.

[e] Implying strength enough to commit a crime.

[f] Kock ii. 549.

ἐὰν δ' ὑπὲρ τὴν οὐσίαν δαπανῶν τύχῃ,
ἀπεῖπον αὐτῷ τοῦτο μὴ ποιεῖν ἔτι.
ὃς ἂν δὲ μὴ πίθητ', ἐπέβαλον ζημίαν.
ἐὰν δὲ μηδ' ὁτιοῦν ἔχων ζῇ πολυτελῶς,
τῷ δημίῳ παρέδωκαν αὐτόν. B. Ἡράκλεις.
228 A. οὐκ ἐνδέχεται γὰρ ζῆν ἄνευ κακοῦ τινος
τοῦτον, συνιεῖς, ἀλλ' ἀναγκαίως ἔχει
ἢ λωποδυτεῖν τὰς νύκτας ἢ τοιχωρυχεῖν
ἢ τῶν ποιούντων ταῦτα κοινωνεῖν τισιν
ἢ συκοφαντεῖν κατ' ἀγορὰν ἢ μαρτυρεῖν
ψευδῆ. τὸ τοιοῦτον ἐκκαθαίρομεν γένος.
B. ὀρθῶς γε νὴ Δί'. ἀλλὰ δὴ τί τοῦτ' ἐμοί;
A. ὁρῶμεν ὀψωνοῦνθ' ἑκάστης ἡμέρας
οὐχὶ μετρίως, βέλτιστέ, σ', ἀλλ' ὑπερηφάνως.
b οὐκ ἔστιν ἰχθυηρὸν ὑπὸ σοῦ μεταλαβεῖν,
συνῆχας[1] ἡμῶν[2] εἰς τὰ λάχανα τὴν πόλιν,
περὶ τῶν σελίνων μαχόμεθ', ὥσπερ Ἰσθμίοις.
λαγώς τις εἰσελήλυθ'. εὐθὺς ἥρπακας.
πέρδικα δ' ἢ κίχλην γε νὴ Δί' οὐκέτι[3]
ἔστιν δι' ὑμᾶς οὐδὲ πετομένην ἰδεῖν,
τὸν ξενικὸν οἶνον ἐπιτετίμηκας πολύ.

τὸ δὲ ἔθος τοῦτο καὶ Ἀθήνησιν εἶναι ἀξιοῖ Σώφιλος
ἐν Ἀνδροκλεῖ ὀψονόμους ἀξιῶν αἱρεῖσθαι ὑπὸ τῆς
c βουλῆς δύ' ἢ καὶ τρεῖς. Λυγκεὺς δ' ὁ Σάμιος καὶ
τέχνην ὀψωνητικὴν συνέγραψε πρός τινα δυσώνην,
διδάσκων αὐτὸν τίνα δεῖ λέγοντα πρὸς τοὺς ἀνδρο-

[1] *συνῆχας* Schweighäuser: *συνῆκας* A.
[2] *τι* (*τί*) before *ἡμῶν* deleted by Musurus.
[3] *-έτι* added by Musurus.

[a] The subject changes to the third person (the Corinthians).
[b] "Wall-digger," *τοιχωρύχος*, was the word for burglar.

from that time on; but if it happens that he is spending beyond his estate, they [a] forbid him to do that again. And whosoever disobeys, upon him they lay a fine. If, again, he lives sumptuously without owning anything whatever, they hand him over to the public executioner. B. Save us! A. Because that man cannot live without doing some mischief, you understand; on the contrary, he is bound to spend his nights as a cloak-snatcher or wall-digger [b] or acting as a fence for gangs who do these things; or he must play the informer in the market-place or bear false witness. We are cleaning out that sort of gentry. B. And quite rightly, Zeus knows! But what has that to do with me? A. We see you, sir, making purchases every day, not modestly, but prodigally. You make it impossible for anyone to get his share of anything resembling fish; you have crowded our whole town into the vegetable market; we fight for celery as they do at the Isthmian Games.[c] A hare is brought to market—you grab it immediately for keeps. As for a partridge or a thrush, Zeus is my witness that folk like you make it impossible to get even a glimpse of one on the wing; you have greatly advanced the market-price of imported wine." And Sophilus, in *Androcles*,[d] demands that this practice be introduced at Athens, proposing that two or three "fish-inspectors" [e] be chosen by the Council. Lynceus of Samos even wrote a treatise on *How to Buy in the Market*,[f] addressed to a man who found buying difficult. It told him what he must pay to

[c] Held near Corinth; the prize was a wreath of celery.

[d] Kock ii. 445; Eustath. 867. 60.

[e] ὀψονόμους, inspectors to watch the price of fish. The word is invented on the analogy of ἀγορανόμους, "market-inspectors."

[f] See 313 f.

φόνους ἰχθυοπώλας λυσιτελῶς, ἔτι δὲ ἀλύπως ὠνεῖσθαι ἃ βούλεται.

Ἐκ τούτων πάλιν τῶν λεχθέντων τὰς ἀκάνθας ἀναλεξάμενος Οὐλπιανὸς "εἰ ἔχομεν," ἔφη, "δεῖξαι ἀργυροῖς σκεύεσιν ἐν τοῖς δείπνοις χρωμένους τοὺς ἀρχαίους καὶ εἰ ὁ πίναξ Ἑλληνικὸν ὄνομα. Ὁμήρου γὰρ εἰπόντος ἐν Ὀδυσσείᾳ·

τοῖσιν δ' αὖ πίνακας κρειῶν παρέθηκε συβώτης,

d Ἀριστοφάνης ὁ Βυζάντιος νεώτερόν φησιν εἶναι τὸ ἐπὶ πινάκων παρατιθέναι τὰ ὄψα, ἀγνοῶν ὅτι κἀν ἄλλοις εἴρηκεν ὁ ποιητής·

δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας.

ζητῶ δὲ καὶ εἰ δούλων πλῆθός τινες ἐκέκτηντο ὥσπερ καὶ οἱ νῦν καὶ εἰ τὸ τήγανον εἴρηται καὶ μὴ μόνως τάγηνον, καὶ μὴ πάντα πίνωμεν ἢ καὶ ἐσθίωμεν ὥσπερ οἱ διὰ τὴν γαστέρα παράσιτοι ὀνομαζόμενοι ἢ κόλακες."

Πρὸς ὃν Λιμιλιανὸς ἀπεκρίνατο· "πίνακα μὲν e ἔχεις τὸ σκεῦος ὠνομασμένον καὶ παρὰ Μεταγένει τῷ κωμικῷ ἐν Θουριοπέρσαις. τήγανον δέ, ὦ βέλτιστε, εἴρηκεν ἐν μὲν Λήροις[1] Φερεκράτης οὕτως·

ἀπὸ τηγάνου τ' ἔφασκεν ἀφύας φαγεῖν.

καὶ ἐν Πέρσαις ὁ αὐτός·

ἐπὶ τηγάνοις καθίσανθ' ὑφάπτειν τοῦ φλέω.[2]

f Φιλωνίδης δ' ἐν Κοθόρνοις·

ὑποδέχεσθαι καὶ μαγίσι[3] καὶ τηγάνοις.

[1] μὲν Λήροις Casaubon: μενδηροις A.
[2] φλέω Meineke: φλέως A.
[3] μαγίσι Kock: βατίσι, "rays" (the fish), A.

the murderous fishmongers in order to buy what he wanted profitably and without too much agony.

After this Ulpian once more recurred to the thorny places [a] in what had been said and asked: "Can we prove that the ancients used silver ware at their dinners, and is the word for platter [b] a Greek noun? For Homer said in the *Odyssey* [c]: 'Before them, again, the swineherd laid platters of meat.' But Aristophanes of Byzantium maintains [d] that the laying of meats on platters is a later custom; he does not know that in other verses [e] the poet has said: 'The carver brought and laid platters of meat before them.' I also want to know whether any persons owned a large number of slaves, as the men of our own times do, and whether the form *têganon* ('frying-pan') is used, and not *tagênon* only; and let us not drink and eat everything merely to satisfy the belly, like the persons whom we name parasites or flatterers."

In answer to Ulpian Aemilianus said: "As for 'platter,' you have that utensil named also [f] in *The Thurio-Persians* [g] of the comic poet Metagenes. And *têganon*, my good sir, is mentioned thus by Pherecrates in *Frills* [h]: 'He said too that he had eaten anchovies *au têganon*.' [i] And the same writer in *The Persians* [j]: '(He told me) to sit down by the frying-pans and light a fire under the rushes.' Philonides in *The Buskins* [k]: 'Welcome with kneading-troughs and

[a] *i.e.* difficult questions, *cf.* 97 d.
[b] πίναξ, *cf.* 227 b, note *d*.
[c] xvi. 49.
[d] p. 31 Nauck.
[e] *Od.* i. 141.
[f] Other examples have probably been lost at this point.
[g] Kock i. 707. The colonists at Thurii, in southern Italy, were noted for their luxury, which caused them to be compared with the Persians.
[h] Kock i. 173.
[i] *i.e.*, "fried."
[j] Kock i. 182.
[k] Kock i. 255; see crit. note.

καὶ πάλιν·

ὀσφρομένην τῶν τηγάνων.

Εὔβουλος δ' ἐν Ὀρθάννῃ·

ῥιπὶς δ' ἐγείρει φύλακας Ἡφαίστου κύνας
θερμῇ παροξύνουσα τηγάνου πνοῇ.

καὶ πάλιν·

πᾶσα δ' εὔμορφος γυνὴ
ἐρῶσα φοιτᾷ τηγάνῳ τε συντρυφᾷ.

229 καὶ ἐν Τιτᾶσι[1]·

προσγελῶσά τε
λοπὰς παφλάζει βαρβάρῳ λαλήματι·
πηδῶσι δ' ἰχθῦς ἐν μέσοισι τηγάνοις.

τοῦ δὲ ῥήματος μέμνηται Φρύνιχος ἐν Τραγῳδοῖς·

ἡδὺ δ' ἀποτηγανίζειν ἄνευ συμβολῶν.

καὶ Φερεκράτης ἐν Μυρμηκανθρώποις φησί·

σὺ δ' ἀποτηγανίζεις.

Ἡγήσανδρος δ' ὁ Δελφὸς Συρακοσίους φησὶ τὴν μὲν λοπάδα τήγανον καλεῖν, τὸ δὲ τήγανον ξηρο-
b τήγανον· διὸ καὶ Θεοδωρίδαν φάναι ἔν τινι ποιη-
ματίῳ·[2]

τήγανον[3] εὖ ἤψησεν ἐν ὀψητῆρι κολύμβῳ,

τὴν λοπάδα τήγανον προσαγορεύων. χωρὶς δὲ τοῦ τ στοιχείου Ἴωνες ἤγανον λέγουσιν, ὡς Ἀνακρέων "χεῖρά τ' ἐν ἠγάνῳ βαλεῖν."

Εἰς ἐπίστασιν δέ με ἄγει, καλὲ Οὐλπιανέ, περὶ τῆς τῶν ἀργυρωμάτων χρήσεως τὸ ὑπὸ Ἀλέξιδος ἐν Φυγάδι εἰρημένον·

frying-pans.' And again [a]: 'Taking a sniff at the frying-pans.' Eubulus in *Orthannes* [b]: 'The fan stirs up the watch-dogs of Hephaestus, rousing them to fury with the hot vapour from the pan.' And again [b]: 'Every pretty woman who is in love resorts thither, and with the frying-pan enjoys her share of luxury.' And in *The Titans* [c]: 'The casserole smiles up at me and splutters with barbarian prattle; the fish jump in the middle of the pans.' The verb 'eat-from-the-pan' is mentioned by Phrynichus in *The Tragedians* [d]: 'Pleasant it is to eat from the pan without paying the scot.' And Pherecrates in *Ant-Men* [e] says: 'But you are eating from the pan.' Hegesander of Delphi says [f] that the Syracusans call the casserole a *têganon* ('frying-pan'), but the têganon they call a 'dry-pan' [g]; wherefore, he says, Theodoridas in a certain short poem has: 'Well did the pan (*têganon*) stew in a boiling swim,' thus calling the casserole a 'pan.' And Ionians, dropping the letter *t*, call it êganon. Thus Anacreon [h]: 'He put his hand in the êganon ("pan").'

"Concerning the use of silver utensils, noble Ulpian, I am led to make observation by what Alexis has said in *The Refugee* [i]: 'For where

[a] Kock i. 255.
[b] Kock ii. 190-1; but *cf.* 108 b.
[c] Kock ii. 203; *cf.* 227 d.
[d] Kock i. 384.
[e] Kock i. 181.
[f] *F.H.G.* iv. 420.
[g] The *têganon* was used for frying, the *lopas* ("casserole"), for stewing.
[h] *P.L.G.*[4] frag. 26.
[i] Kock ii. 391, *cf.* 164 f.

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[1] Τίτθαις Meineke.
[2] ποιηματίῳ Schweighäuser: ποιήματι. ὦι A.
[3] τήγανον Wilamowitz: τηγάνωι A.

ὅπου γάρ ἐστιν ὁ κέραμος[1] μισθώσιμος
c ὁ τοῖς μαγείροις.

μέχρι γὰρ τῶν Μακεδονικῶν χρόνων κεραμέοις σκεύεσιν οἱ δειπνοῦντες διηκονοῦντο, ὥς φησιν ὁ ἐμὸς Ἰόβας. μεταβαλόντων δ' ἐπὶ τὸ πολυτελέστερον Ῥωμαίων τὴν δίαιταν κατὰ μίμησιν ἐκδιαιτηθεῖσα Κλεοπάτρα ἡ τὴν Αἰγύπτου καταλύσασα βασιλείαν τοὔνομα οὐ δυναμένη ἀλλάξαι ἀργυροῦν καὶ χρυσοῦν ἀπεκάλει κέραμον αὐτὸ κεραμᾶ τ' ἐπεδίδου τοιαῦτα[2] ἀποφόρητα τοῖς δειπνοῦσι· καὶ τοῦτ' ἦν τὸ πολυτελέστατον· εἷς τε τὸν Ῥωσικὸν εὐανθέστατον ὄντα κέραμον πέντε
d μνᾶς ἡμερησίας ἀνήλισκεν ἡ Κλεοπάτρα. Πτολεμαῖος δ' ὁ βασιλεὺς ἐν ὀγδόῳ ὑπομνημάτων περὶ Μασσανάσσου τὸν λόγον ποιούμενος τοῦ Λιβύων βασιλέως φησὶ τάδε· "δεῖπνα Ῥωμαϊκῶς ἦν κατεσκευασμένα, κεράμῳ παντὶ χορηγούμενα ἀργυρῷ· τὰς δὲ τῶν δευτέρων τραπέζας ἐκόσμει τοῖς Ἰταλικοῖς ἐθισμοῖς· τὰ δὲ κανίσκια ἦν ἅπαντα χρυσᾶ, γεγονότα πρὸς τὰ πλεκόμενα ταῖς σχοίνοις· μουσικοῖς δὲ[3] ἐχρῆτο Ἑλληνικοῖς." Ἀριστοφάνης
e δὲ ὁ κωμῳδιοποιός, ὅν φησιν Ἡλιόδωρος ὁ Ἀθηναῖος ἐν τοῖς περὶ ἀκροπόλεως—πεντεκαίδεκα δ' ἐστὶ ταῦτα βιβλία—Ναυκρατίτην εἶναι γένος, ἐν τῷ Πλούτῳ[4] δράματι κατὰ τὴν τοῦ ὁμωνύμου θεοῦ ἐπιφάνειαν τοὺς ἰχθυηρούς φησι πίνακας ἀργυροῦς ἀναφανῆναι καθάπερ καὶ τὰ ἄλλα ἅπαντα, λέγων ὧδί·

[1] κέραμος 164 f: κερασμός A.
[2] κεραμᾶ τ' ἐπεδίδου τοιαῦτα Kaibel: κέραμα ἀπεδίδοτο τὰ A.
[3] δὲ Wilamowitz: τε A.
[4] τῷ after Πλούτῳ deleted by Kaibel.

crockery is exposed for cooks to hire.' Down to Macedonian times people at dinner were served from utensils of crockery, as my compatriot Juba says.[a] But when the Romans shifted their mode of living in the direction of greater luxury, Cleopatra, who caused the downfall of the Egyptian monarchy, in imitation of the Romans gave up her mode of living. But not being able to change the name, she called a silver or a gold vessel 'crockery' pure and simple, and used to bestow such 'crockery-ware' upon her guests at dinner to take home; and this ware was of the most costly kind;[b] for the Rhosic[c] ware, which is the most gaily decorated of all, Cleopatra used to spend five minas[d] every day. And King Ptolemy[e] in the eighth book of his *Commentaries*, where he discusses Massinissa, the king of Libya, says: 'Dinners were got up in the Roman style and furnished with crockery which was all silver; the tables of the second courses[f] he adorned in accordance with Italic customs; all the baskets were of gold, and were in imitation of those made with reeds intertwined; but the musicians whom he employed were Greek.' Aristophanes, the comic poet, who is said to have been a native of Naucratis by Heliodorus of Athens in his work *On the Acropolis*[g] (which is in fifteen books), tells in his play *Plutus* how, at the appearance of the god bearing that name,[h] the fish-platters suddenly turned to silver, as did all the other utensils. He says:

[a] *F.H.G.* iii. 472. [b] See the fuller account 148 a.
[c] From Rhosus, a Syrian seaport.
[d] About £20, or $100.
[e] Ptolemy VII., *F.H.G.* iii. 187.
[f] The usual expression for "dessert" was "second tables."
[g] *F.H.G.* iv. 425.
[h] Plutus, or Wealth; Aristoph. *Plut.* 812 ff.

ὀξὶς δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα
χαλκῆ γέγονε· τοὺς δὲ πινακίσκους τοὺς σαπροὺς
f τοὺς ἰχθυηροὺς ἀργυροῦς πάρεσθ' ὁρᾶν.
ὁ δ' ἰπνὸς γέγον' ἡμῖν ἐξαπίνης[1] ἐλεφάντινος.

Πλάτων δ' ἐν Πρέσβεσι·

κἄλαβον[2] Ἐπικράτης τε καὶ Φορμίσιος[3]
παρὰ τοῦ βασιλέως πλεῖστα δωροδοκήματα,
ὀξύβαφα χρυσᾶ καὶ πινακίσκους ἀργυροῦς.

230 Σώφρων δ' ἐν γυναικείοις μίμοις φησί· "τῶν δὲ χαλκωμάτων καὶ τῶν ἀργυρωμάτων ἐμάρμαιρε[4] ἃ οἰκία.[5]"

Φιλιππίδης δ' ἐν Ἀργυρίου ἀφανισμῷ ὡς φορτικοῦ μέμνηται τοῦ τοιούτου καὶ σπανίου, ζηλου μένου δὲ ὑπό τινων νεοπλούτων μετοίκων·

ἀλλ' ἔλεος ἐμπέπτωκέ τίς μοι τῶν ὅλων
ὅταν ἀπορουμένους μὲν ἀνθρώπους ἴδω
ἐλευθέρους, μαστιγίας δ' ἀπ'[6] ἀργυροῦ
πίνακος ἄγοντος μνᾶν τάριχος ἐνίοτε
δυεῖν ὀβολῶν ἔσθοντας ἢ τριωβόλου
b καὶ κάππαριν χαλκῶν τριῶν ἐν τρυβλίῳ
ἄγοντι πεντήκοντα δραχμὰς ἀργυρῷ.
πρότερον δὲ φιάλην ἦν ἀνακειμένην ἰδεῖν
ἐργῶδες ἀμέλει. Β. τοῦτο μὲν καὶ νῦν ἔτι·
ἂν γὰρ ἀναθῇ τις, εὐθὺς ἕτερος ἥρπασεν.

Ἄλεξις δ' ἐν Ἱππίσκῳ νεανίσκον παράγων ἐρῶντα καὶ ἐπιδεικνύμενον τὸν πλοῦτον τῇ ἐρωμένῃ ταῦτα ποιεῖ λέγοντα·

[1] δ' ἰπνὸς γέγον' ἡμῖν ἐξαπίνης Aristoph.: δεῖπνος γέγον' ἐξαπίνης A.
[2] κἄλαβον Meineke: κατέλαβον A.

'Every vinegar-cruet and casserole and pot has become bronze; the worn-out fish-platters, one can see, are of silver, and the lantern all of a sudden has become ivory.' Plato in *Envoys* [a]: 'And, as a consequence, Epicrates and Phormisius got a great many bribes from the great king—golden saucers and silver platters.' And Sophron in *Mimes of Women* [b] says: 'With vessels of bronze and vessels of silver the house gleamed.[c]'

"Philippides, in *The Abolition of Money*,[d] mentions the use of such ware as something vulgar and confined to a few, yet affected by certain newly-rich among the resident foreigners: 'A. But a kind of pity for all men in the world lies deep in my soul, when I see free men in sore straits, while rogues from the whipping-post eat salt fish worth perhaps only two or three pence from a silver platter weighing a pound, or capers bought for three farthings in a silver bowl weighing fifty drachms. Yet in the old days it was actually hard to discover a (silver) saucer dedicated in a temple. B. Well, that's true still even to-day. For, if a man dedicates one, another quickly carries it off.' And Alexis in *The Scarf*,[e] introducing a young man who is in love and who displays his wealth to his sweetheart, makes him say this: A. 'And I told my

[a] Kock i. 633. The reference is to a legation sent to the Persian king in 395 B.C., out of which arose charges of corruption against Epicrates. See Lysias, *Or.* 27, Athen. 251 a-b, 424 a.
[b] Kaibel 159.
[c] Or, "swarmed." See critical note.
[d] Kock iii. 303.
[e] Kock ii. 297. *Cf.* Athen. 502 f.

[3] Φορμίσιος Schweighäuser: φόρμισος A.
[4] γάργαιρε, "swarmed," Schol. Aristoph. *Ach.* 3.
[5] ἀ οἰκία Dindorf: δοκια A.
[6] ἀπ' Herwerden: ἐπ' AC.

τοῖς παισί τ' εἶπα (δύο γὰρ ἦγον οἴκοθεν)
τἀκπώματ' εἰς τὸ φανερὸν ἐκκεκενιτρωμένα
c θεῖναι, κύαθος δ' ἦν ἀργυροῦς (οὗτος μὲν οὖν[1]
ἦγεν δύο δραχμάς), κυμβίον δὲ τέτταρας
ἴσως ἑτέρας,[2] ψυκτηρίδιον δὲ[3] δέκ' ὀβολούς,
Φιλιππίδου λεπτότερον. Β. ἀλλὰ ταῦτ' ὅλως
πρὸς ἀλαζονείαν οὐ κακῶς πεποιημέν' ἦν.

οἶδα δὲ κἀγώ τινα[4] πολίτην ἡμέτερον πτωχαλαζόνα,
ὃς δραχμῆς ἔχων τὰ πάντα ἀργυρώματα ἐβόα
καλῶν τὸν οἰκέτην ἕνα ὄντα καὶ μόνον, ὀνόμασι δὲ
d χρώμενον ψαμμακοσίοις, "παῖ Στρομβιχίδη, μὴ τῶν
χειμερινῶν ἀργυρωμάτων ἡμῖν παραθῇς, ἀλλὰ τῶν
θερινῶν." τοιοῦτός ἐστι καὶ ὁ παρὰ Νικοστράτῳ
ἐν τῷ ἐπιγραφομένῳ δράματι Βασιλεῖς. ἀλαζὼν
δ' ἐστὶ στρατιώτης περὶ οὗ λέγει·

λοιπή[5] τις ὀξὶς ἐστι καὶ ψυκτήριον
τῆς εὐπαρύφου λεπτότερον.

ἐξήλαυνον γάρ τινες τὸν ἄργυρον καὶ τότε εἰς
ὑμένος ἰδέαν. καὶ Ἀντιφάνης δὲ ἐν Λημνίαις[6]
φησί·

παρετέθη τρίπους
e πλακοῦντα χρηστόν, ὦ πολυτίμητοι θεοί,
ἔχων ἐν ἀργυρῷ τε τρυβλίῳ μέλι.

καὶ Σώπατρος δ' ὁ παρῳδὸς ἐν Ὀρέστῃ·

[1] οὗτος μὲν οὖν Kaibel: τἀκπώματα A. τἀκπώματα must be a gloss, since a number of cups would weigh more than two drachms. [2] Here, but not at 502 f.
[3] δὲ added by Schweighäuser.
[4] C has οἶδά τινα, φησὶν Ἀλεξις.
[5] λιτή, "paltry," Meineke.
[6] Λημνίαις Dalechamp: λήμναις A.

slaves (since I had brought two from home) to place the cups, cleaned with soda, for all to see. And there was a ladle-cup [a] of silver (this, to be sure, weighed two drachms), a gravy-dish weighing perhaps four more, and a small cooler weighing one and two-thirds drachms, of metal thinner than Philippides. B. Why! This was cleverly conceived, for all it was pure boasting.' I, for my part, also know of a citizen of our country,[b] a bragging beggar, who, although his total possessions in silver ware amounted to no more than a drachm's weight, yet loudly called to his one and only slave, but one whose names were as innumerable as the sands [c]: 'Slave! Strombichides! Don't set before us the silver ware we use in winter, but what we use in summer.' A similar character also is the one in the play of Nicostratus entitled *Kings*.[d] It is a swashbuckling soldier, of whom he says: 'There remain a vinegar-cruet and a cooler, of metal thinner than the texture of his purple cloak.' For they used sometimes to hammer out silver even in those days to the likeness of a membrane. Antiphanes in *Lemnian Women* [e] says: 'A three-legged table was set before us which held —O ye worshipful gods!—a nice flat-cake and honey in a silver bowl.' And the parodist Sopater in

[a] The *κύαθος* had a single handle rising high above the brim, and was used for ladling wine.

[b] North Africa. The following account seems to contain words borrowed from another play of Alexis. See crit. note.

[c] A comic compound. See Athen. 671 a, and *cf.* Aristoph. *Ach.* 3 *ψαμμακοσιογάργαρα*.

[d] Kock ii. 222. The character speaking seems to be describing all that is left of the soldier's property; but the text is doubted. See critical note.

[e] Kock ii. 70.

σαπρὸν σίλουρον ἀργυροῦς πίναξ ἔχων.

ἐν δὲ τῷ ἐπιγραφομένῳ δράματι Φακῇ[1] φησιν·

ἀλλ' ἀμφὶ δείπνοις ὀξίδ' ἀργυρᾶν ἔχει
δρακοντομίμοις ἠρμένην[2] τορεύμασιν,
οἵαν ποτ' ἔσχε καὶ Θίβρων ὁ Ταντάλου
μαλακὸν ταλάντοις ἐκταλαντωθεὶς[3] ἀνήρ.

Θεόπομπος δ' ὁ Χῖος ἐν ταῖς πρὸς Ἀλέξανδρον
f συμβουλαῖς περὶ Θεοκρίτου τοῦ πολίτου τὸν λόγον
ποιούμενός φησιν· "ἐξ ἀργυρωμάτων δὲ καὶ χρυσῶν
πίνει καὶ τοῖς σκεύεσιν χρῆται τοῖς ἐπὶ τῆς τρα-
πέζης ἑτέροις τοιούτοις, ὁ πρότερον οὐχ ὅπως ἐξ
ἀργυρωμάτων[4] ἔχων πίνειν ἀλλ' οὐδὲ χαλκῶν, ἀλλ'
ἐκ κεραμέων καὶ τούτων ἐνίοτε κολοβῶν." Δί-
φιλος δ' ἐν Ζωγράφῳ·

ἄριστον ἐπεχόρευσεν ἐκλελεγμένον,
231 εἴ τι νέον ἢ ποθεινόν· ὀστρέων γένη
παντοδαπά, λοπάδων παρατεταγμένη φάλαγξ,
ὀπτῶν ἐπῆττε[5] σωρὸς ἀπὸ τοῦ τηγάνου,
τριμμάτια τούτοις ἐν θυΐαις ἀργυραῖς.

Φιλήμων Ἰατρῷ·

καὶ γυλιόν[6] τιν' ἀργυρωμάτων.

Μένανδρος Ἑαυτὸν τιμωρουμένῳ·

λουτρόν, θεραπαίνας, ... ἀργυρώματα.

καὶ ἐν Ὑμνίδι·

[1] Φακῇ B: Φακῇ A. But the nominative is regular in this order. *Cf.* above, d, and 108 f, 124 b.
[2] ἠρμένην Kaibel: ὀργάνων AC.
[3] μαλακὸς ταλάντοις ἐκτανταλωθεὶς C.
[4] οὐκ after ἀργυρωμάτων deleted by Cobet.

Orestes [a]: 'A silver platter containing a stale sheat-fish.' In the play entitled *Lentil-Soup* [b] he also says: 'Why! At his meals he has a silver vinegar-cruet, with figures of serpents in high relief—the kind which Thibron, son of Tantalus, also acquired once on a time, a man who was softly out-talented of his talents.' [c] Again, Theopompus of Chios in his *Counsels to Alexander* [d] discusses his fellow-citizen Theocritus and says: 'He also drinks from vessels of silver and gold and makes use of other similar utensils at the table—he, of all men, who earlier in life not only never had any silver-ware from which to drink, but he had no bronze ware either, only earthenware, and that, too, sometimes chipped.' And Diphilus in *The Painter* [e]: 'A choice luncheon came dancing on,[f] composed of everything novel or much desired. There were all kinds of shell-fish, a cohort of limpets was drawn up alongside, a heap of broiled meats rushed at us from the pan, and spiced drinks to wash them down, in silver mazers.' Philemon in *The Doctor* [g]: 'And a knapsack full of silverware.' Menander in *The Self-Tormentor* [h]: 'A bath, serving-maids, . . . silverware.' Also in

[a] Kaibel 195. [b] Kaibel 196.

[c] Or, adopting the reading in C: "a soft man was out-tantalized of his talents." Thibron murdered Harpalus and took his property, but was afterwards killed himself. See Arrian in Phot. *Bibl.* 70 a 10. There is also an allusion to the proverb *τὰ Ταντάλου τάλαντα ταντολίζεται*, "Tantalus's talents grow tantalizingly."

[d] *F.H.G.* i. 325. [e] Kock ii. 555.

[f] *Cf.* Athen. 231 d, and 300 c *ἐπεισέπλει*, "came sailing in after." [g] Kock ii. 487.

[h] Kock iii. 42; Menander's first play, translated by Terence.

[5] *ἐπῆττε* Kock: *ἐπῆγε* A. [6] *γυλιόν* Casaubon: *γυλιαν* A.

ἀλλὰ τἀργυρώματα
ἦκω λαβεῖν βουλόμενος.

b Λυσίας δ' ἐν τῷ περὶ τοῦ χρυσοῦ τρίποδος, εἰ γνήσιος ὁ λόγος· "ἀργυρώματά τε ἢ χρυσώματα ἔτι ἦν διδόναι." οἱ δ' ἑλληνίζοντες λέγειν δεῖν φασιν ἀργυροῦν κόσμον καὶ χρυσοῦν κόσμιον."

Τοσαῦτα εἰπόντος τοῦ Αἰμιλιανοῦ ὁ Ποντιανὸς ἔφη· "σπάνιος γὰρ ὄντως ἦν τὸ παλαιὸν παρὰ τοῖς Ἕλλησιν ὁ μὲν χρυσὸς καὶ πάνυ, ὁ δὲ ἄργυρος ὀλίγος ἦν ὁ ἐν τοῖς μετάλλοις. διὸ καὶ Φίλιππον τὸν τοῦ μεγάλου βασιλέως Ἀλεξάνδρου πατέρα φησὶν Δοῦρις ὁ Σάμιος φιάλιον χρυσοῦν κεκτη-
c μένον ἀεὶ τοῦτ' ἔχειν κείμενον ὑπὸ τὸ προσκεφάλαιον. καὶ τὴν Ἀτρέως δὲ χρυσῆν ἄρνα, περὶ ἣν γεγόνασιν ἡλίου τε ἐκλείψεις καὶ βασιλέων μεταβολαί ἔτι τε τῆς τραγῳδίας ἡ πολλή, φιάλην ἀργυρᾶν φησι γεγονέναι Ἡρόδωρος ὁ Ἡρακλεώτης ἔχουσαν ἐν μέσῳ ἄρνα χρυσῆν. Ἀναξιμένης δ' ὁ Λαμψακηνὸς ἐν ταῖς πρώταις ἐπιγραφομέναις ἱστορίαις τὸν Ἐριφύλης ὅρμον διαβόητον γενέσθαι διὰ τὸ σπάνιον εἶναι τότε τὸ[1] χρυσίον παρὰ τοῖς Ἕλλησι· καὶ γὰρ ἀργυροῦν ποτήριον ἦν ἰδεῖν τότε παράδοξον. μετὰ δὲ τὴν Δελφῶν ὑπὸ Φωκέων κατάληψιν πάντα τὰ τοιαῦτα δαψίλειαν εἴληφεν.
d ἐκ ποτηρίων δὲ χαλκῶν ἔπινον οἱ σφόδρα δοκοῦντες πλουτεῖν καὶ τὰς θήκας τούτων ὠνόμαζον

[1] τὸ added by Wilamowitz.

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[a] Kock iii. 136; Hymnis is the name of an hetaera.
[b] Frag. 56 Thalheim; the point in the criticism is that ἀργυρώματα and χρυσώματα suggest only *plated* ware.
[c] Beginning at 228 d.
[d] *F.H.G.* ii. 470; *cf.* Athen. 155 c.

Hymnis[a]: 'But I have come for the purpose of getting the silverware.' Lysias, in the speech *On the Golden Tripod*,[b] if it be genuine: 'There remained silver ware and gold ware to be given up.' But those who insist on pure Greek assert that he ought to have said 'silver ornament' and 'gold ornament.'"

After Aemilianus had concluded these many remarks,[c] Pontianus said: "As a matter of fact, gold was really very scarce in Greece in ancient times, and the silver to be found in the mines was not considerable. Duris of Samos, therefore, says[d] that Philip, the father of King Alexander the Great, always kept the small gold saucer which he owned lying under his pillow. Indeed, the golden ewe-lamb of Atreus, which caused eclipses of the sun, the downfall of monarchs, and what is more, provided most of the themes of tragedy,[e] is said by Herodorus of Heracleia[f] to have been a silver saucer which had a golden lamb in the centre. Anaximenes of Lampsacus, in the work entitled *First Inquiries*,[g] says that the necklace of Eriphyle became famous merely because gold was at that time rare among the Greeks; indeed, it was even unusual to see a silver drinking-cup in those days. But after the seizure of Delphi by the Phocians,[h] all such things as that took on abundance. Even those who were reputed to be very rich used to drink from bronze cups, and they

[c] The story of the quarrel over this lamb between the brothers Atreus and Thyestes, the cannibal "Thyestean meal" at which the sun in horror moved out of its orbit (Eurip. *Iph. Taur.* 192 ff.), is too well known to require repetition. *Cf.* Athen. 242 f, Pausanias ii. 18.

[f] *F.H.G.* ii. 41. [g] Frag. 1 Müller.

[h] At the outbreak of the "Sacred War," 355 B.C. The names of the leaders, called *τύραννοι* below, are given at 232 e.

χαλκοθήκας. Ἡρόδοτός τέ φησι τοὺς Αἰγυπτίων ἱερεῖς χαλκοῖς ποτηρίοις πίνειν, τοῖς τε βασιλεῦσιν αὐτῶν θύουσί ποτε κοινῇ οὐχ εὑρεθῆναι πᾶσι[1] δοθῆναι φιάλας ἀργυρᾶς· Ψαμμήτιχον γοῦν νεώτερον ὄντα τῶν ἄλλων βασιλέων χαλκῇ φιάλῃ σπεῖσαι τῶν ἄλλων ἀργυραῖς σπενδόντων. συληθέντος δ' οὖν[2] τοῦ Πυθικοῦ ἱεροῦ ὑπὸ τῶν Φωκικῶν τυράννων ἐπέλαμψε παρὰ τοῖς Ἕλλησιν ὁ χρυσός,
e εἰσεκώμασε δὲ καὶ ὁ ἄργυρος. ὕστερον δὲ τοῦ μεγίστου Ἀλεξάνδρου τοὺς ἐκ τῆς Ἀσίας θησαυροὺς ἀνελομένου ὄντως ἀνέτειλεν ὁ κατὰ Πίνδαρον εὐρυσθενὴς πλοῦτος καὶ τὰ ἐν Δελφοῖς δὲ ἀναθήματα τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ ὑπὸ πρώτου Γύγου τοῦ Λυδῶν βασιλέως ἀνετέθη· καὶ πρὸ τῆς τούτου βασιλείας ἀνάργυρος, ἔτι δὲ ἄχρυσος ἦν ὁ Πύθιος,
f ὡς Φαινίας τέ φησιν ὁ Ἐρέσιος καὶ Θεόπομπος ἐν τῇ τεσσαρακοστῇ τῶν Φιλιππικῶν. ἱστοροῦσι γὰρ οὗτοι κοσμηθῆναι τὸ Πυθικὸν ἱερὸν ὑπό τε τοῦ Γύγου καὶ τοῦ μετὰ τοῦτον Κροίσου, μεθ' οὓς ὑπό τε Γέλωνος καὶ Ἱέρωνος τῶν Σικελιωτῶν, τοῦ μὲν τρίποδα καὶ Νίκην χρυσοῦ πεποιημένα ἀναθέντος καθ' οὓς χρόνους Ξέρξης ἐπεστράτευε τῇ Ἑλλάδι, τοῦ δ' Ἱέρωνος τὰ ὅμοια. λέγει δ' οὕτως ὁ Θεόπομπος· " ἦν γὰρ τὸ παλαιὸν τὸ ἱερὸν κεκοσμημένον χαλκοῖς ἀναθήμασιν, οὐκ ἀνδριᾶσιν ἀλλὰ λέβησι καὶ τρίποσι χαλκοῦ πεποιημένοις. Λακεδαιμόνιοι οὖν χρυσῶσαι βουλόμενοι τὸ πρόσωπον

[1] πᾶσι Kaibel: φησι A.
[2] δ' οὖν Kaibel: οὖν C: δὲ Eustath. 868. 52: γοῦν A.

called the receptacles for these 'bronze-boxes.' And so Herodotus [a] says that the priests of the Egyptians drank from bronze cups, and that once, when their kings were offering sacrifice [b] together, not enough silver cups to be given to all could be found; at any rate, Psammetichus, being younger than all the other kings, poured his libation from a bronze cup. Be that as it may, when the Pythian shrine was looted by the Phocian usurpers, gold flamed up everywhere among the Greeks, and silver also came romping in. Later, when the all-highest Alexander brought away for his own uses the treasures of Asia, the sun of 'wealth, with far-flung might,' as Pindar [c] has it, verily rose. Now the votive offerings, also, of silver and of gold at Delphi, had been dedicated in the first instance by Gyges, who was king of Lydia; and before his reign, the god at Delphi had no silver, much less gold, as Phaenias of Eresus [d] tells us, and Theopompus in the fortieth book of his *History of Philip*. For these authorities record that the Pythian shrine was adorned by Gyges and his successor Croesus, and after them by Gelon and Hieron, the Sicilian Greeks. The former dedicated a tripod and a Victory made of gold about the time when Xerxes was making his invasion of Greece, the latter dedicated similar offerings. The words of Theopompus are as follows [e]: 'For in ancient times the sacred precinct was adorned with bronze offerings which were not statues, but cauldrons and tripods made of bronze. Now the Lacedaemonians, desiring to gild the face

[a] ii. 151, which should be compared for discrepancies.
[b] Really a libation; hence the use of the word φιάλαι, saucer-shaped cups. Psammetichus used his helmet.
[c] *Pyth.* v. 1. [d] *F.H.G.* ii. 297. [e] *Ibid.* i. 314.

232 τοῦ ἐν Ἀμύκλαις Ἀπόλλωνος καὶ οὐχ εὑρίσκοντες
ἐν τῇ Ἑλλάδι χρυσίον πέμψαντες εἰς θεοῦ ἐπηρώ-
των τὸν θεὸν παρ' οὗ χρυσίον πρίαιντο. ὁ δ'
αὐτοῖς ἀνεῖλεν παρὰ Κροίσου τοῦ Λυδοῦ πορευ-
θέντας ὠνεῖσθαι.[1] καὶ οἱ πορευθέντες παρὰ Κροί-
σου ὠνήσαντο. Ἱέρων δ' ὁ Συρακόσιος βουλόμενος
b ἀναθεῖναι τῷ θεῷ τὸν τρίποδα καὶ τὴν Νίκην ἐξ
ἀπέφθου χρυσοῦ ἐπὶ πολὺν χρόνον ἀπορῶν χρυσίου
ὕστερον ἔπεμψε τοὺς ἀναζητήσοντας εἰς τὴν Ἑλ-
λάδα, οἵτινες μόλις ποτ' εἰς Κόρινθον ἀφικόμενοι
καὶ ἐξιχνεύσαντες εὗρον παρ' Ἀρχιτέλει τῷ
Κορινθίῳ, ὃς πολλῷ χρόνῳ συνωνούμενος κατὰ
μικρὸν θησαυροὺς εἶχεν οὐκ ὀλίγους. ἀπέδοτο
γοῦν τοῖς παρὰ τοῦ Ἱέρωνος ὅσον[2] ἠβούλοντο καὶ
μετὰ ταῦτα πληρώσας καὶ τὴν ἑαυτοῦ χεῖρα ὅσον
ἠδύνατο χωρῆσαι ἐπέδωκεν αὐτοῖς. ἀνθ' ὧν
Ἱέρων πλοῖον σίτου καὶ ἄλλα πολλὰ δῶρα ἔπεμψεν
c ἐκ Σικελίας." ἱστορεῖ τὰ αὐτὰ καὶ Φανίας[3] ἐν τῷ
περὶ τῶν ἐν Σικελίᾳ τυράννων, ὡς χαλκῶν ὄντων
τῶν παλαιῶν ἀναθημάτων καὶ τριπόδων καὶ
λεβήτων καὶ ἐγχειριδίων, ὧν ἐφ' ἑνὸς καὶ ἐπι-
γεγράφθαι φησίν·

θάησαί μ'· ἐτεὸν γὰρ ἐν Ἰλίου εὐρέι πύργῳ
ἦν ὅτε καλλικόμῳ μαρνάμεθ' ἀμφ' Ἑλένῃ·
καί μ' Ἀντηνορίδης ἐφόρει κρείων Ἑλικάων·
νῦν δέ με Λητοΐδου θεῖον ἔχει δάπεδον.

d ἐπὶ δὲ τρίποδος, ὃς ἦν εἷς τῶν ἐπὶ Πατρόκλῳ
ἄθλων τεθέντων·

χάλκεός εἰμι τρίπους, Πυθοῖ δ' ἀνάκειμαι ἄγαλ-
μα.

of the Apollo of Amyclae, but not finding any gold in Greece, sent to the oracle of the god and asked the god from whom they should purchase gold. And he returned answer to them that they should go and buy it from Croesus the Lydian. And so they went and bought it from Croesus. As for Hieron of Syracuse, he desired to dedicate to the god the tripod and the Victory of refined gold; for a long time he was puzzled to know where to get it, and finally sent messengers to search for it in Greece, who at last came to Corinth, and on investigation found it in the house of the Corinthian Architeles. He had been buying up small amounts for a long time, and had a large store. Well, he sold to Hieron's agents all that they wanted, and then, filling his hand with as much as it could hold, he added that as a present to them. In return for this Hieron sent from Sicily a shipload of grain and many other gifts.' Phaenias records the same facts in his work on *The Tyrants of Sicily*,[a] that the ancient votive offerings were of bronze, whether tripods, or cauldrons, or daggers; and on one of these, he says, is this inscription: 'Behold me; for verily I was in Ilium's broad tower, what time we fought for Helen with the beautiful tresses; and Antenor's son, lordly Helicaon, carried me. But to-day the sacred soil of Leto's son holds me in its keeping.' On the tripod, which was one of the prizes offered at the games in honour of Patroclus, was inscribed: 'A bronze tripod am I, dedicated as an offering at

[a] *F.H.G.* ii. 297.

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[1] After ὠνεῖσθαι AB (but not C) have παρ' ἐκείνου.
[2] ὅσον Casaubon: ὃν AC. [3] φανίας A, as usual.

καί μ' ἐπὶ Πατρόκλῳ θῆκεν πόδας ὠκὺς Ἀχιλλεύς·

Τυδείδης δ' ἀνέθηκε βοὴν ἀγαθὸς Διομήδης,
νικήσας ἵπποισι παρὰ πλατὺν Ἑλλήσποντον.

"Εφορος δὲ ἢ Δημόφιλος ὁ υἱὸς αὐτοῦ ἐν τῇ
e τριακοστῇ τῶν ἱστοριῶν περὶ τοῦ ἐν Δελφοῖς
ἱεροῦ λέγων φησίν· "Ὀνόμαρχος δὲ καὶ Φάυλλος[1]
καὶ Φάλαικος οὐ μόνον ἅπαντα τὰ τοῦ θεοῦ ἐξεκόμισαν, ἀλλὰ τὸ τελευταῖον αἱ γυναῖκες αὐτῶν τόν τε
τῆς Ἐριφύλης κόσμον ἔλαβον, ὃν Ἀλκμαίων εἰς
Δελφοὺς ἀνέθηκε κελεύσαντος τοῦ θεοῦ, καὶ τὸν τῆς
Ἑλένης ὅρμον Μενελάου ἀναθέντος. ἑκατέρῳ γὰρ
ὁ θεὸς ἔχρησεν, Ἀλκμαίωνι μὲν πυνθανομένῳ πῶς
ἂν τῆς μανίας ἀπαλλαγείη·

τιμῆέν μ' αἰτεῖς δῶρον μανίαν ἀποπαῦσαι·
f καὶ σὺ φέρειν τιμῆεν ἐμοὶ γέρας, ᾧ ποτε μήτηρ
Ἀμφιάραον ἔκρυψ' ὑπὸ γῆν αὐτοῖσι σὺν ἵπποις·

Μενελάῳ δὲ πῶς ἂν τὸν Ἀλέξανδρον τιμωρήσαιτο·

πάγχρυσον φέρε κόσμον ἑλὼν ἀπὸ σῆς ἀλόχοιο
δειρῆς, ὅν ποτε Κύπρις ἔδωχ' Ἑλένῃ μέγα χάρμα·
ὥς σοι Ἀλέξανδρος τίσιν ἐχθίστην ἀποδώσει.

233 συνέβη δὲ ταῖς γυναιξὶν ἔριν ἐμπεσεῖν περὶ τοῦ
κόσμου τούτου ποτέρα πότερον λήψεται. καὶ διακληρουμένων ἡ μὲν σκυθρωπὴ οὖσα κατὰ τὸν βίον
καὶ σεμνότητος πλήρης τὸν Ἐριφύλης ὅρμον, ἡ δὲ
ὥρᾳ διαφέρουσα καὶ μάχλος οὖσα τὸν τῆς Ἑλένης

[1] *φαῦλος* ABC.

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[a] Ancient and poetic name of Delphi.
[b] See 177 c, note c (Vol. II. p. 328).
[c] See 41 b. [d] *F.H.G.* i. 275.

Pytho,[a] and Achilles, swift of foot, staked me in honour of Patroclus. And Tydeus's son, Diomedes good at the cry,[b] made offering of me after his victory with racehorses beside the broad Hellespont.'[c]

"Ephorus (or his son Demophilus), speaking of the shrine at Delphi in the thirtieth book of his *Histories*,[d] says: 'Not only did Onomarchus, Phaÿllus, and Phalaecus convey away all the possessions of the god, but to cap all this, their wives took the jewelry of Eriphyle, which Alcmeon had dedicated in Delphi at the god's command, and also the necklace of Helen, which Menelaus had dedicated. For the god had given an oracle to both; to Alcmeon, when he asked how he might be relieved of his madness, he had said: "A precious boon thou askest of me, surcease from madness. Do thou also bring unto me a precious offering, wherewith thy mother once caused Amphiaraus to be hidden beneath the earth, horses and all."[e] To Menelaus, who asked how he might punish Alexander[f]: "Bring the jewels, all of gold, which thou takest from thy wife's neck, and which Cypris once gave to Helen to be a great joy. Thus shall Alexander pay unto thee retribution most hateful." Now it happened that the women fell to quarrelling over this jewelry, to see which of them should have which. And when lots were drawn for the division, one woman, of austere and morose mode of life, and full of solemnity, won Eriphyle's necklace, while the other, who was exceedingly beautiful as well as

[e] Eriphyle was bribed by the necklace to reveal the hiding-place of her husband Amphiaraus, who did not wish to join the expedition against Thebes. Driving away after the defeat and death of his friends, he and his chariot were swallowed up in the earth at Oropus. *Cf.* 222 b, note *b*.

[f] Paris.

ἔλαχε.[1] καὶ αὕτη μὲν ἐρασθεῖσα νεανίσκου τινὸς Ἠπειρώτου συνεξεδήμησεν, ἡ δὲ τῷ ἀνδρὶ θάνατον ἐβούλευσεν."

Πλάτων δὲ ὁ θεῖος καὶ Λυκοῦργος ὁ Λάκων οὐδ' εἴων ἐνεπιδημεῖν ταῖς ἰδίαις πολιτείαις οὔτε τῶν ἄλλων πολυτελῶν οὐδέν, ἀλλ' οὐδὲ τὸν ἄργυρον
b οὐδὲ τὸν χρυσόν, τῶν μεταλλευομένων τὸν σίδηρον καὶ τὸν χαλκὸν ἀρκεῖν νομίζοντες, ἐκεῖνα δ' ἐκβάλλοντες ὡς λυμαινόμενα τὰς ὑγιαινούσας τῶν πόλεων. Ζήνων δὲ ὁ ἀπὸ τῆς στοᾶς πάντα τὰ ἄλλα πλὴν τοῦ νομίμως αὐτοῖς καὶ καλῶς χρῆσθαι νομίσας ἀδιάφορα τὴν μὲν αἵρεσιν[2] αὐτῶν καὶ φυγὴν ἀπειπών, τὴν χρῆσιν δὲ τῶν λιτῶν καὶ περιττῶν[3] προηγουμένως[4] ποιεῖσθαι προστάσσων,
c ὅπως ἀδεῆ καὶ ἀθαύμαστον πρὸς τἄλλα τὴν διάθεσιν τῆς ψυχῆς ἔχοντες οἱ ἄνθρωποι ὅσα μήτε καλά ἐστι μήτε αἰσχρὰ τοῖς μὲν κατὰ φύσιν ὡς ἐπὶ πολὺ χρῶνται, τῶν δ' ἐναντίων μηδὲν ὅλως δεδοικότες λόγῳ καὶ μὴ φόβῳ τούτων ἀπέχωνται. οὐδὲν γὰρ ἡ φύσις ἐκβέβληκεν ἐκ τοῦ κόσμου τῶν εἰρημένων, ἀλλ' ἐποίησεν ὑπογείους αὐτῶν φλέβας

[1] ἔλαχε Wilamowitz: εἵληφε C (omitted in A).
[2] αἵρεσιν Schweighäuser: ἀρχὴν A.
[3] Schweighäuser (followed by the revised Liddell and Scott) read ἀπερίττων, synonymous with λιτῶν.
[4] προηγουμένως Casaubon: προηγορευμένως A.

[a] This story is one of the earliest dealing with the folklore of lucky and unlucky jewels.
[b] *Laws* 742 A; a certain amount of gold and silver is to be kept in reserve by the magistrates for foreign trade, etc.
[c] *Cf.* Xen. *Resp. Laced.* 7. 6.
[d] A technical term applied by the Stoics to things neither good nor bad *per se*. *Cf.* Cicero, *De fin.* iii. 16.
[e] Or, following Schweighäuser's reading (see critical note), "make use of plain and simple things." But the wise man

dissolute, won Helen's. The latter fell in love with a young man from Epeirus and eloped with him, but the other got up a plot to kill her husband.' [a]

"The divine Plato [b] and Lycurgus [c] the Spartan not only would not allow anything whatsoever of a luxurious nature to be imported into their states, but they prohibited even silver and gold as well; they believed that of the materials obtained from mines, iron and copper were sufficient, and excluded the other metals as tending to injure States which had even vigorous constitutions. But the Stoic Zeno, while he made an exception of the legitimate and honourable use of money, nevertheless placed it in all other respects in the category of the 'indifferent,' [d] and discouraged both the pursuit and the avoidance of it, ordaining that one should make use of simplicity or superfluity [e] in a purposeful manner. Zeno's intention in this was that men should maintain an attitude of the soul which evinces neither fear nor wonder [f] toward things which are neither honourable nor dishonourable (*per se*), and so may adapt themselves in general to the things which are 'according to nature' [g]; on the other hand, having no fear whatever of anything, men should abstain from what is opposed to nature through reason, and not through fear. For nature has not excluded from men's environment any of the things aforesaid,[h] but has

adapts himself to both conditions, simplicity or superfluity, in realizing his mission; καί often has a disjunctive force.

[f] The principle of *nil admirari*, seen in Aristotle's μεγαλόψυχος (*magnanimus*, *Eth. Nic.* 1125 a 2) and in the North American Indian.

[g] Cicero's *secundum naturam*, a cant phrase of philosophy after Plato.

[h] The "indifferent" things, such as wealth.

πολύπονον καὶ χαλεπὴν ἐχούσας ἐργασίαν, ὅπως οἱ περὶ ταῦτα σπουδάζοντες ὀδυνώμενοι μετίωσι τὴν κτῆσιν, καὶ οὐχ οἱ μεταλλεύοντες μόνοι ἀλλὰ καὶ οἱ τὰ μεταλλευθέντα συναγείροντες μυρίοις μόχθοις θηρεύωσι τὴν περίβλεπτον ταύτην πολυ-
d κτησίαν. δείγματος μὲν οὖν χάριν ἔστιν οὗπερ[1] ἐπιπόλαιον αὐτῶν ἐστι τὸ γένος, εἴ γ' ἐν ταῖς ἐσχατιαῖς τῆς οἰκουμένης καὶ ποτάμια τὰ τυχόντα ψήγματα χρυσοῦ καταφέρει καὶ ταῦτα γυναῖκες καὶ ἄνδρες ἀσθενεῖς τὰ σώματα σὺν ταῖς ἄμμοις ὑποψήχοντες διιστᾶσι καὶ πλύναντες ἄγουσιν ἐπὶ τὴν χώνην, ὡς παρὰ τοῖς Ἐλουητίοις[2] φησὶν ὁ ἐμὸς Ποσειδώνιος καὶ ἄλλοις τισὶ τῶν Κελτῶν. καὶ τά τε πάλαι μὲν Ῥιπαῖα καλούμενα ὄρη, εἶθ' ὕστερον Ὄλβια προσαγορευθέντα, νῦν δὲ Ἄλπια
e (ἔστι δὲ τῆς Γαλατίας) αὐτομάτως ὕλης ἐμπρησθείσης ἀργύρῳ διερρύη. τὸ μέντοι γε πολὺ τούτου βαθείαις καὶ κακοπαθέσι[3] μεταλλείαις εὑρίσκεται κατὰ τὸν Φαληρέα Δημήτριον ἐλπιζούσης τῆς πλεονεξίας ἀνάξειν ἐκ τῶν μυχῶν τῆς γῆς αὐτὸν τὸν Πλούτωνα. χαριεντιζόμενος γοῦν φησιν ὅτι "πολλάκις καταναλώσαντες τὰ φανερὰ τῶν ἀδήλων ἕνεκα ἃ μὲν ἔμελλον οὐκ ἔλαβον, ἃ δ' εἶχον ἀπέβαλον ὥσπερ αἰνίγματος τρόπον ἀτυχοῦντες." Λακεδαιμόνιοι δ' ὑπὸ τῶν ἐθῶν κωλυόμενοι εἰσ-

[1] χάριν ἔστιν οὗπερ Schweighäuser: χάριν ἐπείπερ A. Casaubon assumed a gap between χάριν and ἐπείπερ.
[2] Ἐλουητίοις Schweighäuser: ἐπουητίοις A.
[3] κακοπαθέσι Cobet: κακοπάθοις A.

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[a] *F.H.G.* iii. 273.
[b] This notion is said to be held by the inhabitants of the Pyrenees to-day.

created underground veins of them, involving laborious and difficult toil, in order that persons who are eager for them may go after their acquisition in pain, and that not merely those who work in mines, but also those who amass the metals when mined, may pursue with infinite trouble this great wealth so universally admired. By way of providing a sample, to be sure, there are places where these kinds of metal are found on the surface, since, in remote corners of the world, ordinary brooks carry down grains of gold which women or men of feeble body extract by rubbing and sifting with the sand, and after washing it they carry it to the melting-pot. This is the custom among the Helvetians, as my fellow-countryman Poseidonius[a] says, and among some other Celts. Again, the mountains which used to be called Rhipaean, then later named Olbian, and to-day Alps, which are in Celtic land, oozed silver[b] whenever a forest fire broke out spontaneously. Nevertheless, by far the greatest quantity of this metal is found 'by delvings deep and painful,' to quote Demetrius of Phalerum,[c] 'since avarice hopes to drag out of earth's recesses Pluto[d] himself.' By way of jest, indeed, he declares that men often lavish what they plainly have for the sake of what is uncertain; they fail to get what they expected, but let fall what they had, meeting with misfortune in a kind of conundrum.[e] Although the Lacedaemonians, as Poseidonius also records, were forbidden

[a] See Strabo iii. 147.

[d] Here identified, as often in late Greek, with Plutus.

[e] See *Homeri vita Herodotea* 35; the conundrum is, ἅσσ' ἕλομεν λιπόμεσθα, ἃ δ' οὐχ ἕλομεν φερόμεσθα, "what we caught we left behind, what we failed to catch we brought with us," of a louse.

f φέρειν εἰς τὴν Σπάρτην, ὡς ὁ αὐτὸς ἱστορεῖ Ποσειδώνιος, καὶ κτᾶσθαι ἄργυρον καὶ χρυσὸν ἐκτῶντο μὲν οὐδὲν ἧττον, παρακατείθεντο δὲ τοῖς ὁμόροις Ἀρκάσιν. εἶτα πολεμίους αὐτοὺς ἔσχον ἀντὶ φίλων, ὅπως ἀνυπεύθυνον τὸ ἄπιστον διὰ τὴν ἔχθραν γένηται. τῷ μὲν οὖν ἐν Δελφοῖς Ἀπόλλωνι τὸν πρότερον ἐν τῇ Λακεδαίμονι χρυσὸν καὶ ἄργυρον ἱστοροῦσιν ἀνατεθῆναι, δημοσίᾳ δὲ εἰς τὴν πόλιν Λύσανδρον εἰσαγαγόντα πολλῶν κακῶν
234 αἴτιον γενέσθαι. Γύλιππον γοῦν τὸν Συρακοσίους ἐλευθερώσαντα ἀποθανεῖν ἀποκαρτερήσαντα λόγος, καταγνωσθέντα ὑπὸ τῶν ἐφόρων ὡς νοσφισάμενον ἐκ τοῦ Λυσανδρείου χρήματος. τοῦ δὲ ἀνατιθεμένου θεῷ καὶ συγχωρουμένου δήμου καθάπερ κοσμήματος καὶ κτήματος οὐ ῥᾴδιον ἦν τὸν θνητὸν ὀλίγωρον γενέσθαι. τῶν δὲ Γαλατῶν οἱ Σκορδίσται[1] καλούμενοι χρυσὸν μὲν οὐκ εἰσάγουσιν εἰς τὴν αὑτῶν χώραν, λῃζόμενοι δὲ τὴν ἀλλοτρίαν καὶ
b ἀδικοῦντες τὸν ἄργυρον[2] οὐ παραλείπουσι. τὸ δ' ἔθνος αὐτῶν ἐστι μὲν λείψανον τῶν μετὰ Βρέννου στρατευσαμένων ἐπὶ τὸ Δελφικὸν μαντεῖον Γαλατῶν, Βαθάναττος[3] δέ τις ἡγεμὼν αὐτοὺς διῴκισεν ἐπὶ τοὺς περὶ τὸν Ἴστρον τόπους ἀφ' οὗ[4] καὶ τὴν ὁδὸν δι' ἧς ἐνόστησαν Βαθαναττίαν καλοῦσι καὶ τοὺς ἀπογόνους τοὺς ἐκείνου Βαθανάττους ἔτι καὶ νῦν προσαγορεύουσιν. ἀφωσιώκασι δὲ οὗτοι τὸν χρυσὸν καὶ οὐκ εἰσφέρουσιν εἰς τὰς πατρίδας, δι' ὃν πολλὰ καὶ δεινὰ ἔπαθον· ἀργύρῳ δὲ χρῶνται καὶ τούτου χάριν πολλὰ καὶ δεινὰ ποιοῦσιν.

[1] Σκορδίσται Strabo 296: κορδισταὶ AC.
[2] τὸν ἄργυρον added by Wilamowitz.
[3] βαδηγαβα· ἀθανάτιος A: δῆγαβα ἀθανάτιος B.

by custom from importing into Sparta or acquiring either silver or gold, they none the less acquired it, but they deposited it for safe keeping with their neighbours the Arcadians. They then proceeded to make enemies of them where once they were friends, in order that through this enmity their disobedience might pass without investigation. It is recorded, to be sure, that the gold and silver which had previously been in Lacedaemon was dedicated to the Apollo of Delphi, but Lysander brought it into the city for public use, and so became the author of many evils. There is a story, at any rate, that Gylippus, the liberator of Syracuse,[a] starved himself to death because he had been convicted by the Ephors of having embezzled some of the funds brought in by Lysander. It was not easy for a mere mortal to regard as of small value the gold which had been dedicated to the god and bestowed as an ornament and possession of the people. Among the Celts, the tribe called Scordistae, though they refrain from importing gold into their own country, nevertheless do not pass silver by when they pillage and outrage other people's lands. This tribe is a remnant of the Celts who attacked the Delphic oracle under Brennus, but a leader named Bathanattus removed them to the regions round the Danube ; from him also the road by which they retreated is called Bathanattia, and they call his descendants Bathanatti to this very day. They also eschew gold and do not bring it into their native towns, because through it they had undergone many terrible trials ; but they use silver, and for its sake commit many terrible acts.

[a] By the defeat of the Athenian expedition, 413 B.C.

[4] *οὗ* Schweighäuser : *ἧς* AC.

c καίτοι γε ἐχρῆν οὐχὶ τὸ γένος τοῦ συληθέντος, ἀλλὰ
τὴν ἱεροσυλήσασαν ἀσέβειαν ἐξορίσαι· εἰ δὲ μηδὲ
τὸν ἄργυρον εἰσέφερον εἰς τὴν χώραν, ἢ περὶ τὸν
χαλκὸν ἂν καὶ σίδηρον ἐπλημμέλουν ἢ εἰ[1] μηδὲ
ταῦτ' ἦν[2] παρ' αὐτοῖς, περὶ τῶν βρωτῶν καὶ ποτῶν
καὶ τῶν ἄλλων ἀναγκαίων ὁπλομανοῦντες ἂν
διετέλουν."

Τοσαῦτα καὶ τοῦ Ποντιανοῦ εἰπόντος—ἐφιλο-
τιμήσαντο γὰρ οἱ πολλοὶ τὰς τοῦ Οὐλπιανοῦ
ἀπολύσασθαι προτάσεις· ὧν τὰς ὑπολειπομένας
διελόμενοι ὁ μὲν Πλούταρχος ἔφη· "τὸ δὲ τοῦ
παρασίτου ὄνομα πάλαι μὲν ἦν σεμνὸν καὶ
d ἱερόν. Πολέμων γοῦν (ὁ εἴτε Σάμιος ἢ Σικυώνιος
εἴτ' Ἀθηναῖος ὀνομαζόμενος χαίρει, ὡς ὁ Μοψεάτης
Ἡρακλείδης λέγει καταριθμούμενος αὐτὸν καὶ ἀπ'
ἄλλων πόλεων· ἐπεκαλεῖτο δὲ καὶ στηλοκόπας, ὡς
Ἡρόδικος ὁ Κρατήτειος εἴρηκε) γράψας περὶ
παρασίτων φησὶν οὕτως· "τὸ τοῦ παρασίτου
ὄνομα νῦν μὲν ἄδοξόν ἐστι, παρὰ δὲ τοῖς ἀρχαίοις
εὑρίσκομεν τὸν παράσιτον ἱερόν τι χρῆμα καὶ τῷ
συνθοίνῳ παρόμοιον. ἐν Κυνοσάργει[3] μὲν οὖν ἐν
e τῷ Ἡρακλείῳ στήλη τίς ἐστιν ἐν ᾗ ψήφισμα μὲν
Ἀλκιβιάδου, γραμματεὺς δὲ Στέφανος Θουκυ-
δίδου,[4] λέγεται δ' ἐν αὐτῷ περὶ τῆς προσηγορίας
οὕτως· "τὰ δὲ ἐπιμήνια θυέτω ὁ ἱερεὺς μετὰ τῶν

[1] ἢ εἰ Kaibel: καὶ εἰ A: ἢ C.
[2] ταῦτ' ἦν Schweighäuser: ταύτην A, τοῦτ' ἦν C.
[3] οἱ after Κυνοσάργει deleted by Musurus.
[4] The deme name has dropped out.

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[a] Here ends the citation from Poseidonius, begun at 233 f.
[b] Begun at 231 b.
[c] Frag. 78 Preller. See Athen. 171 e, note *f*.

And yet surely they ought not to have banished that class of metal so sacrilegiously stolen, but rather the impiety which had committed the sacrilege. For if they had not brought silver into their country any more than gold, then they would sin with respect to bronze and iron ; or, again, if even these were not found among them, then they would be continually exercising their craze for war in order to steal food and drink and other necessities." [a]

Here Pontianus finished his many remarks.[b] Most of the party eagerly aspired to solve Ulpian's problems, and among those who interpreted the problems still remaining Plutarch said : " The name of parasite was in old times dignified and sacred. Take, for example, what Polemon writes[c] about parasites (I know not whether he likes to be called the Samian, or the Sicyonian, or the Athenian, names for him which Heracleides of Mopsuestia enumerates, adding others derived from other cities ; he used also to bear the soubriquet of ' tablet-picker,'[d] according to Herodicus, the disciple of Crates) : ' Parasite is nowadays a disreputable term, but among the ancients we find it used of something sacred, equivalent to companion at a sacred feast. In the temple of Heracles in Cynosarges there is a tablet on which is a decree proposed by Alcibiades, the clerk being Stephanus, son of Thucydides.[e] With regard to the use of the term the words to be found on it are as follows : " The priest shall sacrifice the monthly offerings in company with the parasites.[f]

[a] From his antiquarian interest in inscriptions on stelae and elsewhere.
[c] See critical note.
[f] *i.e.*, men especially invited to participate in the priestly rite.

παρασίτων. οἱ δὲ παράσιτοι ἔστων[1] ἐκ τῶν νόθων καὶ τῶν τούτων παίδων κατὰ τὰ[2] πάτρια. ὃς δ' ἂν μὴ 'θέλῃ παρασιτεῖν, εἰσαγέτω καὶ περὶ τούτων εἰς τὸ δικαστήριον." ἐν δὲ τοῖς κύρβεσι τοῖς περὶ
f τῶν Δηλιαστῶν οὕτως γέγραπται· "καὶ τῷ κήρυκε ἐκ τοῦ γένους τῶν Κηρύκων τοῦ τῆς μυστηριώτιδος. τούτους δὲ παρασιτεῖν ἐν τῷ Δηλίῳ ἐνιαυτόν." ἐν δὲ Παλληνίδι[3] τοῖς ἀναθήμασιν ἐπιγέγραπται τάδε· "ἄρχοντες καὶ παράσιτοι ἀνέθεσαν οἱ ἐπὶ Πυθοδώρου ἄρχοντος στεφανωθέντες χρυσῷ στεφάνῳ. ἐπὶ Διφίλης[4] ἱερείας παράσιτοι Ἐπί-
λυκος . . . -στράτου[5] Γαργήττιος, Περικλῆς Περικλείτου Πιτθεύς, Χαρῖνος Δημοχάρους Γαργήττιος." καὶ τοῖς τοῦ βασιλέως δὲ νόμοις γέγραπται· "θύειν τῷ Ἀπόλλωνι τοὺς Ἀχαρνέων παρασίτους." Κλέαρχος δ' ὁ Σολεύς, εἷς δ' οὗτος τῶν Ἀριστοτέλους ἐστὶ μαθητῶν, ἐν τῷ πρώτῳ τῶν
235 βίων τάδε γράφει· "ἔτι δὲ παράσιτον νῦν μὲν τὸν ἕτοιμον,[6] τότε δὲ τὸν εἰς τὸ συμβιοῦν κατειλεγμένον. ἐν γοῦν τοῖς παλαιοῖς νόμοις αἱ πλεῖσται τῶν πόλεων ἔτι καὶ τήμερον ταῖς ἐντιμοτάταις ἀρχαῖς συγκαταλέγουσι παρασίτους." Κλείδημος δ' ἐν τῇ Ἀτθίδι φησί· "καὶ παράσιτοι δ' ἠρέθησαν

[1] ἔστων Meier: ἕνα τῶν A.
[2] τὰ added by Casaubon.
[3] Παλληνίδος "in the temple (of Athena) at Pallene," Preller.
[4] Διφίλης Meier: δὲ φυλῆς A.
[5] Ἐπίλυκος . . . -στράτου Heringa: ἐπὶ λυκοστράτου A.
[6] Pierson, Coraes, Preller read ἄτιμον "despised"; *cf.* 234 d.

[a] Sons (like Themistocles) of a foreign mother by an Athenian father, for whom the gymnasium called Cynosarges was specially reserved.

These parasites shall be drawn from men of mixed descent [a] and their children, according to ancestral custom. And whosoever shall decline to serve as a parasite shall be cited before the court on precisely this charge." Again, on the tablets [b] which relate to the members of the Delian sacred mission, it is written: "Also the two heralds from the house of Heralds [c] connected with the Mysteries. These shall serve as parasites for a year in the precinct of Apollo." And at Pallene there is inscribed on the votive offerings: "Dedicated by the magistrates and parasites who were awarded a gold crown in the archonship of Pythodorus.[d] In the year of the priestess Diphilê the parasites were Epilycus, son of . . .-stratus of Gargettus, Pericles, son of Pericleitus of Pitthis, Charinus, son of Democharès of Gargettus." Again in the laws of the king [e] it is written: "The parasites of Acharnae shall sacrifice to Apollo." ' Clearchus of Soli, who was one of Aristotle's disciples, records the following in the first book of his *Lives* [f]: ' Further: whereas to-day a parasite is one who is only too ready,[g] in those days he was one especially enrolled to have subsistence with others. In their old laws, at any rate, most states still include even to-day parasites among their most honoured officials.' And Cleidemus, in his *History of Attica*,[h] says: ' Parasites also were chosen

[b] The κύρβεις were very old pyramidal tablets.
[c] A priestly house at Athens associated with the Eleusinian Mysteries.
[d] 432–431 B.C.
[e] The second archon at Athens, who had charge of all matters pertaining to the state religion.
[f] *F.G.H.* ii. 303.
[g] See critical note.
[h] *F.H.G.* i. 361.

τῷ 'Ηρακλεῖ." καὶ Θεμίσων δ' ἐν Παλληνίδι[1]· "ἐπιμελεῖσθαι δὲ τὸν βασιλέα τὸν ἀεὶ βασιλεύοντα καὶ τοὺς ἄρχοντας[2] καὶ τοὺς παρασίτους οὓς ἂν ἐκ τῶν δήμων προσαιρῶνται[3] καὶ τοὺς γέροντας καὶ τὰς γυναῖκας τὰς πρωτοπόσεις." ἔχεις δὲ κἀκ
b τούτων, καλέ μου Οὐλπιανέ, ζητεῖν τίνες αἱ πρωτοπόσεις γυναῖκες. ἀλλὰ μὴν (περὶ γὰρ τῶν παρασίτων ὁ λόγος) κἀν τῷ 'Ανακείῳ ἐπί τινος στήλης γέγραπται· "τοῖν δὲ βοοῖν τοῖν ἡγεμόνοιν τοῖν ἐξαιρουμένοιν τὸ μὲν τρίτον μέρος εἰς τὸν ἀγῶνα, τὰ δὲ δύο μέρη τὸ μὲν ἕτερον τῷ ἱερεῖ, τὸ δὲ τοῖς παρασίτοις." Κράτης δ' ἐν δευτέρῳ 'Αττικῆς διαλέκτου φησί· "καὶ ὁ παράσιτος νῦν ἐπ' ἄδοξον μετάκειται[4] πρᾶγμα, πρότερον δ' ἐκαλοῦντο παράσιτοι οἱ ἐπὶ τὴν τοῦ ἱεροῦ σίτου ἐκλογὴν αἱρούμενοι καὶ ἦν ἀρχεῖόν τι παρασίτων.
c διὸ καὶ ἐν τῷ τοῦ βασιλέως νόμῳ γέγραπται ταυτί· "ἐπιμελεῖσθαι δὲ τὸν βασιλεύοντα τῶν τε ἀρχόντων ὅπως ἂν καθιστῶνται καὶ τοὺς παρασίτους ἐκ τῶν δήμων αἱρῶνται κατὰ τὰ γεγραμμένα. τοὺς δὲ παρασίτους ἐκ τῆς βουκολίας ἐκλέγειν ἐκ τοῦ μέρους τοῦ ἑαυτῶν ἕκαστον ἑκτέα κριθῶν δαίνυσθαί τε τοὺς ὄντας 'Αθηναίων[5] ἐν τῷ ἱερῷ

[1] *θέσμιον δ' ἐν Παλληνίδος*, "an ordinance in the temple at Pallene," Wilamowitz. An historian Themison is not otherwise known. *Cf.* above, 234 f.

[2] *καὶ τοὺς ἄρχοντας* added by R. Schoell.

[3] *προσαιρῶνται* Wilamowitz: *προαιρῶνται* A.

[4] *μετάκειται* Wilamowitz: *μὲν κεῖται* A.

[5] *δαίνυσθαί τε προθύσαντας τῇ 'Αθηναίᾳ*, "after a preliminary offering to Athena, shall feast," Wilamowitz.

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[a] *F.H.G.* iv. 511. But see critical note.

[b] *Cf.* 234 f and note *e*.

to honour Heracles.' So Themison in his *Portico of Pallene* [a] : ' It shall be administered by the king for the time being in office,[b] the magistrates and the parasites chosen in addition from the demes, as also by the elders and the women still living with their first husbands.' [c] You can, my noble Ulpian, now ask again, in the light of this quotation, who are ' the women still living with their first husbands ' ? However, since we are talking about parasites, there is also an inscription on a tablet in the Anaceium [d] : ' Of the two oxen which are specially selected as the leaders, one-third [e] shall go to the expenses of the festival ; as for the other two-thirds, one part shall go to the priest, the other to the parasites.' Crates, in the second book of his *Attic Dialect*, says : ' And the word parasite has in our times shifted its meaning to apply to a disreputable thing, but in earlier times parasite was the name given to those who were chosen to select the sacred grain,[f] and there was a special repository for their use. Wherefore, in the king's code the following also stands written : " He who is king shall see that the magistrates are appointed and that the parasites are chosen from the demes according to the statutes. And the parasites are to select, each from his own share in the king's office, eight quarts [g] of barley, and those Athenians who are in the sacred precinct are to be feasted

[c] *i.e.*, married only once, their husbands being still alive. Similar restrictions were common in ritual ; *cf.* παῖς ἀμφιθαλής, a boy both of whose parents were still living, who served at weddings. [d] Temple of the Anaces, or Dioscuri.

[e] *i.e.*, of the meat when the oxen were slaughtered.

[f] To be used at a festival.

[g] A ἑκτεύς, Lat. *sextarius*, was one-sixth of a μέδιμνος, which was about one and one-half bushels.

κατὰ τὰ πάτρια. τὸν δ' ἑκτέα παρέχειν εἰς τὰ
ἀρχεῖα τῷ Ἀπόλλωνι τοὺς Ἀχαρνέων παρασίτους
d ἀπὸ τῆς ἐκλογῆς τῶν κριθῶν." ὅτι δὲ καὶ ἀρχεῖον
ἦν αὐτῶν ἐν τῷ αὐτῷ νόμῳ τάδε γέγραπται·
" εἰς τὴν ἐπισκευὴν τοῦ νεὼ[1] καὶ τοῦ παρασιτίου
καὶ τῆς οἰκίας τῆς ἱερᾶς διδόναι τὸ ἀργύριον
ὁπόσου ἂν οἱ τῶν ἱερῶν[2] ἐπισκευασταὶ μισθώ-
σωσιν." ἐκ τούτου δῆλόν ἐστιν ὅτι ἐν ᾧ τὰς
ἀπαρχὰς ἐτίθεσαν τοῦ ἱεροῦ σίτου οἱ παράσιτοι
τοῦτο παρασίτιον προσηγορεύετο." ταὐτὰ ἱστορεῖ
καὶ Φιλόχορος ἐν τῇ ἐπιγραφομέιῃ Τετραπόλει
μνημονεύων τῶν καταλεγομένων τῷ Ἡρακλεῖ
e παρασίτων καὶ Δίσδωρος ὁ Σινωπεὺς κωμῳδιο-
ποιὸς ἐν Ἐπικλήρῳ, οὗ τὸ μαρτύριον ὀλίγον
ὕστερον παραθήσομαι. Ἀριστοτέλης δ' ἐν τῇ
Μεθωναίων πολιτείᾳ " παράσιτοι," φησί, " τοῖς μὲν
ἄρχουσι δύο καθ' ἕκαστον ἦσαν, τοῖς δὲ πολεμ-
άρχοις εἷς· τεταγμένα δὲ ἐλάμβανον παρ' ἄλλων τέ
τινων καὶ τῶν ἁλιέων ὄψον." τὸν δὲ νῦν λεγό-
μενον παράσιτον Καρύστιος ὁ Περγαμηνὸς ἐν τῷ
περὶ διδασκαλιῶν εὑρεθῆναί φησιν ὑπὸ πρώτου
Ἀλέξιδος, ἐκλαθόμενος ὅτι Ἐπίχαρμος ἐν Ἐλπίδι
f ἢ Πλούτῳ παρὰ πότον αὐτὸν εἰσήγαγεν οὑτωσὶ
λέγων·

ἀλλ' ἄλλος[3] ἔστειχ'[4] ὧδε[5] τοῦδε κατὰ πόδας,
τὸν ῥᾳδίως[6] λαψῇ τὺ κὰτ τὸ νῦν γά θην[7]

[1] τοῦ ἀρχείου after νεὼ deleted by Kaibel.
[2] ἱερῶν Preller: ἱερέων A.
[3] ὅδ' after ἄλλος deleted by Meineke.
[4] Bergk: ἔστηχ' A. [5] Schweighäuser: ὅδε A.
[6] Anonymous reviewer of Schweighäuser's edition: ῥα δεινῶς A. [7] κὰτ τὸ νῦν γά θην Kaibel: καιτοίνυν γαθην A.

therewith according to ancestral custom. And the parasites of Acharnae are to bring their eight quarts in honour of Apollo to the repositories after the barley has been selected." That there was also a repository for them is proved by what is written in the same code: "For the repair of the temple, the magazine of the parasites, and the sacred house, payment shall be made at whatsoever price the repairers of sacred places shall fix in the contract." From this it is clear that the repository in which the parasites placed the first fruits of the grain was called the "magazine of the parasites." ' The same facts are recorded by Philochorus also in the work entitled *Tetrapolis*,[a] when he mentions the parasites who were drafted for the service of Heracles; also by Diodorus of Sinope, comic poet, in his *Heiress*, whose testimony I will cite a little later.[b] Aristotle, in his *Constitution of Methonê*,[c] says: 'There were two parasites for each magistrate, and one for each military office; they received regular contributions from certain other persons, and particularly fish from the fishermen.' But as for the modern use of the term parasite, Carystius of Pergamum, in his work on *Dramatic Performances*, says that it was first invented by Alexis. He forgets, however, that Epicharmus, in *Hope* or *Wealth*,[d] introduced the character at a drinking-bout with these words: 'But another came stalking in here at the heels of the first—one whom, I can assure you, you will easily, as

[a] *F.H.G.* i. 410; the title refers to a district in Attica composed of four towns, Marathon, Oenoe, Probalinthus, and Tricorythus.

[b] 239 b.

[c] Frag. 551 Rose.

[d] Kaibel 96.

εὔωνον ἀείσιτον.[1] ἀλλ' ἔμπας ὅδε
ἄμυστιν ὥσπερ κύλικα πίνει τὸν βίον.

καὶ[2] αὐτὸν ποιεῖ τὸν παράσιτον λέγοντα τοιάδε πρὸς τὸν πυνθανόμενον·

συνδειπνέων τῷ λῶντι, καλέσαι δεῖ μόνον,
καὶ τῷ γα μὴ λεῶντι, κοὐδὲν δεῖ[3] καλεῖν·
τηνεὶ δὲ χαρίης τ' εἰμὶ καὶ ποιέω πολὺν
236 γέλωτα καὶ τὸν ἱστιῶντ' ἐπαινέω.
καΐ κά τις ἀντίον τι[4] λῇ τήνῳ λέγειν,
τήνῳ κυδάζομαί τε κἀπ' ὧν ἠχθόμαν.[5]
κἤπειτα πολλὰ καταφαγών, πόλλ' ἐμπιὼν
ἄπειμι· λύχνον δ' οὐχ ὁ παῖς μοι συμφέρει·
ἔρπω δ' ὀλισθράζων τε καὶ κατὰ σκότος
ἔρημος[6]· αἴ κα δ' ἐντύχω[7] τοῖς περιπόλοις,
τοῦθ' οἷον[8] ἀγαθὸν ἐπιλέγω τοῖς θεοῖς ὅτι
οὐ λῶντι πλεῖον, ἀλλὰ μαστιγῶντί με.
b ἐπεὶ δέ χ' εἴκω οἴκαδις[9] καταφθαρείς,[10]
ἄστρωτος εὕδω, καὶ τὰ μὲν πρᾶτ'[11] οὐ κοῶ,
ἃς κά μ' ἔχων ὤκρατος[12] ἀμφέπῃ φρένας.

Καὶ ἄλλα δὲ τοιαῦτα ἐπιλέγει ὁ τοῦ Ἐπιχάρμου παράσιτος. ὁ δὲ παρὰ τῷ Διφίλῳ τάδε φησίν·

ὅταν με καλέσῃ πλούσιος δεῖπνον ποιῶν,
οὐ κατανοῶ τὰ τρίγλυφ' οὐδὲ τὰς στέγας,
οὐδὲ δοκιμάζω τοὺς Κορινθίους κάδους,

[1] ἀείσιτον Kaibel: ἀεὶ σῖτον A.
[2] καὶ Meineke: δι A.
[3] γαμηλιῶντι τω γακωϋδεν δεν A; words divided by Petit: λεῶντι Dindorf: κοὐδὲν δεῖ Grotius.
[4] τι added by Grotius.
[5] Meineke, Bergk: καπωνηχθομην A.

things now go, find ever ready to assist at the feast. (However poor he may be) this fellow can none the less quaff life in a single breath, as he would a cup.' And he makes the parasite himself say these words to his questioner: 'Dining with him who desires me (he needs only to ask me), and alike with him who desires me not (and there is no need to ask); at dinner there I am a wit, and cause much laughter and praise my host. And if anyone wants to say something hostile to him, I revile the upstart and so get myself hated. Then after eating heartily and drinking heartily I take my leave; but no slave carries a lamp ahead for me. I skulk along the slippery way and am all alone in the darkness; if I meet the watchmen anywhere, the one good thing that I can ascribe to the gods is this, that the patrol wants no more of me than a flogging. And when at last I get home, done to death, I go to sleep without any bedding, and never heed the first thing so long as the neat wine holds and befuddles my senses.'

"And Epicharmus's parasite goes on to recite other matters of the same kind. The parasite in Diphilus [a] says: 'When a rich man gets up a dinner and invites me, I don't stop to notice the triglyphs or the ceiling; nor do I examine the Corinthian

[a] Kock ii. 561.

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[6] *ἔρημος* (*ἐρῆμος*) Ahrens: *ἔραμος* Casaubon: *ερμος* A.
[7] *αἴ κα δ' ἐντύχω* Musurus: *εκκαδεντυχω* A.
[8] *τοῦθ' οἷον* Ahrens: *τουτοιον* A.
[9] *οἰκαδις* Dindorf: *οἰκαδ' εἰς* A.
[10] *καταφθαρείς* Heringa: *καταφθερεῖς* A.
[11] *πρᾶτ'* Kaibel: *πρῶτ'* A.
[12] *ἃς κά μ'* Toup: *ἃς καμὼν ἄκρατος οἶνος* A: *ἔχων* added by Kaibel, *οἶνος* deleted by Bergk.

ἀτενὲς δὲ τηρῶ τοῦ μαγείρου τὸν καπνόν.
c κἂν μὲν σφοδρὸς φερόμενος εἰς ὀρθὸν τρέχῃ,
γέγηθα καὶ χαίρω τε[1] καὶ πτερύττομαι·
ἂν δὲ πλάγιος καὶ λεπτός, εὐθέως νοῶ
ὅτι τοῦτό μοι τὸ δεῖπνον ἀλλ' οὐδ' αἷμ' ἔχει.

πρῶτος δ' Ὅμηρος, ὥς τινές φασιν, εἰσήγαγε παράσιτον, τὸν Ποδῆν εἶναι λέγων φίλον εἰλαπιναστὴν τοῦ Ἕκτορος·

ἦν δέ τις ἐν Τρώεσσι Ποδῆς υἱὸς Ἠετίωνος,
d ἀφνειός τ' ἀγαθός τε· μάλιστα δέ μιν τίεν Ἕκτωρ
δήμου, ἐπεί οἱ ἑταῖρος ἔην φίλος εἰλαπιναστής.

τὸν γὰρ ἐν εἰλαπίνῃ φίλον εἴρηκεν τὸν ἐν τῷ δειπνεῖν. διὸ καὶ ποιεῖ αὐτὸν ὑπὸ Μενελάου τιτρωσκόμενον κατὰ τὴν γαστέρα· φησὶν δ' ὁ Σκήψιος Δημήτριος ὡς καὶ Πάνδαρον διὰ τὸ ἐπιωρκηe κέναι κατὰ τῆς γλώττης. τιτρώσκει δ' αὐτὸν Σπαρτιάτης ἄνθρωπος τὴν αὐτάρκειαν ἐζηλωκώς.

Οἱ δ' ἀρχαῖοι ποιηταὶ τοὺς παρασίτους κόλακας ἐκάλουν, ἀφ' ὧν καὶ Εὔπολις τῷ δράματι τὴν ἐπιγραφὴν ἐποιήσατο, τὸν χορὸν τῶν Κολάκων ποιήσας τάδε λέγοντα·

ἀλλὰ δίαιταν ἣν ἔχουσ' οἱ κόλακες πρὸς ὑμᾶς
λέξομεν· ἀλλ' ἀκούσαθ', ὡς ἐσμὲν ἅπαντα[2] κομψοὶ
ἄνδρες· ὅτοισι[3] πρῶτα μὲν παῖς ἀκόλουθός ἐστιν
ἀλλότριος τὰ πολλά, μικρὸν δέ τι κἀμὸς[4] αὐτοῦ.

[1] τε Dobree: τι A.
[2] ἅπαντα Hermann: ἅπαντες AC.
[3] ὅτοισι Porson: τοῖσι AC.
[4] κἀμὸς Bergk: κάμον A.

[a] It was considered good form in a guest to admire the

jars,[a] but I watch intently the chef's smoke. And when it comes pouring straight up in an eager rush, I am all delight, I rejoice and am in a flutter; but when it comes out crosswise and thin, I at once perceive that that dinner isn't going to have even a drop of blood for me.' But Homer was the first, as some people assert, to introduce a parasite when he says that Podes was a friendly companion at the feast of Hector[b]: 'There was a man among the Trojans, Podes, son of Eëtion, rich and brave withal; more than all others among the people Hector honoured him, for he was his comrade, a friendly companion at the feast.' For when he speaks of a friend at the feast he means a friend when it came to eating. That is why he represents him as wounded by Menelaus in the belly, just as, Demetrius of Scepsis[c] says, Pandarus for his perjury was wounded in the tongue.[d] And Podes was wounded by a man from Sparta,[e] who zealously practised frugality.

"The ancient poets called parasites flatterers, a name by which Eupolis entitled his play, making the chorus of Flatterers say[f]: 'But now we will tell you the manner of life which flatterers lead; listen then, for we are clever gentlemen in all emergencies. In the first place, another man's slave is our attendant usually, but he's mine for a little while.[g] Then I

household furniture. See 181 e (of Telemachus at the palace of Menelaus); Aristoph. *Vesp.* 1214 (Bdelycleon is giving his father a lesson in politeness): "Praise one of the bronze pieces, look at the ceiling, admire the hall curtains."

[b] *Il.* xvii. 575.
[c] Frag. 74 Gaede.
[d] *Il.* v. 292.
[e] Menelaus, *Il.* xvii. 578.
[f] Kock i. 301. These verses in Priapean metre are from the parabasis of the play.
[g] Text and meaning are debated.

ἱματίω δέ μοι δύ' ἐστὸν χαρίεντε τούτω,
f οἶν[1] μεταλαμβάνων ἀεὶ θάτερον ἐξελαύνω
εἰς ἀγοράν. ἐκεῖ δ' ἐπειδὰν κατίδω τιν' ἄνδρα
ἠλίθιον, πλουτοῦντα δ', εὐθὺς περὶ τοῦτον εἰμί.
κἄν τι τύχῃ λέγων ὁ πλούταξ, πάνυ τοῦτ' ἐπαινῶ
καὶ καταπλήττομαι δοκῶν τοῖσι λόγοισι χαίρειν.
εἶτ' ἐπὶ δεῖπνον ἐρχόμεσθ' ἄλλυδις ἄλλος ἡμῶν
μᾶζαν ἐπ' ἀλλόφυλον, οὗ δεῖ χαρίεντα πολλὰ
τὸν κόλακ' εὐθέως[2] λέγειν ἢ 'κφέρεται[3] θύραζε.
237 οἶδα δ' Ἀκέστορ' αὐτὸ τὸν στιγματίαν παθόντα·
σκῶμμα γὰρ εἶπ' ἀσελγές,[4] εἶτ' αὐτὸν ὁ παῖς
θύραζε
ἐξαγαγὼν ἔχοντα κλοιὸν παρέδωκεν Οἰνεῖ.

Τοῦ δὲ ὀνόματος τοῦ παρασίτου μνημονεύει Ἀραρὼς ἐν Τμεναίῳ[5] διὰ τούτων·

οὐκ ἔσθ' ὅπως οὐκ εἶ παράσιτος, φίλτατε·
ὁ δ' Ἰσχόμαχος ὁδὶ τρέφων[6] σε τυγχάνει.

πολὺ δ' ἐστὶ τὸ ὄνομα παρὰ τοῖς νεωτέροις. τὸ δὲ ῥῆμα παρὰ Πλάτωνι τῷ φιλοσόφῳ ἐν Λάχητι· φησὶ γάρ· "καὶ ἡμῖν τὰ μειράκια παρασιτεῖ."
b παρασίτων δ' εἶναί φησι γένη δύο Ἄλεξις ἐν Κυβερνήτῃ διὰ τούτων·

δύ' ἐστί, Ναυσίνικε, παρασίτων γένη,
ἓν μὲν τὸ κοινὸν καὶ κεκωμῳδημένον,
οἱ μέλανες ἡμεῖς. θάτερον ζῇ τοι[7] γένος,

[1] τούτω, οἶν Porson: τούτοιν AC.
[2] εὐθέως Grotius: εὐθὺς A.
[3] 'κφέρεται Bergk: φέρεται A.
[4] εἶπ' ἀσελγές Porson: εἶπας ἔλεγες A.
[5] ἐν Τμεναίῳ Casaubon: ἐνμεναιω A.
[6] ὁδὶ τρέφων Bothe: ὁ διατρέφων A.
[7] ζῇ τοι Lumb: ζητῶ A.

have these two nice coats which I interchange continually, the one for the other, when I go out to the market. And when I spy a simpleton who is rich, I fasten upon him at once. And if the rich blighter chances to say anything, I loudly praise him and express my amazement, pretending delight in his words. Then we go to dinner, one of us in one direction, another in another—all to get a barley-cake not our own. There the flatterer must at once begin his witty chatter or be chucked out at the door. I know that that happened to the blackguard Acestor [a]; for he uttered an outrageous jest, and the slave led him out at the door—with a collar on—and handed him over to Oeneus.' [b]

"The name parasite is mentioned by Araros in *The Wedding Hymn* [c] in these lines: 'It must be that you are a parasite, dearie; and here comes Ischomachus, who as it chances keeps you in food.' But the word occurs often among more recent poets. The verb also occurs in the philosopher Plato, in *Laches*.[d] He says, namely: 'And the lads parasite with us.' [e] Alexis in *The Pilot* [f] says there are two classes of parasites. The lines are: 'P. There are two classes of parasites, Nausinicus. One is the widely-prevailing kind, ridiculed on the stage, the black ones [g] we. Then there lives another class, a

[a] A tragic poet mocked by Aristoph. (*Aves* 31) as a foreigner.

[b] The "collar" was a heavy wooden frame put on the neck of a refractory slave. Oeneus was the eponymous hero of the Attic tribe Oeneis, in one deme of which was the βάραθρον or pit into which the bodies of executed criminals were thrown.

[c] Kock ii. 218.

[d] 179 c.

[e] *i.e.*, eat with us at the mess.

[f] Kock ii. 338; a parasite speaks.

[g] So called from the colour of their clothes. Pollux iv. 119.

σεμνοπαράσιτον ἔθνος εὖ[1] καλούμενον,
σατράπας παρασίτους καὶ στρατηγοὺς ἐπιφανεῖς[2]
c ὑποκρινόμενον εὖ τοῖς βίοις, ὀφρῦς ἔχον[3]
χιλιοταλάντους ἀνακυλίον τ' οὐσίας·
νοεῖς σὺ[4] τὸ γένος καὶ τὸ πρᾶγμα; Ν. καὶ μάλα.
Ρ. τούτων δ' ἑκατέρου τῶν γενῶν ὁ μὲν τύπος
τῆς ἐργασίας εἷς ἐστι, κολακείας ἀγών·
ὥσπερ ἐπὶ τῶν βίων δὲ τοὺς μὲν ἡ τύχη
ἡμῶν μεγάλοις προσένειμε, τοὺς δ' ἐλάττοσι·
d εἶθ' οἱ μὲν εὐποροῦμεν, οἱ δ' ἀλύομεν.
ἆρ' ἐκδιδάσκω,[5] Ναυσίνικ'; Ν. οὐκ ἀστόχως·
ἀλλ' ἄν σ' ἐπαινῶ μᾶλλον, αἰτήσεις μέ τι.[6]

Χαρακτηρίζει δ' οὐκ ἀρρύθμως τὸν παράσιτον ὁποῖός τίς ἐστι Τιμοκλῆς ἐν Δρακοντίῳ οὕτως·

ἔπειτ' ἐγὼ παράσιτον ἐπιτρέψω τινὶ
κακῶς λέγειν; ἥκιστά γ'· οὐδὲν ἔστι γὰρ
ἐν τοῖς τοιούτοις χρησιμώτερον γένος.
εἰ δ' ἐστὶ τὸ[7] φιλέταιρον ἕν τι τῶν καλῶν,
ἀνὴρ παράσιτος τοῦτο ποιεῖ διὰ τέλους.
e ἐρᾷς, συνεραστὴς ἀπροφάσιστος γίγνεται.
πράττεις τι, πράξει συμπαρὼν ὅ τι ἂν δέῃ,
δίκαια ταὐτὰ τῷ τρέφοντι νενομικώς,
ἐπαινέτης θαυμαστὸς οἷος τῶν φίλων.
χαίρουσι δείπνων ἡδοναῖς ἀσυμβόλοις·
τίς δ' οὐχὶ θνητῶν; ἢ τίς ἥρως ἢ θεὸς

[1] ἔθνος εὖ Lumb : ἐκ μέσου A.
[2] This verse transposed with the preceding by Dobree.
[3] ἔχον Grotius : ἔχοντα A.
[4] σὺ added by Reisig.
[5] ἆρ' ἐκδιδάσκω Kock : ἆρά γε διδάσκων **A.**

tribe well called by the name "august parasite," that skilfully act the part of nabob parasites and generals of renown in their ways of living, with eyebrows a thousand talents weight, squandering estates right and left.[a] Do you know the kind and the thing I speak of? N. Indeed I do. P. The mode of operation in each of these two classes is the same; it's a contest in flattery. As it generally happens in men's lives, fate assigns some of us to great patrons, others to patrons of less degree; and so some of us are well off, while others of us are in despair. Do I make myself clear, Nausinicus? N. You hit the nail on the head. However, if I give you any more praise, you'll be asking me for something!'

"With a deft touch Timocles outlines the parasite's character in *Dracontium*,[b] thus: 'So I am to allow anyone to abuse a parasite? Not a bit of it. For there doesn't exist a more useful class when it comes to the things I have just described. Again, if you grant that sociability is one of the virtues, your parasite practises that to perfection. Suppose you're in love; he proves himself in your affair a helper who never shirks. You have some business to transact; he will stand by and carry through whatever is wanted, claiming his patron's rights as if they were his own—an incomparable admirer of his friends. But, you say, they enjoy the pleasures of eating without paying their share. Well, what mortal man does not do that? Still more, what god or hero

[a] *Cf.* Aristoph. *Nub.* 33 ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν, "you have rolled me out of all I own."

[b] Kock ii. 454. The title may be a courtesan's name.

[6] ἐπαινῶ μᾶλλον, αἰτήσε.ς μέ τι Dutheil: ἐπαινῶ, μᾶλλον αἰ-ήσεις μέτι A. [7] τὸ added by Casaubon.

ἀποδοκιμάζει τὴν τοιαύτην διατριβήν;
ἵνα μὴ δὲ[1] πολλὰ μακρολογῶ δι' ἡμέρας,
τεκμήριόν τι παμμέγεθες οἶμαί γ' ἐρεῖν,
f ὁ τῶν παρασίτων ὡς τετίμηται βίος.
γέρα γὰρ αὐτοῖς ταὐτὰ τοῖς τὼλύμπια
νικῶσι δίδοται χρηστότητος εἵνεκα,
σίτησις. οὗ γὰρ μὴ τίθενται συμβολαί,
πρυτανεῖα ταῦτα πάντα προσαγορευτέα.[2]

καὶ Ἀντιφάνης δὲ ἐν Διδύμοις φησίν·

238 ὁ γὰρ[3] παράσιτός ἐστιν, ἂν ὀρθῶς σκοπῇς,
κοινωνὸς ἀμφοῖν, τῆς τύχης καὶ τοῦ βίου.
οὐδεὶς παράσιτος εὔχετ' ἀτυχεῖν τοὺς φίλους,
τοὐναντίον δὲ πάντας εὐτυχεῖν ἀεί.
ἐστὶν πολυτελὴς τῷ βίῳ τις· οὐ φθονεῖ,
μετέχειν δὲ τούτων εὔχετ' αὐτῷ συμπαρών.
κἀστὶν φίλος γενναῖος ἀσφαλής θ' ἅμα,
οὐ μάχιμος, οὐ πάροξυς, οὐχὶ βάσκανος,
ὀργὴν ἐνεγκεῖν ἀγαθός. ἂν σκώπτῃς, γελᾷ·
b ἐρωτικός, γελοῖος, ἱλαρὸς τῷ τρόπῳ·
πάλιν στρατιώτης ἀγαθὸς εἰς ὑπερβολήν,
ἂν ᾖ τὸ σιτάρκημα[4] δεῖπνον εὐτρεπές.

καὶ Ἀριστοφῶν δὲ ἐν Ἰατρῷ φησι·

βούλομαι δ' αὐτῷ προειπεῖν οἷός εἰμι τοὺς
τρόπους.
ἄν τις ἑστιᾷ, πάρειμι πρῶτος, ὥστ' ἤδη πάλαι
. . . ζωμὸς καλοῦμαι. δεῖ τιν' ἄρασθαι μέσον

[1] μὴ δὲ Grotius : δὲ μὴ AC.
[2] προσαγορευτέα Meineke : προσαγορεύεται AC.
[3] ὁ γὰρ Wakefield : ὅρα γὰρ AC.
[4] σιτάρκημα Cobet : σιτάρχημα AC.

discountenances that kind of pastime?[a] Not to drag out the day with too many instances, I think I can cite one proof of immense importance, to show that the parasites' life is held in honour. They are given for their deserts exactly the same prize as those who win at the Olympic Games—maintenance.[b] For all places where payment is not imposed should be called Prytaneia.' Again, Antiphanes says in *The Twins*[c]: 'For the parasite, if you look at him rightly, is a partner in both things, our fortune and our life. No parasite prays that his friends may have misfortune; quite the contrary, he prays that all may have perpetual good fortune. A man may be sumptuous in his mode of life; he feels no envy, but only prays that he may stand beside him and share his wealth. He is also a noble friend and safe as well, not contentious, not quick to take offence, not malicious, good at enduring bad temper. If you joke at his expense, he laughs. He is affectionate, amusing, gay in character; again, he is a good soldier, good passing belief, if only his ration be a dinner promptly served.' And Aristophon says in *The Doctor*[d]: "I wish to explain to him beforehand what sort of man I am in my ways. If anyone gives a dinner, I am first on the spot, so that long since I am known by the name of Broth. If someone who has drunk too much has to be tackled at the waist[e] and

[a] Since gods and heroes were supposed to be feasted at the Θεοξένια, or "god-entertainments." See 82 e note *c*, 137 e note *a*, 252 b note *b*, 372 a.

[b] Referring to public maintenance in the Prytaneium, or town-hall, 186 a note *a*.

[c] Kock ii. 43.

[d] Kock ii. 277.

[e] ἅρασθαι μέσον, "to lift by the middle," a wrestling term.

c τῶν παροινούντων, παλαιστὴν νόμισον Ἀργεῖόν[1]
μ' ὁρᾶν.
προσβαλεῖν πρὸς οἰκίαν δεῖ, κριός· ἀναβῆναί τι πρὸς
κλιμάκιον . . . Καπανεύς· ὑπομένειν πληγὰς
ἄκμων·
κονδύλους πλάττειν δὲ Τελαμών· τοὺς καλοὺς
πειρᾶν καπνός.

κἀν Πυθαγοριστῇ δέ φησι·

πρὸς μὲν τὸ πεινῆν ἐσθίειν τε μηδὲ ἓν
νόμιζ' ὁρᾶν Τιθύμαλλον ἢ Φιλιππίδην.
d ὕδωρ δὲ πίνειν βάτραχος, ἀπολαῦσαι θύμων
λαχάνων τε κάμπη, πρὸς τὸ μὴ λοῦσθαι ῥύπος,
ὑπαίθριος χειμῶνα διάγειν κόψιχος,
πνῖγος ὑπομεῖναι καὶ μεσημβρίας λαλεῖν
τέττιξ, ἐλαίῳ μηδὲ χρίεσθαι τὸ πᾶν[2]
κοιορτός, ἀνυπόδητος ὄρθρου περιπατεῖν
γέρανος, καθεύδειν μηδὲ μικρὸν νυκτερίς.

Ἀντιφάνης δ' ἐν Προγόνοις·

τὸν τρόπον μὲν οἶσθά μου
e ὅτι τῦφος οὐκ ἔνεστιν, ἀλλὰ τοῖς φίλοις
τοιοῦτός εἰμ', ἥδιστε,[3] τύπτεσθαι μύδρος,
τύπτειν κεραυνός, ἐκτυφλοῦν τιν' ἀστραπή,
φέρειν τιν' ἄρας ἄνεμος,[4] ἀποπνῖξαι βρόχος,

[1] Ἀργεῖόν Grotius : αὐταργειον A.
[2] μηδὲ χρίεσθαι (Wilamowitz) τὸ πᾶν Kaibel : μήτε χρῆσθαι μήτε ὁρᾶν AC.
[3] τοιοῦτός εἰμ', ἥδιστε Lumb : τοιοῦτος εἰμι (εἰμι C) δη τις A.
[4] ἄρας ἄνεμος Lobeck : ἆραν τανεμος AC.

[a] Such as Heracles ; wrestling was supposed to be peculiarly an Argive sport, *Anthol. Pal.* ii. 139.

thrown, you would think that you saw in me an Argive wrestler.[a] Or perhaps a house door is to be assaulted; I am a battering-ram. At climbing up a ladder, I am a Capaneus[b]; at enduring blows I am an anvil; at fashioning fisticuffs I am a Telamon,[c] at tempting the fair, smoke.[d]' And in *The Disciple of Pythagoras*[e] he says: 'When it comes to being hungry, and not eating a single bite, imagine that you are looking at Tithymallus or Philippides.[f] At drinking he's a frog, at getting all the benefit out of thyme and greens, a caterpillar, at abstaining from a bath, a filth-pot; at passing the winter in the open, he's a crow,[g] at enduring heat and chattering at noonday, a cicada, at refusing to anoint himself with oil under any circumstances, a dust-cloud,[h] at walking about shoeless in the early dawn, a crane, and at sleeping not so much as a wink, a bat.' And Antiphanes, in *Ancestors*[i]: 'You know my character, and that I hold within me no vain conceit; rather, toward my friends, good sir, I am like this: at receiving blows I am pig-iron, at giving blows, a thunder-bolt, at blinding the eyes, a lightning flash, at picking a fellow up and carrying him off, a hurricane, at choking

[b] One of the Seven against Thebes, struck down by Zeus when he scaled the wall of the city.

[c] A "Telamonian blow" was proverbially severe, a "knock-out."

[d] Since smoke penetrates the smallest opening. *Cf.* (but in a different sense) *la fumée cherche les beaux*, cited by Villebrun; see also 242 f.

[e] Kock ii. 280.

[f] Names of parasites. For Tithymallus see 240 c.

[g] Lit. "blackbird."

[h] The use of olive oil on the body was common among the better classes from the time of Homer; *cf.* 242 e. For its use as food see 66 f.

[i] Kock ii. 94.

θύρας μοχλεύειν σεισμός, εἰσπηδᾶν ἀκρίς,
δειπνεῖν ἄκλητος μυῖα, μὴ 'ξελθεῖν φρέαρ,
ἄγχειν, φονεύειν, μαρτυρεῖν, ὅσ' ἂν μόνον
τύχῃ τις εἰπών, ταῦτ' ἀπροσκέπτως ποεῖν
ἅπαντα. καὶ καλοῦσί μ' οἱ νεώτεροι
f διὰ ταῦτα πάντα σκηπτόν· ἀλλ' οὐδὲν μέλει
τῶν σκωμμάτων μοι· τῶν φίλων γὰρ ὧν φίλος
ἔργοισι χρηστός, οὐ λόγοις ἔφυν μόνον.

Δίφιλος δ' ἐν Παρασίτῳ μελλόντων γίνεσθαι γάμων τὸν παράσιτον ποιεῖ λέγοντα τάδε·

ἀγνοεῖς ἐν ταῖς ἀραῖς
ὅ τι ἔστιν, εἴ τις μὴ φράσει'[1] ὀρθῶς ὁδὸν
239 ἢ πῦρ ἐναύσει' ἢ διαφθείρει' ὕδωρ,
ἢ δειπνιεῖν[2] μέλλοντα κωλύσαι[3] τινά.

Εὔβουλος δὲ ἐν Οἰδίποδι·

ὁ πρῶτος εὑρὼν τἀλλότρια δειπνεῖν ἀνὴρ
δημοτικὸς ἦν τις, ὡς ἔοικε, τοὺς τρόπους.
ὅστις δ' ἐπὶ δεῖπνον ἢ φίλον τιν' ἢ ξένον
καλέσας ἔπειτα συμβολὰς ἐπράξατο,
φυγὰς γένοιτο μηδὲν οἴκοθεν λαβών.

Διόδωρος δὲ ὁ Συνωπεὺς ἐν Ἐπικλήρῳ περὶ τοῦ παρασιτεῖν καὶ αὐτὸς οὐκ ἀγλαφύρως τάδε φησίν·

b βούλομαι δεῖξαι σαφῶς
ὡς σεμνόν ἐστι τοῦτο καὶ νενομισμένον

[1] φράσει' Porson: φρασειὴ A: φραση· ἢ C.
[2] δειπνιεῖν Erfurdt: δειπνεῖν A.
[3] κωλύσαι Erfurdt: κωλύσηι A.

[a] A proverb, "fighting-dogs in a well" (Zenob. iii. 45), was used of a fight which could not be avoided or shifted to more advantageous ground. *Cf.* Simplic. *Physic.* 470. 21.

[b] *Cf. Ev. Marc.* iii. 17: "And he surnamed them Boanerges, which is, The sons of Thunder."

him, a noose, at wrenching the bolts of a door, an earthquake, at hopping in, a cricket, at eating uninvited, a fly ; as immovable as a cistern,[a] I can choke, murder, bear false witness, do anything that one may happen to propose—all at a moment's notice. And the younger chaps for all these traits call me Thunderbolt.[b] But I don't mind their jokes at all. For I am a friend to my friends, and it's my nature to serve them with deeds, not words alone.' Diphilus in *The Parasite*[c] makes his parasite say these lines on the occasion of an impending marriage : ' You don't know what the curses[d] threaten in case a man should refuse to show the way correctly, or to kindle a fire ; or should he poison the water or hinder a man who wanted—to give a dinner.' And Eubulus in *Oedipus*[e] : ' The first man to discover the art of dining at other people's expense was plainly a patriot in character. But the man who invites anyone to dinner, be it friend or foreigner, and then exacts a contribution—may he have to flee the country without taking any thing from home.'

" Diodorus of Sinope, in *The Heiress*,[f] expresses himself with equal elegance on the subject of parasites : I want to show you plainly that this is a business august and rightly recognized, a veritable

[c] Kock ii. 561.

[d] The *ὀραὶ Βουζύγειοι* were solemn curses pronounced at the ritual act of ploughing by the Buzygae, one of the oldest priestly tribes in Athens. *Cf.* Cicero, *Off.* iii. 13. 55 " erranti viam non monstrare, quod Athenis exsecrationibus publicis sanctum est." The last verse in the quotation is no part of the official curse, but added *παρὰ προσδοκίαν*.

[e] Kock ii. 189 ; apparently a parody of some tragic poet (Euripides ?), especially the last verse.

[f] Kock ii. 420 ; *cf.* above, 235 e.

καὶ τῶν θεῶν εὕρημα· τὰς δ' ἄλλας τέχνας
οὐδεὶς θεῶν κατέδειξεν, ἀλλ' ἄνδρες σοφοί·
τὸ γὰρ παρασιτεῖν εὗρεν ὁ Ζεὺς ὁ φίλιος,
ὃ τῶν θεῶν μέγιστος ὁμολογουμένως.
οὗτος γὰρ εἰς τὰς οἰκίας εἰσέρχεται
οὐχὶ διακρίνας τὴν πενιχρὰν ἢ πλουσίαν.
οὗ δ' ἂν καλῶς ἐστρωμένην κλίνην ἴδῃ,
παρακειμένην τε τὴν[1] τράπεζαν πάνθ' ἃ δεῖ
c ἔχουσαν, ἤδη συγκατακλιθεὶς[2] κοσμίως
ἀριστίσας[3] ἑαυτόν, ἐντραγών, πιών,[4]
ἀπέρχετ' οἴκαδ' οὐ καταβαλὼν συμβολάς.
κἀγὼ ποῶ νῦν τοῦτ'. ἐπὰν κλίνας ἴδω
ἐστρωμένας καὶ τὰς τραπέζας εὐτρεπεῖς
καὶ τὴν θύραν ἀνεῳγμένην, εἰσέρχομαι
ἐνθάδε σιωπῇ καὶ ποιήσας εὐσταλῆ
ἐμαυτόν, ὥστε μὴ ἐνοχλεῖν τὸν συμπότην,
πάντων ἀπολαύσας τῶν παρατεθέντων, πιών,
d ἀπέρχομ' οἴκαδ' ὥσπερ ὁ Ζεὺς ὁ φίλιος.
ὅτι δ' ἦν τὸ πρᾶγμ' ἔνδοξον ἀεὶ καὶ καλόν,
ἐκεῖθεν ἂν γνοίη τις ἔτι σαφέστερον·
τὸν Ἡρακλέα τιμῶσα λαμπρῶς ἡ πόλις
ἐν ἅπασι τοῖς δήμοις θυσίας ποιουμένη[5]
εἰς τὰς θυσίας ταύτας παρασίτους τῷ θεῷ
οὐ πώποτ' ἀπεκλήρωσεν οὐδὲ παρέλαβεν
εἰς ταῦτα τοὺς τυχόντας, ἀλλὰ κατέλεγεν
ἐκ τῶν πολιτῶν δώδεκ' ἄνδρας ἐπιμελῶς
ἐκλεξαμένη τοὺς ἐκ δύ' ἀστῶν[6] γεγονότας,
e ἔχοντας οὐσίας,[7] καλῶς βεβιωκότας.

[1] *τὴν* added by Casaubon.
[2] *συγκατακλιθεὶς* Dobree: *κατακλιθεὶς* AC.
[3] *ἀριστίσας* Musurus: *ἀριστήσας* AC.
[4] *πιών* Grotius: *ἐμπιών* AC.

discovery of the gods. As for the other arts, no gods disclosed them, but only clever men. Aye, the parasite's life was an invention of Zeus the god of Friendship, admittedly the mightiest of the gods. For this god enters our houses, making no distinction between rich and poor; and wherever he sees a couch nicely spread, with the table laid beside it holding everything that can be desired, he forthwith lies down with the guests decorously and feasts himself; and having eaten of this and drunk of that, he goes back home without paying the scot. And that is what I do to-day. Whenever I see couches spread, the tables ready, the door standing open, I enter there noiselessly; I assume my best manners, so as not to annoy my fellow-drinker; and after enjoying all that is served, and I have had a drink, I go back home like Zeus the god of Friendship. And that this business has always been noble and in good repute, one may realize still more clearly from this: whenever the State honours Heracles sumptuously, celebrating festivals in all the demes, never to this day has it chosen *by lot*, for these feasts, parasites [a] to honour the god; and it never selected for this purpose ordinary citizens either. No, the State made a list from the citizens, carefully selecting twelve men who were sons of Athenian parents,[b] who owned property, and who had lived decent lives. And

[a] In the good sense of the word (234 c-235 f); election, not sortition, was used in their case.

[b] Lit. "sprung from two citizens," father and mother both being of Attic descent.

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[5] *ποιουμένη* Casaubon: *ποιουμένης* A.
[6] *δύ' ἀστῶν* Cobet: *δυαστῶν* A.
[7] *οὐσίας* Casaubon: *θυσίας* A.

εἶθ' ὕστερον τὸν Ἡρακλέα μιμούμενοι
τῶν εὐπόρων τινὲς[1] παρασίτους ἑλόμενοι
τρέφειν παρεκάλουν οὐχὶ τοὺς χαριεστάτους
ἐκλεγόμενοι, τοὺς δὲ κολακεύειν δυναμένους
καὶ πάντ' ἐπαινεῖν· οἷς ἐπειδὰν προσερύγῃ[2]
ῥαφανῖδας ἢ[3] σαπρὸν σίλουρον καταφαγών,
ἃ καὶ ῥόδα φασὶν[4] αὐτὸν ἠριστηκέναι.
ἐπὰν δ'[5] ἀποπάρδῃ μετά τινος κατακείμενος
f τούτων,[6] προσάγων τὴν ῥῖνα δεῖθ' αὑτῷ[7] φράσαι,
πόθεν τὸ θυμίαμα τοῦτο λαμβάνεις;
διὰ τοὺς τοιούτους τοὺς ἀσελγῶς χρωμένους
τὸ τίμιον καὶ τὸ καλὸν αἰσχρόν ἐστι νῦν.

Καὶ Ἀξιόνικος δ' ἐν Χαλκιδικῷ φησιν·

ὅτε τοῦ παρασιτεῖν πρῶτον ἠράσθην μετὰ
Φιλοξένου τῆς Πτερνοκοπίδος νέος ἔτ' ὤν,
πληγὰς ὑπέμενον[8] κονδύλων[9] καὶ τρυβλίων
ὀστῶν τε τὸ μέγεθος τοσαύτας ὥστε με
240 ἐνίοτε τοὐλάχιστον ὀκτὼ τραύματα
ἔχειν. ἐλυσιτέλει γάρ· ἤττων εἰμὶ γὰρ
τῆς ἡδονῆς. ἔπειτα καὶ τρόπον τινὰ
τὸ πρᾶγμά μοι λυσιτελὲς εἶναι νενόμικα.
οἷον φίλερίς τίς ἐστι καὶ μάχεταί τί μοι·
μετεβαλόμην πρὸς τοῦτον ὅσα τ' εἴρηκέ με
κακῶς ὁμολογῶν εὐθέως οὐ βλάπτομαι.

[1] τινὲς Casaubon: τινὰς A.
[2] προσερύγῃ Kock: προσερύγοι A.
[3] ἢ Dindorf: καὶ A.
[4] φασὶν Kock: ἔφασαν AC.
[5] ἐπὰν δ' Kock: ἐπεὶ δ' ἂν δ' AC.
[6] τούτων Dobree: τούτωι AC.
[7] δεῖθ' αὑτῷ Kock: δεῖ ταυτῷ A, δεῖτ' αὐτῷ C.

so, in later times, certain rich men, imitating the example of Heracles, picked out parasites to support, and invited them in, selecting not the finest men, but those best able to play the flatterer and praise them in everything. Why! When a patron, after eating radishes or a stale sheat-fish, belches in their faces, the flatterers say that he must have lunched on violets and roses. And when the patron breaks wind as he lies next to one of these fellows, the latter applies his nose and begs him to tell him, "Where do you buy that incense?" It is because of such people, who make outrageous use of flatterers, that what was once estimable and noble is to-day a scandal.'

"And Axionicus says in *Aping the Chalcidians*[a]: 'As soon as I, still a stripling, had come to love the parasite's life in company with Philoxenus,[b] that "Ham-cleaver," I began to receive patiently blows from knuckles, bowls, and bones; they were so many and so severe[c] that sometimes I bore eight wounds at the least. (But I didn't mind) for it paid; I am indeed a slave to pleasure. And so I have come to think that the business is in a way actually profitable. Suppose, for example, a man is quarrelsome, and gets into a brawl with me; I face about and acknowledge to him all the evil that he has said of me, and so I straightway come off

[a] Kock ii. 414, Athen. 241 e. Chalcis, the chief city of Euboea, was notorious for licentiousness and avarice.

[b] *Cf.* Athen. 220 b, 241 e.

[c] Lit. "in size"; the blows (*τοσαύτας πληγάς*) are confused with the missiles.

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[8] *ὑπέμενον* Grotius: *ὑπομένων* A.

[9] *κονδύλων* Schweighäuser: *κονδυλίων* A.

πονηρὸς ὢν δὲ[1] χρηστὸς εἶναι φησί τις·
ἐγκωμιάζων τοῦτον ἀπέλαβον χάριν.
b γλαύκου βεβρωκὼς τέμαχος ἑφθὸν τήμερον
αὔριον ἕωλον τοῦτ' ἔχων οὐκ ἄχθομαι.
τοιοῦτος ὁ τρόπος ἐστὶν ἡ φύσις τέ μου.

Ἀντίδοτος δ' ἐν τῷ ἐπιγραφομένῳ Πρωτοχόρῳ παράγει τινὰ παραπλήσιον τοῖς ἐν τῷ Κλαυδίῳ νῦν σοφιστεύουσιν, ὧν οὐδὲ μεμνῆσθαι καλόν, τοιαῦτα περὶ παρασιτικῆς τέχνης λέγοντα·

κατὰ τὴν στάσιν δὴ στάντες ἀκροάσασθέ μου.
πρὶν ἐγγραφῆναι καὶ λαβεῖν τὸ χλαμύδιον
c περὶ τοῦ παρασιτεῖν εἴ τις ἐμπέσοι λόγος,
τὸ τεχνίον αἰεὶ τοῦτό μοι κατεπίνετο,[2]
καὶ παιδομαθὴς πρὸς αὐτὸ τὴν διάνοιαν ἦν.

Παράσιτοι δ' ἐπ' ὀνόματος ἐγένοντο Τιθύμαλλος μέν, οὗ μνημονεύει Ἄλεξις ἐν Μιλησίᾳ καὶ ἐν Ὀδυσσεῖ ὑφαίνοντι· ἐν δὲ Ὀλυνθίοις φησίν·

ὁ δὲ σὸς πένης ἔστ', ὦ[3] γλυκεῖα· τοῦτο δὲ
δέδοιχ' ὁ θάνατος τὸ γένος, ὡς φασιν, μόνον·
d ὁ γοῦν Τιθύμαλλος ἀθάνατος περιέρχεται.

Δρόμων δ' ἐν Ψαλτρίᾳ·

ὑπερησχυνόμην
μέλλων ἀσύμβολος πάλιν δειπνεῖν· πάνυ
αἰσχρὸν γάρ.[4] Β. ἀμέλει· τὸν Τιθύμαλλον γοῦν ἀεὶ

[1] δὲ Kaibel: τε A.
[2] κατεπίνετο Dalechamp: καταπινέτω A.
[3] ἔστ', ὦ Casaubon: ἔστω A.
[4] γάρ added by Schweighäuser.

[a] Kock ii. 410. The Emperor Claudius enlarged the Museum at Alexandria with an extension here called

without injury. Again, a scoundrel asserts that he is a good man; I load him with praise and win his gratitude. If to-day I eat a slice of boiled grey-fish, I am not disturbed if to-morrow I have it to eat warmed over. Such is my character and my nature.' Antidotus, in the play entitled *Premier Danseur*, brings on the stage a character resembling the modern professors in the Claudian Institute, whom it is a disgrace even to mention; this is what he says concerning the School for Parasites [a]: 'Take up your positions, now, and pay attention to me. Before I became a registered voter, and received the cloak,[b] whenever the conversation happened to fall on how to be a parasite, I always drank in the art eagerly, and proved that I had a precocious understanding in grasping it.'

"Several parasites are specially mentioned by name. There was first of all Tithymallus, whom Alexis mentions in *The Woman of Miletus* and in *Odysseus at the Loom*. In *The Olynthians* [c] he says: 'Yes, my dear, but your husband is a poor man, and death, they say, avoids that class of persons alone; Tithymallus, for example, haunts the town, deathless ever.' And Dromon in *The Harp-girl* [d]: 'A. I was ashamed beyond words to go to dinner again without paying my share; for it is altogether scandalous. B. Never mind. Tithymallus, at least, may be seen

Claudium; Sueton. *Claud.* v. 42. A "professor" is here drilling the class in the parasite's art.

[b] Of the ephebus, on reaching the age of eighteen.

[c] Kock ii. 355; a rich woman, conversing with a poor woman, is comparing husbands. The parasite, like the deathless gods, never has to pay his share; Menander, *Samia* 401 Capps: *Χαιρεφῶν πρώτιστος οὗτος, δν τρέφουσ' ἀσύμβολον, οὐ θεός σοι φαίνετ' εἶναι;*

[d] Kock ii. 419.

ἀγορὰν ἰδεῖν εὔοψον εὐποροῦντι μὲν
ἥδιστον, ἂν δ' ἀπορῇ τις, ἀθλιώτατον.
ὁ γοῦν Κόρυδος ἄκλητος, ὡς ἐμοὶ δοκεῖ,
γενόμενος ὠψώνει[1] παρ' αὐτὸν οἰκαδε.
ἦν δὲ τὸ πάθος γέλοιον, οἴμοι, τέτταρας
χαλκοῦς ἔχων ἄνθρωπος, ἐγχέλεις ὁρῶν,
θύννεια, νάρκας, καράβους ἡμωδία.
b καὶ ταῦτα πάντῃ μὲν[2] περιελθὼν ἤρετο
ὁπόσου, πυθόμενος δ' ἀπέτρεχ' εἰς[3] τὰς μεμβράδας.

Ἄλεξις Δημητρίῳ ἢ Φιλεταίρῳ·

ἀλλ' αἰσχύνομαι
τὸν Κόρυδον, εἰ δόξω συναριστᾶν τισιν
οὕτω προχείρως· οὐκ ἀπαρνοῦμαι δ' ὅμως.
οὐδὲ γὰρ ἐκεῖνος, ἂν καλῇ τις ἄν τε μή.[4]

ἐν δὲ Τίτθῃ·

ὁ Κόρυδος οὗτος, ὁ τὰ γέλοι' εἰθισμένος
c λέγειν, Βλεπαῖος βούλετ' εἶναι.[5] Β. νοῦν γ' ἔχων·
πλουτεῖ γὰρ ὁ Βλεπαῖος.

Κρατῖνος δ' ὁ νεώτερος ἐν Τιτᾶσι·

Κόρυδον τὸν χαλκότυπον πεφύλαξο,
ἢ μὴν[6] σοὶ νομιεῖς αὐτὸν μηδὲν καταλείψειν,
μηδ' ὄψον κοινῇ μετὰ τούτου πώποτε δαίσῃ
τοῦ Κορύδου· προλέγω σοι· ἔχει γὰρ χεῖρα κρατα-
ιάν,
χαλκῆν, ἀκάματον, πολὺ κρείττω τοῦ πυρὸς αὐτοῦ.

[1] ὠψώνει Schweighäuser: ὀψωνεῖ AC.
[2] πάντῃ μὲν Dindorf: πάνταημεν A.

in *The Spiteful Man* [a]: 'To see a well-stocked market is very pleasant for a rich man, but if one is poor, it is very painful. Lark, at any rate, because, I suppose, he had not been invited out, tried to buy some fish to take home. Alas! his experience was funny—a fellow with only four farthings, he looked at the eels, the tunny-steaks, the electric rays, the crawfish, and his mouth watered. And as he walked about everywhere, he inquired the price of them all, but when he learned it, he scuttled off to the small-fry market.' Alexis in *Demetrius* or *Philetaerus* [b]: 'Nay, but I should feel shame in the presence of Lark, if I should be seen lunching with certain persons so readily. Still, I shall not refuse any more than Lark would, whether he is invited or not.' And in *The Nurse* [c]: 'A. Our Lark here, the one who is in the habit of saying the funny things, wants to be known as Sharp-Eyes.[d] B. And with good reason; for Sharp-Eyes is rich.' And Cratinus the Younger in *The Titans* [e]: 'Against Lark, the man of bronze mould, be thou on thy guard; verily thou shalt believe that he will leave thee naught; thou shalt never eat fish in company with this Lark; I warn thee; for he has a hand that is mighty, brazen, untiring, stronger far than the very fire.' That Lark

[a] Kock ii. 456.
[b] Kock ii. 314.
[c] Kock ii. 380.
[d] A banker named Blepaeus is mentioned by Demosthenes xxi. 215.
[e] Kock ii. 291. This is a mock oracle, such as Aristophanes gives in *Knights* and in *Birds*. *Cf.* Hor. *Sat.* i. 9. 29 ff.

[3] ἀπέτρεχ' εἰς Casaubon: ἀποτρέχεις A: ἀποτρέχεις εἰς C.
[4] ἄν τε μή added by Nauck.
[5] βούλετ' εἶναι Schweighäuser: εἶναι βούλεται AC.
[6] ἦ μὴν Lumb: ην μη A.

d ὅτι δὲ γέλοια ἔλεγεν ὁ Κόρυδος καὶ ἐπὶ τούτοις γελᾶσθαι ἤθελεν ὁ αὐτὸς Ἄλεξις ἐν Ποιηταῖς φησι·

πάνυ τοι βούλομαι
οὗτος γελᾶσθαι καὶ γέλοι' ἀεὶ λέγειν
μετὰ τὸν Κόρυδον μάλιστ' Ἀθηναίων πολύ.

ἀναγράφει δὲ αὐτοῦ τὰ ἀπομνημονεύματα Λυγκεὺς ὁ Σάμιος Εὐκράτην αὐτὸν καλεῖσθαι κυρίως φάσκων. γράφει δ' οὕτως· Εὐκράτης ὁ Κόρυδος πίνων παρά τινι σαθρᾶς[1] οὔσης τῆς οἰκίας "ἐνταῦθα," φησίν, "δειπνεῖν δεῖ ὑποστήσαντα τὴν e ἀριστερὰν χεῖρα ὥσπερ αἱ Καρυάτιδες."

Φιλόξενος δ' ἡ Πτερνοκοπὶς ἐμπεσόντος λόγου ὅτι αἱ κίχλαι τίμιαί εἰσι καὶ τοῦ Κορύδου παρόντος, ὃς ἐδόκει πεπορνεῦσθαι, "ἀλλ' ἐγώ," ἔφη, "μνημονεύω ὅτε ὁ κόρυδος ὀβολοῦ ἦν." ἦν δὲ καὶ ὁ Φιλόξενος τῶν παρασίτων, ὡς Ἀξιόνικος εἴρηκεν ἐν τῷ Χαλκιδικῷ· πρόκειται δὲ τὸ μαρτύριον. μνημονεύει δ' αὐτοῦ καὶ Μένανδρος ἐν Κεκρυφάλῳ αὐτὸ μόνον Πτερνοκοπίδα αὐτὸν καλῶν. μνη- f μονεύει δ' αὐτοῦ καὶ Μάχων ὁ κωμῳδιοποιὸς ὁ Κορίνθιος μὲν ἢ Σικυώνιος γενόμενος, ἐν Ἀλεξανδρείᾳ δὲ τῇ ἐμῇ καταβιοὺς καὶ διδάσκαλος γενόμενος τῶν κατὰ κωμῳδίαν μερῶν[2] Ἀριστοφάνους τοῦ γραμματικοῦ· ὃς καὶ ἀπέθανεν ἐν τῇ Ἀλεξανδρείᾳ, καὶ ἐπιγέγραπται αὐτοῦ τῷ μνήματι·

τῷ κωμῳδογράφῳ,[3] κούφη κόνι, τὸν φιλάγωνα
κισσὸν ὑπὲρ τύμβου ζῶντα[4] Μάχωνι φέροις.

[1] *σαθρᾶς* Meineke: *σαπρᾶς* AC.
[2] *μελῶν*, "lyrics," conjectured by Meineke.
[3] *κωμῳδιογράφῳ* A.
[4] *ζῶντα Anth. Pal.*: *ζῶντι* A, retained by Schweighäuser in the sense of "immortal."

used to say funny things, and was willing to be laughed at for them, Alexis also tells us in *The Poets*[a]: 'Yes, indeed! I am here ready to be laughed at and continually to say funny things, much better than any other Athenian can excepting Lark.' Reminiscences of him have been published by Lynceus of Samos, who says that his real name was Eucrates. He writes as follows: 'Eucrates, the Lark, while drinking with a certain person whose house was in a tumble-down state, remarked, In this place one has to dine with the left hand supporting the roof, like the Caryatides.'

"Once, in the presence of Lark, who had the reputation of being a prostitute, the conversation turned on the high price of thrushes, and Philoxenus the Ham-cleaver said, 'Yes, but I can remember when the lark cost only a penny.' But Philoxenus was also a parasite, as Axionicus says in *Aping the Chalcidians*. The quotation has been given already.[b] He is mentioned in *The Head-dress* also, by Menander,[c] who calls him Ham-cleaver and nothing more; and again by the comic poet Machon, who, though born either in Corinth or Sicyon, spent the last days of his life in my[d] own Alexandria, and became a teacher of the grammarian Aristophanes in all matters pertaining to comedy.[e] He also died in Alexandria, and the epitaph on his tomb reads[f]: 'Spread, O gentle earth, the lush ivy, dear to the games,[g] over the tomb of Machon, writer of comedies.

[a] Kock ii. 365. [b] 239 f. [c] Kock iii. 79.
[d] The speaker is Plutarch, 234 c.
[e] See critical note. The translation follows the interpretation of Wolf, *Proleg. ad Homerum*, p. 220.
[f] *Anthol. Pal.* vii. 70.
[g] Since ivy was used for victor crowns. See critical note.

242 οὐ γὰρ ἔχεις κηφῆνα παλίμπλυτον, ἀλλ' ἄρα τέχνης
ἄξιον ἀρχαίης λείψανον ἡμφίεσαι.[1]
τοῦτο δ' ὁ πρέσβυς ἐρεῖ· "Κέκροπος πόλι,[2] καὶ
παρὰ Νείλῳ
ἔστιν ὅτ' ἐν Μούσαις δριμὺ πέφυκε φυτόν."

ἐν τούτοις δηλοῖ σαφῶς ὅτι Ἀλεξανδρεὺς ἦν γένος. ὁ δ' οὖν Μάχων τοῦ Κορύδου μνημονεύει ἐν τούτοις·

τὸν Κόρυδον ἠρώτησεν Εὐκράτη[3] ποθ' εἷς[4]
τῶν συμπαρόντων πῶς κέχρηται αὐτῷ ποτε
b Πτολεμαῖος. "οὐκ οἶδ', εἶπεν, οὐδέπω σαφῶς·
πεπότικε μὲν γὰρ ὥσπερ ἰατρός μ', ἔφη,
ἃ δεῖ· φαγεῖν δὲ σιτί' οὐ δέδωκέ πω."

Λυγκεὺς δὲ ἐν δευτέρῳ περὶ Μενάνδρου "ἐπὶ γελοίοις," φησί, "δόξαν εἰληφότες Εὐκλείδης[5] ὁ Σμικρίνου καὶ Φιλόξενος ἡ Πτερνοκοπίς· ὧν ὁ μὲν Εὐκλείδης ἀποφθεγγόμενος οὐκ ἀνάξια[6] βιβλίου καὶ μνήμης ἐν τοῖς ἄλλοις ἦν ἀηδὴς καὶ ψυχρός, ὁ δὲ Φιλόξενος οὐδὲν ἐπὶ κεφαλαίου περιττὸν λέγων
c ὅ τι λαλήσειεν, εἰ[7] πικρανθείη πρός τινα τῶν συζώντων καὶ διηγήσαιτο, πᾶν ἐπαφροδισίας καὶ χάριτος ἦν μεστόν. καὶ οὕτω[8] γε συνέβη τὸν μὲν Εὐκλείδην ἀκλεῆ καταβιοῦν,[9] τὸν δὲ Φιλόξενον ὑπὸ πάντων φιλεῖσθαι καὶ τιμᾶσθαι."

Μοσχίωνος δέ τινος παρασίτου μνημονεύων

[1] ἡμφίεσαι Kaibel: ἀμφίεσαι A: ἡμφίεσας Anth.
[2] πόλει AC. [3] Εὐκράτη Grotius: εὐκράτης AC.
[4] ποθ' εἷς Meineke: ποτὲ AC.
[5] Εὐκλείδης added by Musurus.
[6] ἀνάξια Casaubon: ἄξια AC. [7] εἰ Schweighäuser: ἢ AC.
[8] καὶ οὕτω Meineke: καίτοι AC.
[9] ἀκλεῆ καταβιοῦν Schweighäuser: κατὰ τὸν βίον AC.

For he was no re-vamping drone,[a] now held by thee, but thou didst enwrap the remains of one worthy of the ancient art. Thus shall the old man[b] speak: O city of Cecrops, beside the Nile, even as in thee, there grows sometimes a pungent shrub in the garden of the Muses.' In these lines he plainly shows that he was an Alexandrian in origin. However that may be, Machon mentions Lark in the following[c]: 'One of his companions once asked Eucrates the Lark how Ptolemy had treated him. I know not yet clearly, he replied; to be sure, he has given me draughts to drink in plenty, like any physician; but of food to eat he has not yet given me anything.' Lynceus, in the second book of his work *On Menander* says: 'Eucleides the son of Smicrines and Philoxenus the Ham-cleaver won a reputation for funny sayings. Of these two men Eucleides would often give out sententious utterances not unworthy of being recorded in a book, while in other remarks he was tasteless and flat.[d] Philoxenus, on the other hand, though in his prattle he did not as a rule say anything specially noteworthy, if he was stirred to resentment against any of his associates at the table, or had a story to tell, used language which was always full of elegance and charm. And so it came about that whereas Eucleides ended his days in obscurity, Philoxenus was loved and honoured by everybody.'

"Alexis mentions another parasite, Moschion, in

[a] *i.e.*, plagiarist; for the figure contained in παλίμπλυτον, "washed again and again," *cf.* Athen. 413 d.

[b] Machon himself. He boasts that the Muses flourish in Egypt as well as in Athens.

[c] This and other quotations from Machon are omitted by Kock iii. 324 ff.

[d] For one of his puns see 250 e-f.

Ἄλεξις ἐν Τροφωνίῳ παραμασήτην αὐτὸν ἐν τούτοις καλεῖ·

εἶθ' ὁ Μοσχίων
ὁ παραμασήτης ἐν βροτοῖς αὐδώμενος.

ἐν δὲ τῷ Παγκρατιαστῇ Ἄλεξις τρεχεδείπνους
d καταλέγων φησίν·

πρῶτον μὲν ἦν σοι Καλλιμέδων ὁ Κάραβος,
ἔπειτα Κόρυδος, Κωβίων, Κυρηβίων,
ὁ Σκόμβρος, ἡ Σεμίδαλις. Β. Ἡράκλεις φίλε,
ἀγοράσματ', οὐ συμπόσιον εἴρηκας, γύναι.

Κυρηβίων δ' ἐπεκαλεῖτο Ἐπικράτης ὁ Αἰσχίνου τοῦ ῥήτορος κηδεστής, ὥς φησι Δημοσθένης ἐν τῷ περὶ τῆς παραπρεσβείας. τῶν δὲ τοιούτων ἐπιθέτων, ἃ ἐπὶ χλευῇ Ἀθηναῖοι παίζοντες ἔλεγον, μνημονεύει Ἀναξανδρίδης ἐν Ὀδυσσεῖ οὕτως·

e ὑμεῖς γὰρ ἀλλήλους ἀεὶ χλευάζετ', οἶδ' ἀκριβῶς.
ἂν μὲν γὰρ ᾖ τις εὐπρεπής, ἱερὸν γάμον καλεῖτε.
ἐὰν δὲ μικρὸν παντελῶς ἀνθρώπιον, σταλαγμόν·
λαμπρός τις ἐξελήλυθ', εὐθὺς[1] ὅλολυς οὗτός ἐστι·
λιπαρὸς περιπατεῖ Δημοκλῆς, ζωμὸς κατωνόμασται·
χαίρει τις αὐχμῶν ἢ ῥυπῶν, κονιορτὸς ἀναπέφηνεν·
f ὄπισθεν ἀκολουθεῖ κόλαξ τῳ, λέμβος ἐπικέκληται·
τὰ πόλλ' ἄδειπνος περιπατεῖ, κεστρῖνός ἐστι νῆστις·

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[a] Kock ii. 383. [b] Kock ii. 359 ; see 95 a, note *b*.

Trophonius,[a] and calls him 'trencher-mate' in these verses: 'Then there was Moschion, heralded as the trencher-mate among mortals.' And in *The Pancration-fighter* [b] Alexis, in giving a list of dinner-chasers,[c] says: 'A. First, you know, there was Callimedon the Crayfish [d]; then came Lark, Gudgeon, Pod,[e] Mackerel, and Mealy. B. Dear Heracles, woman! You are telling of a bazaar, not a banquet.' Pod was the soubriquet given to Epicrates, the kinsman of the orator Aeschines, as Demosthenes tells us in the oration on *The Faithless Conduct of the Embassy*.[f] Epithets of this kind, applied to parasites by Athenians in derisive jest, are mentioned by Anaxandrides in *Odysseus*,[g] thus: 'For you continually deride one another, I know absolutely. If, for example, one is good-looking, you call him Sacred Marriage.[h] If he is an out-and-out little mannikin, you call him Drip.[i] Perhaps one comes out with radiant looks — at once his name is Fop. Oily Democles goes walking round — he has the name of Broth [j]; another likes to be unkempt and dirty — he turns out to be Dust-cloud.[k] Behind some man a flatterer follows—his surname is Dinghy. One who usually goes about dinnerless belongs to the family of Fasting-mullets;

[a] *Cf.* 4 a. [d] *Cf.* 100 c, 104 c.
[e] From κυρήβια, "shells," "pods."
[f] Or. xix. 287, where Epicrates is execrated as τοῦ κατ-αράτου Κυρηβίωνος. [g] Kock ii. 148, Athen. 307 f.
[h] Referring to certain ritual marriages; Hesych. *s.v.* ἑορτὴ Διὸς καὶ Ἥρας. Here used *sens. obsc.*
[i] Stalagmus is the name of a slave in Plautus, *Captivi*.
[j] *Cf.* 238 b. [k] *Cf.* 238 d.

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[e] From *κυρήβια*, "shells," "pods."
[f] Or. xix. 287, where Epicrates is execrated as *τοῦ καταράτου* Κυρηβίωνος. [g] Kock ii. 148, Athen. 307 f.
[h] Referring to certain ritual marriages; Hesych. *s.v.* *ἑορτὴ Διὸς καὶ Ἥρας*. Here used *sens. obsc.*
[i] Stalagmus is the name of a slave in Plautus, *Captivi*.
[j] *Cf.* 238 b. [k] *Cf.* 238 d.

εἰς τοὺς καλοὺς δ' ἄν τις βλέπῃ, καπνὸς[1] Θεα-
γένειος[2]·
ὑφείλετ' ἄρνα ποιμένος παίζων, Ἀτρεὺς ἐκλήθη·
ἐὰν δὲ κριόν, Φρίξος, ἂν δὲ κωδάριον, Ἰάσων.

Χαιρεφῶντος δὲ τοῦ παρασίτου μέμνηται Μά-
243 τρων[3] μὲν κἀν τοῖς πρὸ τούτων, ἀτὰρ δὴ καὶ
Μένανδρος αὐτοῦ μνημονεύει ἐν Κεκρυφάλῳ. καὶ
τῇ Ὀργῇ δέ φησι·

διαφέρει Χαιρεφῶντος οὐδὲ γρῦ
ἄνθρωπος ὅστις ἐστίν, ὃς κληθείς ποτε
εἰς ἑστίασιν δωδεκάποδος ὄρθριος
πρὸς τὴν σελήνην ἔτρεχε τὴν σκιὰν ἰδὼν
ὡς ὑστερίζων, καὶ παρῆν ἅμ' ἡμέρᾳ.

ἐν δὲ Μέθῃ·

ἐμὲ γὰρ διέτριψεν ὁ
κομψότατος ἀνδρῶν Χαιρεφῶν ἱερὸν γάμον
b φάσκων ποιήσειν δευτέρᾳ[4] μετ' εἰκάδα
καθ' αὑτόν, ἵνα τῇ τετράδι δειπνῇ παρ' ἑτέροις·
τὰ τῆς θεοῦ γὰρ πανταχῶς ἔχειν καλῶς.

μνημονεύει αὐτοῦ καὶ ἐν Ἀνδρογύνῳ ἢ Κρητί
Τιμοκλῆς δ' ἐν Ἐπιστολαῖς καὶ ὡς Δημοτίωνι τῷ
ἀσώτῳ παρασιτοῦντος αὐτοῦ μνημονεύει·

[1] καπνὸς Schweighäuser, *cf.* 238 c: καινὸς A.
[2] Θεαγένειος Kaibel, *cf.* Schol. Aristoph. *Av.* 823: θεατροποιὸς A. [3] Μάτρων added by Meyer. [4] -ρᾳ Usener: -ραν A.

[a] Theagenes, a profligate known to Aristoph. (*Av.* 823), was called Smoke. See Schol. and critical note, also 238 c.
[b] *Cf.* 231 c, note *e*.
[c] The ram with the golden fleece was ridden by Phrixus and his sister Hellê on their way to Colchis.
[d] Athen. 134 d. See critical note.
[e] Kock iii. 106, Allinson 418. *Cf.* Athen. 8 b and note *a*, where the same story is told of the parasite Philocrates.

if one leers at the beauties, he is Smoke, of the family of Theagenes.[a] Somebody playfully filches a lamb from a shepherd—he is called Atreus.[b] If he steals a ram, he is Phrixus[c]; if a fleece, Jason.'

"Matron also mentions the parasite Chaerephon, in a passage quoted before,[d] but Menander mentions him as well in *The Head-dress*. And in *Temperament* also he says[e]: 'Not the smallest bit different from Chaerephon is the fellow, whoever he is, who was once invited to dine when the sun's shadow marks twelve feet[f]; rising at dawn, he took a look at the shadow cast by the moon and ran full speed as though he were late, arriving at daybreak.[g]' And in *The Carouse*[h]: 'For Chaerephon, who is the cleverest of men, put me off by alleging that he was going to celebrate at his house a sacred marriage[i] on the twenty-second of the month, in the hope that he might get a dinner at the house of other people on the fourth; for, he said, the omens of the goddess were in every way favourable.' Menander mentions Chaerephon also in *The Hermaphrodite* or *Cretan*.[j] And Timocles likewise speaks of him in *The Letters*[k] as living on the bounty of the prodigal Demotion:

[a] This occurred both at sunrise and at sunset.
[b] The proper dinner-time was at sunset.
[c] Kock iii. 92, Allinson 404.
[d] See above, 242 e, note *h*. The month was divided into three parts, of which the last was called εἰκάς or εἰκάδες. In this part the days were ordinarily counted from the end, as in the Roman calendar, so that δευτέρᾳ μετ' εἰκάδα is rather unusual. *Cf.* Aristoph. *Nub.* 1131. The fourth of the month was sacred to Heracles. Chaerephon, hoping to be invited to a dinner early in the month, gives out that he will have a dinner later, and adds plausibility to his false invitation by pretending that he has consulted the auspices.
[e] Kock iii. 19.
[f] Kock ii. 455.

ὁ Δημοτίων δὲ παραμενεῖν[1] αὐτῷ[2] δοκῶν
τἀργύριον οὐκ ἐφείδετ', ἀλλὰ παρέτρεφε
τὸν βουλόμενον. ὁ Χαιρεφῶν μὲν παντελῶς
c οἴκαδε βαδίζειν ᾤετ',[3] ὦ ταλάντατος.
καὶ μὴν ἔτι τοῦτ' οὐκ ἔστιν ἀνάξιον[4] μόνον,
τὸν παραμασήτην λαμβάνειν δίκρουν ξύλον;[5]
οὔτ' εὔρυθμος γάρ ἐστιν οὔτ' ἀχρήματος.

Ἀντιφάνης δ' ἐν Σκύθῃ·

ἐπὶ κῶμον δοκεῖ
ἴωμεν ὥσπερ ἔχομεν. Β. οὐκοῦν δᾷδα καὶ
στεφάνους λαβόντες; Α. Χαιρεφῶν οὕτως
μεμάθηκε κωμάζειν[6] ἄδειπνος.

Τιμόθεος Κυναρίῳ·

d πειρώμεθ' ὑποδύντ' ἐς[7] τὸ δεῖπνον ἀπιέναι.
εἰς ἑπτάκλινον δ' ἐστίν, ὡς ἔφραζέ μοι,
ἂν μὴ παράβυστός που γέηται Χαιρεφῶν.

Ἀπολλόδωρος δ' ὁ Καρύστιος ἐν Ἱερείᾳ·

καινόν γέ φασι Χαιρεφῶντ' ἐν τοῖς γάμοις
ὡς τὸν Ὀφέλαν ἄκλητον εἰσδεδυκέναι.
σπυρίδα λαβὼν γὰρ καὶ στέφανον, ὡς ἦν σκότος,
φάσκων παρὰ τῆς νύμφης ὁ τὰς ὄρνεις[8] φέρων
e ἥκειν, δεδειπνηχ', ὡς[9] ἔοικεν, εἰσπεσών.

[1] παραμενεῖν Schweighäuser: παραμένειν A.
[2] αὐτῷ Dindorf: αὐτῷ A.
[3] ᾤετ' Schweighäuser: ᾤετο A.
[4] τοῦτ' οὐκ ἔστιν ἀνάξιον Toup: τοῦτ' ἔστιν ἄξιον A.
[5] Punctuated as a question by Schweighäuser.
[6] μεμάθηκε κωμάζειν Casaubon: μεμάθηκ' ἐγκωμάζειν A.
[7] ὑποδύντ' ἐς Cobet: ἀποδύντ' ἐς Schweighäuser: ἀποδόντες A.
[8] Perhaps ὄρνις; *cf.* Athen. 373 d.
[9] δεδειπνηχ', ὡς Casaubon: δεδειπνηκὼς A.

'Demotion, expecting his money to last him for ever, did not spare it, but fed in his house anyone who so desired. Chaerephon—oh, the wretch!—used to imagine that he was actually going to his own house.[a] And look you now. Is not this again an undignified thing, just to receive as one's trencher-mate a collared rogue[b]? For Demotion is neither a dignified nor a moneyless man.'[c] And Antiphanes in *The Scythian*[d]: 'A. Let's go to a revel, so please you, just as we are. B. Shan't we take torch and wreaths? A. No, Chaerephon has learned to revel in that way when he has had no dinner.' Timotheus in *The Puppy*[e]: 'Let's try to get away and slip into the dinner-party. It is to have seven couches, so he was telling me, unless Chaerephon manages to get himself stuffed in as an extra somewhere.' Apollodorus of Carystus in *The Priestess*[f]: 'A new Chaerephon, they say, has slipped uninvited into the wedding at the house of Ophelas. For he took a basket and a wreath, since it was dark, and pretending that he had come from the bride as a porter bringing fowls, he thrust himself in, it appears, and so got a

[a] This is the only meaning the text will bear, but it is certainly corrupt: *ὥιετο* (see crit. note) has supplanted some other word, and *παντελῶς* should perhaps be *οὐδαμῶς*: 'Chaerephon, for example, never thought of going home at all,' since he could make himself quite at home in Demotion's house. For *παραμασήτην* *cf.* 242 c.

[b] Lit. "forked stick," referring to the punitive collar placed on criminals; *cf.* 237 a, note *b*.

[c] There is no need to emend the line, though the collocation of adjectives is odd. Demotion lacks dignity, and therefore fails to choose the better sort of companions with whom his wealth would naturally allow him to associate.

[d] Kock ii. 96.

[e] Kock ii. 450; on *παράβυστος* *cf.* 257 a.

[f] Kock iii. 287.

ἐν δὲ Σφαττομένῃ·

καλῶ δ' Ἄρη Νίκην τ' ἐπ' ἐξόδοις ἐμαῖς,
καλῶ δὲ Χαιρεφῶντα· κἂν γὰρ μὴ καλῶ,
ἄκλητος ἥξει.

Μάχων δ' ὁ κωμικός φησιν·

ὁδὸν μακρὰν ἐλθόντος ἐπὶ δεῖπνόν ποτε
τοῦ Χαιρεφῶντος εἰς γάμους ἐξ ἄστεος
εἰπεῖν λέγουσι τὸν ποιητὴν Λίφιλον·
" εἰς τὰς ἑαυτοῦ, Χαιρεφῶν, σιαγόνας
f ἔγκοψον ἥλους ἑκατέρᾳ γε τέτταρας,
ἵνα μὴ παρασείων καὶ μακρὰν ἑκάστοτε
ὁδὸν βαδίζων τὰς γνάθους διαστρέφῃς."

καὶ πάλιν·

ὁ Χαιρεφῶν κρεάδι' ὠψώνει ποτέ,
καὶ τοῦ μαγείρου, φασίν, ὀστῶδες σφόδρα
αὐτῷ τι προσκόπτοντος ἀπὸ τύχης κρέας
εἶπεν· " μάγειρε, μὴ προσίστα τοῦτό μοι
τοὐστοῦν.[1]" ὁ δ' εἶπεν· " ἀλλὰ μήν ἐστιν γλυκύ.
244 καὶ μὴν τὸ πρὸς ὀστοῦν φασι κρέας εἶναι γλυκύ."
ὁ Χαιρεφῶν δὲ " καὶ μάλ',[2] ὦ βέλτιστ'," ἔφη,
" γλυκὺ μέν, προσιστάμενον δὲ λυπεῖ πανταχῇ."

τοῦ Χαιρεφῶντος καὶ σύγγραμμα ἀναγράφει Καλλίμαχος ἐν τῷ τῶν παντοδαπῶν πίνακι[3] γράφων οὕτως· " δεῖπνα ὅσοι ἔγραψαν· Χαιρεφῶν Κυρηβίωνι.[4]" εἶθ' ἑξῆς τὴν ἀρχὴν ὑπέθηκεν· " ἐπειδή μοι πολλάκις ἐπέστειλας . στίχων τοε." καὶ ὁ Κυρηβίων δ' ὅτι παράσιτος προείρηται.

[1] τόστοῦν AC.
[2] μάλ' Schweighäuser: μάλιστα AC.
[3] πίνακι Casaubon: πινάκων A.

dinner.' Again, in *The Girl who was Sacrificed* [a]: 'I call upon Ares, I call upon Victory, to favour my expedition; I also call Chaerephon, for even if I don't call, he will come uncalled.' And the comic poet Machon says: 'Once upon a time Chaerephon came a long way from town to attend a dinner at a wedding. And they say that the poet Diphilus remarked, You, Chaerephon, had better hammer four nails into each of your jaws, that you may not twist your cheek-bones out of shape every time you come a long way in frantic haste.'[b] And again: 'Chaerephon once on a time went to buy some meat. And they say that the butcher sliced off for him by chance a very bony piece of meat. At which he remarked, "Butcher, don't add the weight of that bone to my bill." But the butcher replied, "Yes, but it is very sweet. In fact, the nearer the bone, they say, the sweeter the meat." But Chaerephon answered, "It may be very sweet, my friend, but its added weight hurts wherever it is applied."[c]' There is even a book by Chaerephon recorded by Callimachus in his *Table of Miscellany* [d]; he writes as follows: 'Writers on dinners: Chaerephon; dedicated to Pod.' And then he subjoins the beginning of it, 'Since you have often bidden me' (and adds the size) 'in three hundred and seventy-five lines.'[e] That Pod was a parasite has been explained before.[f]

[a] Kock iii. 288.

[b] For *παρασείων*, "shaking the arms" when running, *cf.* Aristot. *Nic. Eth.* iv. 3. 15.

[c] He means, "especially on the bill."

[d] Frag. 100 d 8 Schneider.

[e] A stichometric note, often added by librarians and publishers.

[f] *242* d.

[4] Κυρηβίωνι Bentley: *κυρηβιών* A.

b Καὶ Ἀρχεφῶντος δὲ τοῦ παρασίτου μνημονεύων ὁ Μάχων φησί·

κληθεὶς ἐπὶ δεῖπνον ὁ παράσιτος Ἀρχεφῶν
ὑπὸ Πτολεμαίου τοῦ βασιλέως, ἡνίκα
κατέπλευσεν εἰς Αἴγυπτον ἐκ τῆς Ἀττικῆς,
ὄψου πετραίου παρατεθέντος ποικίλου
ἐπὶ τῆς τραπέζης καράβων τ' ἀληθινῶν,
ἐπὶ πᾶσι λοπάδος τ' εἰσενεχθείσης ἁδρᾶς,
c ἐν ᾗ τεμαχιστοὶ[1] τρεῖς ἐνῆσαν κωβιοί,
οὓς κατεπλάγησαν πάντες οἱ κεκλημένοι,
τῶν μὲν σκάρων ἀπέλαυε τῶν τριγλῶν θ' ἅμα
καὶ φυκίδων ἐπὶ πλεῖον Ἀρχεφῶν πάνυ,
ἄνθρωπος ὑπὸ τῶν μαινίδων καὶ μεμβράδων
Φαληρικῆς ἀφύης τε διασεσαγμένος,
τῶν κωβιῶν δ' ἀπέσχετ' ἐγκρατέστατα.
πάνυ δὴ παραδόξου γενομένου τοῦ πράγματος
d καὶ τοῦ βασιλέως πυθομένου τἀλκήνορος
"μὴ παρεόρακεν Ἀρχεφῶν τοὺς κωβιούς;"
ὁ κυρτὸς εἶπε, "πᾶν[2] μὲν οὖν τοὐναντίον,
Πτολεμαῖ', ἑόρακε πρῶτος, ἀλλ' οὐχ ἅπτεται,
τοὔψον δὲ σέβεται τοῦτο καὶ δέδοικέ πως·
οὐδ' ἐστὶν αὐτῷ πάτριον ὄντ' ἀσύμβολον
ἰχθὺν ἔχοντα ψῆφον[3] ἀδικεῖν οὐδένα."

Ἄλεξις δ' ἐν Πυραύνῳ[4] Στράτιον τὸν παράσιτον εἰσάγει δυσχεραίνοντα τῷ τρέφοντι καὶ λέγοντα τάδε·

e ἐμοὶ παρασιτεῖν κρεῖττον ἦν τῷ Πηγάσῳ,

[1] τεμαχιστοὶ Casaubon: τεμαχίσκοι AC.
[2] πᾶν Meineke: πάνυ AC.
[3] ἔχοντα ψῆφον Casaubon: ἔχοντ' ἄψηφον A.
[4] Πυραύνῳ Dindorf: παρῦνω A.

"Mentioning another parasite named Archephon, Machon says: 'The parasite Archephon was invited to dinner by King Ptolemy after he had returned to Egypt from Attica.[a] All kinds of fish which are found near rocks [b] were set upon the table, as well as genuine crawfish, and to crown all, a fat casserole was brought in containing three sliced gobies, at which all the guests were amazed. Archephon was enjoying greatly his fill of the parrot-fishes together with the red mullets and the forked hake—he was a fellow gorged with sprats and minnows and Phaleric anchovies, but he kept aloof from the gobies most abstemiously. Now his conduct was so very strange that the king asked Alcenor,[c] "It can't be, can it, that Archephon has overlooked the gobies?" To which the hunchback replied, "No, Ptolemy, quite the contrary; he was the first to see them, but he refrains from touching them, because he treats this fish as taboo, and fears it somehow; and having come to dinner without paying his share, it is against his ancestral custom to injure a fish which carries its credentials with it."[d]'

"Alexis in *The Fire-lighter*[e] introduces the parasite Stratius expressing his disgust at his patron in these terms: 'It would have been better for me to be a

[a] Ptolemy Soter returned from an expedition to Greece in 308 B.C. Diod. xx. 37. [b] *Cf.* Athen. 357 f.

[c] A comic poet of this name is mentioned in *I.A.* ii. 977 g.

[d] ψῆφος, "pebble," was used of ballots and counters, equivalent to a ticket of admission, such as Archephon himself usually lacked, being a parasite. Apparently the goby was supposed to carry a jewel in its belly, as Shakespeare's "toad, ugly and venomous, wears yet a precious jewel in his head," *As You Like It*, II. i. Of the parrot-fish (σκάρος) we read that it chews its cud, Athen. 319 f.

[e] Kock ii. 371.

ἢ τοῖς Βορεάδαις ἢ εἴ τι θᾶττον ἔτι[1] τρέχει,
ἢ Δημέᾳ Λάχητος Ἐτεοβουτάδῃ.
πέτεται γάρ, οὐχ οἷον βαδίζει τὰς ὁδούς.

καὶ μετ' ὀλίγα·

Στράτιε, φιλεῖς δήπου με. Σ. μᾶλλον τοῦ πατρός·
ὁ μὲν γὰρ οὐ τρέφει με, σὺ δὲ λαμπρῶς τρέφεις.
Α. εὖχῃ τ' ἀεί με ζῆν; Σ. ἅπασι τοῖς θεοῖς·
ἂν γὰρ πάθῃς τι, πῶς ἐγὼ βιώσομαι;

f Ἀξιόνικος δ' ὁ κωμικὸς ἐν τῷ Τυρρηνῷ[2] Γρυλλίωνος τοῦ παρασίτου ἐν τούτοις μνημονεύει·

οἶνος οὐκ ἔνεστιν.
Β. αἰτεῖσθ' ἑταίρους[3] πρόφασιν ἐπὶ κῶμόν τινα,[4]
ὅπερ ποιεῖν εἴωθε Γρυλλίων ἀεί.

Ἀριστόδημος δ' ἐν β' γελοίων ἀπομνημονευμάτων παρασίτους ἀναγράφει Ἀντιόχου μὲν τοῦ βασιλέως Σώστρατον, Δημητρίου δὲ τοῦ πολιορκητοῦ Εὐ-
245 αγόραν τὸν κυρτόν, Σελεύκου δὲ Φορμίωνα. Λυγκεὺς δ' ὁ Σάμιος ἐν τοῖς ἀποφθέγμασι "Σιλανός," φησίν, "ὁ Ἀθηναῖος Γρυλλίωνος παρασιτοῦντος Μενάνδρῳ τῷ σατράπῃ, εὐπαρύφου[5] δὲ καὶ μετὰ θεραπείας περιπατοῦντος ἐρωτηθεὶς τίς ἐστιν οὗτος 'Μενάνδρου,' ἔφησεν, 'ἀξία γνάθος.' Χαιρεφῶν δέ, φησίν,[6] ὁ παράσιτος εἰς γάμον ἄκλητος εἰσελθὼν

[1] ἔτι Schweighäuser: ἔτι τούτων A, τούτων ἔτι C.
[2] Τυρρηνῷ Dindorf: τυρηνικῶι A.
[3] αἰτεῖσθ' ἑταίρους Emperius: αὐτοῖς πρὸς A. I have divided the lines between two speakers, a slave and a master.
[4] τινα Emperius: τινας A.
[5] παρ' before εὐπαρύφου deleted by Schweighäuser.
[6] δέ, φησιν Kaibel: δ' ἔφησεν A.

parasite of Pegasus or the Sons of Boreas [a] or anything that runs faster still, rather than live with this Demeas, son of Laches, for all he is an Eteobutade.[b] For when he goes through the streets it is nothing like walking,[c] it is flying!' And after a few lines: 'A. Stratius, I'm sure you love me. S. Ay, more than my father; for he doesn't support me, whereas you support me sumptuously. A. And you pray that I may live for ever? S. Yes, to all the gods; for if anything happens to you, how am I to get my living?' The comic poet Axionicus, in *The Etruscan*,[d] mentions the parasite Gryllion in these lines: 'A. We have no wine in the house. B. Then beg some from our comrades, making the excuse that it is for a revel; that is what Gryllion is always in the habit of doing.' Aristodemus, in the second book of his *Ludicrous Memoirs*,[e] records the names of parasites; attached to King Antiochus was Sostratus,[f] to Demetrius Poliorcetes the hunchback Evagoras, to Seleucus Phormion. And Lynceus of Samos says in his *Apophthegms*: 'Gryllion, the parasite of Menander the Satrap, used to go about in a coat with purple border and attended by a large retinue; and the Athenian Silanus, when asked who that was replied, "The Honourable Jaw of Menander."' As for the parasite Chaerephon, he says that once he got into a wedding-party uninvited and took his place

[a] Zetes and Calais, noted for speed.

[b] Of the distinguished family of Eteobutadae, descended from Butes.

[c] Phrynichus, *Epit.* 372, condemns the expression οἰ̓χ οἷον for οὐ δύπου, "one cannot describe it as." Alexis uses it again, Athen. 301 b.

[d] Kock ii. 412.

[e] *F.H.G.* iii. 310.

[f] *Cf.* Athen. 19 d; the king was Antiochus I.

καὶ κατακλιθεὶς ἔσχατος καὶ τῶν γυναικονόμων ἀριθμούντων τοὺς κεκλημένους καὶ κελευόντων αὐτὸν ἀποτρέχειν ὡς παρὰ τὸν νόμον ἐπὶ τοῖς τριάκοντα ἐπόντος, 'ἀριθμεῖτε δή,' ἔφη, 'πάλιν
b ἀπ' ἐμοῦ ἀρξάμενοι.'" ὅτι δ' ἦν ἔθος τοὺς γυναικονόμους ἐφορᾶν τὰ συμπόσια καὶ ἐξετάζειν τῶν κεκλημένων τὸν ἀριθμὸν εἰ ὁ κατὰ νόμον ἐστί, Τιμοκλῆς ἐν Φιλοδικαστῇ φησιν οὕτως·

ἀνοίγετ' ἤδη τὰς θύρας, ἵνα πρὸς τὸ φῶς
ὦμεν καταφανεῖς μᾶλλον, ἐφοδεύων ἐὰν
βούληθ' ὁ γυναικονόμος ἀπολαβεῖν τὸν ἀριθμόν,[1]
κατὰ τὸν νόμον τὸν καινὸν ὅπερ εἴωθε δρᾶν,
τῶν ἑστιωμένων. ἔδει δὲ τοὔμπαλιν
τὰς τῶν ἀδείπνων ἐξετάζειν οἰκίας.

Μένανδρος δ' ἐν Κεκρυφάλῳ·

παρὰ τοῖς γυναικονόμοις δὲ τοὺς ἐν τοῖς γάμοις
c διακονοῦντας ἀπογεγράφθαι πυθόμενος
πάντας μαγείρους κατὰ νόμον καινόν τινα,
ἵνα πυνθάνωνται τοὺς κεκλημένους ἐὰν
πλείους τις ὧν ἔξεστιν ἑστιῶν τύχῃ,[2]
ἐλθών . . .

καὶ Φιλόχορος δ' ἐν ἑβδόμῃ Ἀτθίδος "οἱ γυναικονόμοι," φησί, "μετὰ τῶν Ἀρεοπαγιτῶν ἐσκόπουν τὰς ἐν ταῖς οἰκίαις συνόδους ἔν τε τοῖς γάμοις καὶ ταῖς ἄλλαις θυσίαις."

[1] ἀπολαβεῖν τὸν ἀριθμόν Dindorf: λαβεῖν ἀριθμόν A.
[2] τύχῃ Musurus: τύχης A.

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[a] The γυναικονόμοι, a "Board of Commissioners on Laws for Ladies," were magistrates at Athens and elsewhere ap-

last on a couch; and when the Supervisors of Women[a] counted the guests they told him to be off, because he exceeded the limit of thirty guests allowed by law.[b] 'Well, then,' he replied, 'count them over again, but begin with me.' That it was customary for the Supervisors of Women to oversee symposia and scrutinize the number of guests to see whether it was according to law is shown by Timocles, in *Fond of the Bench*,[c] thus: 'Open at once the front door, that we may be more conspicuous in the light, in case the supervisor of women, as he strolls by, wants to take the number of the diners, the thing which he is in the habit of doing in accordance with the new law. He ought to do just the reverse and scrutinize the houses of the dinnerless.' And Menander in *The Head-dress*[d]: 'Learning at the office of the Supervisors of Women that a list had been drawn up, in accordance with a new law, of all the caterers who serve at weddings, the object being to find out whether anyone happens to be entertaining more guests than the law allows, he went . . .' And Philochorus, in the seventh book of the *History of Attica*,[e] says: 'The Supervisors of Women, in co-operation with the Areopagites, used to watch all the gatherings in private houses, whether they were wedding-parties or other sacrificial feasts.'

pointed to censor the conduct of women. Aristot. *Pol.* 1299 a 22.

[b] Lit. "as being, contrary to the law, over the number of thirty."

[c] Kock ii. 465; the title refers to one who, like Philocleon in Aristoph. *Wasps*, was eager to sit as a dicast in the law-courts.

[d] Kock iii. 78, Allinson 368; the sentence, which lacks the verb, seems to refer to an informer.

[e] *F.H.G.* i. 408.

d Τοῦ δὲ Κορύδου ἀποφθέγματα τάδε ἀναγράφει ὁ Λυγκεύς· Κορύδῳ συμπινούσης τινὸς ἑταίρας, ᾗ ὄνομα ἦν Γνώμη, καὶ τοῦ οἰναρίου ἐπιλιπόντος[1] εἰσφέρειν ἐκέλευσεν ἕκαστον δύο ὀβολούς, Γνώμην δὲ συμβάλλεσθαι ὅ τι δοκεῖ τῷ δήμῳ. Πολύκτορος δὲ τοῦ κιθαρῳδοῦ φακῆν ῥοφοῦντος καὶ λίθον μασησαμένου 'ὦ ταλαίπωρε,' ἔφη, 'καὶ ἡ φακῆ σε βάλλει.' (μήποτε τούτου καὶ Μάχων μνημονεύει. φησὶ γάρ·

κακός τις, ὡς ἔοικε, κιθαρῳδὸς σφόδρα
τὴν οἰκίαν μέλλων ἀνοικοδομεῖν,[2] φίλον
e αὑτοῦ λίθους ᾔτησεν· ἀποδώσω[3] δ' ἐγὼ
αὐτῶν πολὺ πλείους, φησίν, ἐκ τῆς δείξεως.)

λέγοντος δέ τινος τῷ Κορύδῳ ὡς τῆς αὐτοῦ γυναικὸς ἐνίοτε καὶ τὸν[4] τράχηλον καὶ τοὺς τιτθοὺς καὶ τὸν ὀμφαλὸν φιλεῖ 'πονηρόν,' ἔφη, 'τοῦτ' ἤδη· καὶ γὰρ ὁ Ἡρακλῆς ἀπὸ τῆς Ὀμφάλης ἐπὶ τὴν Ἥβην μεταβέβηκε.' Φυρομάχου δ' ἐμβαψαμένου εἰς φακῆν καὶ τὸ τρύβλιον ἀνατρέψαντος "ζημιωθῆναι αὐτόν," ἔφη, "δίκαιον, ὅτι οὐκ ἐπιστάμενος
f δειπνεῖν ἀπεγράψατο." παρὰ Πτολεμαίῳ δὲ ματτύης περιφερομένης καὶ κατ' ἐκεῖνον ἀεὶ λειπούσης,

[1] ἐπιλιπόντος Schweighäuser: ὑπολιπόντος AC.
[2] τὴν οἰκίαν μέλλων ἀνοικοδομεῖν Grotius: μέλλων οἰκοδομεῖν τὴν οἰκίαν A.
[3] αὐτοῦ . . . ἀποδώσω Grotius: αὐτοῦ . . . ἀποίσω A.
[4] τὸν added by Meineke.

[a] The usual formula (*e.g. I.A.* ii. 17 b) was γνώμην τῆς Βουλῆς ξυμβάλλεσθαι ὅ τι δοκεῖ τῇ Βουλῇ, "to transmit the resolve of the Council (to the People) according to the Council's pleasure." Here the usual object (Resolve) is made the subject, with another meaning easily understood.

"The following are some of the smart sayings of Lark recorded by Lynceus. Once, when a courtesan whose name was Resolve was at a symposium with Lark, the wine gave out, and he told each guest to contribute twopence, whereas Resolve should transmit whatever was voted by the people.[a] The harp-player Polyctor was once greedily drinking some lentil soup, and hit his tooth on a stone. 'You poor fool,' said Lark, 'even the lentil soup throws things at you.'[b] (Perhaps Polyctor is the man referred to by Machon when he says:[c] 'A very bad harp-singer, it appears, was about to repair his house, and asked his friend for some stones. "I will pay them back to you in much greater number," he said, "after the performance."') [d] Cum narraret aliquis Corydo uxoris suae non nunquam cervicem et mammas et umbilicum (*omphalon*) se osculari, 'at hoc quidem,' inquit ille, 'iam flagitiosum; nam et Hercules ab Omphale ad Heben [e] transiit.' When Phyromachus upset the bowl as he was dipping bread into his lentil soup, Lark said, 'He ought to be fined for having himself registered [f] when he does not know how to dine out.' Once a delicious *vol-au-vent* was passed round at Ptolemy's table, but always gave out at his

[b] The audience at a poor performance showed its displeasure by throwing stones. Macrobius ii. 6. 1: "lapidatus a populo Vatinius . . . obtinuerat ut aediles ediceret ne quis in arenam nisi pomum misisse vellet."

[c] Omitted by Kock.

[d] The reminiscences from Lynceus are here resumed.

[e] De pudendis ἤβηη saepius usurpatur, *e.g.* Aristoph. *Nub.* 976.

[f] As athletes were required to prove their fitness and be duly registered before entering a contest, being punished for omitting this prerequisite, so Phyromachus should be punished for incompetence as a professed glutton.

"Πτολεμαῖε," ἔφη, "πότερον ἐγὼ μεθύω ἢ δοκεῖ μοι ταῦτα περιφέρεσθαι;" Χαιρεφῶντος δὲ τοῦ παρασίτου φήσαντος οὐ δύνασθαι τὸν οἶνον φέρειν "οὐδὲ γὰρ τὸ εἰς τὸν οἶνον," ἔφη. τοῦ δὲ Χαιρεφῶντος γυμνοῦ ἔν τινι δείπνῳ διαναστάντος "Χαιρεφῶν," εἶπεν, "ὥσπερ τὰς ληκύθους ὁρῶ σε μέχρι πόσου μεστὸς εἶ." καθ' ὃν δὲ καιρὸν Δημοσθένης παρ' Ἁρπάλου τὴν κύλικα εἰλήφει
246 "οὗτος," ἔφη, "τοὺς ἄλλους ἀκρατοκώθωνας καλῶν αὐτὸς τὴν μεγάλην ἔσπακεν." εἰωθότος δ' αὐτοῦ ῥυπαροὺς ἄρτους ἐπὶ τὰ δεῖπνα φέρεσθαι, ἐνεγκαμένου τινὸς ἔτι μελαντέρους, οὐκ ἄρτους ἔφη αὐτὸν ἐνηνοχέναι, ἀλλὰ τῶν ἄρτων σκιάς.

Φιλόξενος δὲ ὁ παράσιτος, Πτερνοκοπὶς δ' ἐπίκλην, παρὰ Πύθωνι ἀριστῶν παρακειμένων ἐλαῶν καὶ μετὰ μικρὸν προσενεχθείσης λοπάδος ἰχθύων πατάξας τὸ τρύβλιον ἔφη "μάστιξεν δ' ἐλάαν." ἐν δείπνῳ δὲ τοῦ καλέσαντος αὐτὸν μέλανας ἄρτους
b παρατιθέντος "μὴ πολλούς," εἶπε, "παρατίθει, μὴ σκότος ποιήσῃς." τὸν δ'[1] ὑπὸ τῆς γραὸς τρεφόμενον παράσιτον Παυσίμαχος ἔλεγεν τοὐναντίον πάσχειν τῇ γραΐᾳ συνόντα· αὐτὸν γὰρ ἐν γαστρὶ λαμβάνειν ἀεί. περὶ τούτου καὶ Μάχων γράφει οὕτως·

[1] δ' added in C.

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[a] *i.e.*, water. [b] *i.e.*, hard drinkers.

[c] The arrival of the Macedonian Harpalus at Athens, in 324 B.C., with much stolen treasure, gave rise to charges of corruption against many public men, including Demosthenes. The epithet quoted from Demosthenes is ascribed to him by Hypereides, *Contra Dem.*, end; *cf.* Athen. 341 e-f, 483 e.

place. He said, 'Ptolemy, am I drunk, or do I imagine that I am seeing things go round me?' And when the parasite Chaerephon said that he could not take wine, he remarked, 'You mean you can't take what is mixed with the wine.'[a] And when Chaerephon arose at a dinner stark naked he said, 'Chaerephon, you are like an oil-jug; I can see how far you are full.' About the time when Demosthenes accepted the cup from Harpalus he said, 'The very man who calls other people "neat-wine-goblets"[b] has grabbed the biggest one for himself.'[c] And although Chaerephon was in the habit of bringing gritty loaves of bread[d] to dinner-parties, when somebody brought in still blacker loaves he said that it was not bread, but the black shadows of bread, that the man had brought.

"The parasite Philoxenus, whose nickname was Ham-cleaver, was once lunching at the house of Python. Olives were served, and presently a goulash was added. With a rap on his bowl he quoted, 'He lashed them into a go.'[e] When the host who had bidden him to a dinner served loaves of black bread he said, 'Don't serve too many, for fear you bring on darkness.' Of the parasite who was kept by the old woman, Pausimachus used to say that he suffered the opposite of what the old lady did when he was with her; for it was he who always had a bellyful.[f] Concerning him Machon also writes as follows:

[a] For ῥυπαροὶ ἄρτοι see 110 d.

[b] *Il.* v. 366, *Od.* iii. 484, etc. The pun is on ἐλάαν, "olive," and ἐλάαν, "to drive." As this cannot be exactly reproduced, λοπάδος ἰχθύων, "a casserole of fish," is here rendered "goulash."

[c] ἐν γαστρὶ λαμβάνειν is properly said only of a woman, "to conceive." *Cf.* Athen. 453 a.

τὸν ὑδροπότην δὲ[1] Μοσχίωνα λεγόμενον
ἰδόντα φασὶν ἐν Λυκείῳ μετά τινων
παράσιτον ὑπὸ γραὸς τρεφόμενον πλουσίας
" ὁ δεῖνα, παράδοξόν γε ποιεῖς πρᾶγμ', ὅτι
ἡ γραῦς ποιεῖ σ' ἐν γαστρὶ λαμβάνειν ἀεί."

c ὁ δὲ αὐτὸς παράσιτον ἀκούσας ὑπὸ γραίας τρεφόμενον συγγινόμενόν τε αὐτῇ ἑκάστης ἡμέρας·

νῦν πάντα, φασί, γίνεθ'[2]· ἡ μὲν οὐ κύει,
ἐν γαστρὶ δ' οὗτος λαμβάνει καθ' ἡμέραν.

Πτολεμαῖος δ' ὁ τοῦ Ἀγησάρχου Μεγαλοπολίτης γένος ἐν τῇ δευτέρᾳ τῶν περὶ τὸν Φιλοπάτορα ἱστοριῶν συμπότας φησὶ τῷ βασιλεῖ συνάγεσθαι ἐξ ἁπάσης τῆς πόλεως, οὓς προσαγορεύεσθαι γελοιαστάς. Ποσειδώνιος δ' ὁ Ἀπαμεὺς ἐν τῇ κ' καὶ τρίτῃ τῶν ἱστοριῶν " Κελτοί," φησί, " περιάγονται
d μεθ' αὑτῶν καὶ πολεμοῦντες συμβιωτάς, οὓς καλοῦσι παρασίτους. οὗτοι δὲ ἐγκώμια αὐτῶν καὶ πρὸς ἄθρόους λέγουσιν ἀνθρώπους συνεστῶτας καὶ πρὸς ἕκαστον τῶν κατὰ μέρος ἐκείνων ἀκροωμένων. τὰ δὲ ἀκούσματα αὐτῶν εἰσιν οἱ καλούμενοι βάρδοι· ποιηταὶ δὲ οὗτοι τυγχάνουσι μετ' ᾠδῆς ἐπαίνους λέγοντες." ἐν δὲ τῇ τετάρτῃ καὶ τριακοστῇ ὁ αὐτὸς συγγραφεὺς Ἀπολλώνιόν τινα ἀναγράφει παράσιτον γεγονότα Ἀντιόχου τοῦ Γρυποῦ ἐπικαλουμένου τοῦ τῆς Συρίας βασιλέως.
e Ἀριστόδημος δ' ἱστορεῖ Βῖθυν τὸν Λυσιμάχου τοῦ βασιλέως παράσιτον, ἐπεὶ αὐτοῦ εἰς τὸ ἱμάτιον ὁ Λυσίμαχος ἐνέβαλε ξύλινον σκορπίον, ἐκταραχ-

[1] δὲ added by Dindorf.
[2] γίνεθ' Musurus: γήμεσθ' A.

'They say, too, that Moschion, who goes by the name of Teetotaler, once saw in the Lyceum in company with certain persons a parasite who was kept by a rich old woman (and he cried out): You there! what's your name, you're carrying on an incredible affair, because the old woman causes *you* always to have a bellyful.' And the same Moschion, hearing of a parasite who was kept by an old woman, that he went to see her every day (said): 'To-day, as the saying is, all kinds of things can happen; for whereas the old woman cannot conceive, this man here gets a bellyful every day.'

"Ptolemy, the son of Agesarchus, who was a native of Megalopolis, says, in the second book of his *Inquiries relating to Philopator*,[a] that drinking-companions for that king used to gather from every city, who were called 'laugh-artists.' Poseidonius of Apameia says, in the twenty-third book of his *Histories*[b]: 'The Celts, even when they go to war, carry round with them living-companions whom they call parasites. These persons recite their praises before men when they are gathered in large companies as well as before any individual who listens to them in private. And their entertainments are furnished by the so-called Bards; these are poets, as it happens, who recite praises in song.' And in the thirty-fourth book[c] the same historian records the name of a certain Apollonius who was a parasite of Antiochus, surnamed Grypus, the king of Syria. Aristodemus tells the story[d] of Bithys, the parasite of King Lysimachus, who, when Lysimachus thrust a wooden scorpion into his cloak, jumped up in utter

[a] *F.H.G.* iii. 67.
[b] *Ibid.* 259.
[c] *Ibid.* 264.
[d] *Ibid.* 310.

θέντα ἀναπηδῆσαι, εἶτα γνόντα τὸ γεγενημένον "κἀγὼ σέ," φησίν, "ἐκφοβήσω, βασιλεῦ· δός μοι τάλαντον." ἦν δ' ὁ Λυσίμαχος μικρολογώτατος. Ἀγαθαρχίδης δ' ὁ Κνίδιος ἐν τῇ β' καὶ εἰκοστῇ τῶν Εὐρωπιακῶν Ἀριστομάχου τοῦ Ἀργείων τυράννου παράσιτον γενέσθαι φησὶν Ἀνθεμόκριτον τὸν παγκρατιαστήν.

f Κοινῇ δὲ περὶ παρασίτων εἰρήκασι Τιμοκλῆς μὲν ἐν Πύκτῃ, ἐπισιτίους καλῶν αὐτοὺς ἐν τοῖσδε·

εὑρήσεις δὲ τῶν ἐπισιτίων
τούτων τιν'[1] οἳ δειπνοῦσιν ἐσφυδωμένοι
τἀλλότρι', ἑαυτοὺς ἀντὶ κωρύκων λέπειν[2]
παρέχοντες ἀθληταῖσιν.

Φερεκράτης Γραυσί·

σὺ δ' οὐδὲ θᾶσσον, Σμικυθίων, ἐπισιτιεῖ;
Β. τίς δ' οὗτος ὑμῖν ἐστι[3]; Α. τοῦτον πανταχοῦ
ἄγω λαρυγγικόν τιν'[4] ἐπὶ μισθῷ ξένον.

ἐπισίτιοι γὰρ καλοῦνται οἱ ἐπὶ τροφαῖς ὑπουρ-
247 γοῦντες. Πλάτων ἐν τετάρτῳ Πολιτείας· "καὶ ταῦτα ἐπισίτιοι καὶ οὐδὲ μισθὸν πρὸς τοῖς σιτίοις ὥσπερ οἱ ἄλλοι λαβόντες." Ἀριστοφάνης Πελαργοῖς·

ἦν γὰρ ἔν' ἄνδρ' ἄδικον σὺ διώκῃς,[5]

[1] τιν' Herwerden: τινὰς A.
[2] λέπειν Meineke: λέγειν A.
[3] ἐστι Casaubon: ἔτι A.
[4] τιν' Porson: τὴν A.
[5] σὺ διώκῃς Porson: συνδιώκῃς A.

[a] *F.H.G.* iii. 193. There were two tyrants of Argos by the

fright, and then, realizing what the thing was, he said, 'I will now give *you* a shock, Your Majesty. Give me a talent.' For Lysimachus was very niggardly. Agatharchides of Cnidus, in the twenty-second book of his *European History*,[a] says that Anthemocritus the pancration-fighter became a parasite of Aristomachus, the tyrant of Argos.

"On the subject of parasites in general Timocles, among others, speaks in *The Boxer*.[b] He calls them 'victual-seekers' in these lines: 'You will find one of these victual-seekers, fellows who dine at other peoples' tables to the point of bursting, and who offer themselves, like so many punching-bags, for athletes to thrash.'[c] Also Pherecrates in *Old Women*[d]: 'A. You there, Smicythion, won't you quickly go and be a victual-seeker? B. What is this man to you? A. He? Oh, he's a throat specialist[e] whom I take everywhere with me at a price, a stranger from foreign parts.' For victual-seekers was the name given to those who rendered service for their keep. And Plato in the fourth book of the *Republic*[f]: 'Yes, and what is more, they are to be victual-seekers, and they do not even get any pay over and above their food, as the others do.' Aristophanes, also, in *The Storks*[g]: 'For if you prosecute one man who is a

name of Aristomachus; the first (*ca.* 250–240 B.C.) seems to be meant here. For the pancration see 95 a, note *b*.

[b] Kock ii. 464.

[c] Lit. "peel"; for another slang meaning of λέπει see 161 a, note *c*, 170 d.

[d] Kock i. 153.

[e] In this case a glutton.

[f] 420 A; there ἐπισίτιοι has a slightly different turn of meaning, being suggested by Adeimantus's use of ἐπίκουροι, "coming to the aid of," "auxiliaries," in the preceding paragraph of Plato.

[g] Kock i. 504.

ἀντιμαρτυροῦσι
δώδεκα τοῖς ἑτέροις ἐπισίτιοι.

Εὔβουλος δ' ἐν Δαιδάλῳ·

ἐθέλει δ' ἄνευ
μισθοῦ παρ' αὐτοῖς καταμένειν ἐπισίτιος.[1]

Δίφιλος δ' ἐν Συνωρίδι (ἑταίρας δ' ὄνομα ἡ Συνωρὶς) Εὐριπίδου μνησθεὶς (κύβος δέ τις οὕτως
b καλεῖται Εὐριπίδης) παίζων καὶ πρὸς τὸ τοῦ ποιητοῦ ὄνομα ἅμα καὶ περὶ παρασίτων, τάδε λέγει·

ἄριστ' ἀπαλλάττεις ἐπὶ τούτου τοῦ κύβου.
Β. ἀστεῖος εἶ. δραχμὴν ὑπόθες. Α. κεῖται πάλαι.
Β. πῶς ἂν βάλοιμ' Εὐριπίδην; Α. οὐκ ἄν ποτε
Εὐριπίδης γυναῖκα σώσει'.[2] οὐχ ὁρᾷς
ἐν ταῖς τραγῳδίαισιν αὐτὰς ὡς στυγεῖ;
τοὺς δὲ παρασίτους ἠγάπα. λέγει γέ τοι·
c " ἀνὴρ γὰρ ὅστις εὖ βίον κεκτημένος
μὴ τοὐλάχιστον τρεῖς ἀσυμβόλους τρέφει,
ὅλοιτο, νόστου μή ποτ' εἰς πάτραν τυχών.[3] "
Β. πόθεν ἐστὶ ταῦτα, πρὸς θεῶν; Α. τί δέ σοι
μέλει;
οὐ γὰρ τὸ δρᾶμα, τὸν δὲ νοῦν σκοπούμεθα.

ἐν δὲ τῇ διασκευῇ τοῦ αὐτοῦ[4] δράματος περὶ ὀργιζομένου παρασίτου λέγων φησίν·

[1] ἐπισίτιος Casaubon: ἐπισιτίοις A.
[2] σώσει' Porson: σώσειεν AC.
[3] τυχών Euripides: μολεῖ A.
[4] τοῦ αὐτοῦ Schweighäuser: αὐτοῦ τοῦ A.

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[a] *i.e.*, in their pay, which consists in free meals.
[b] Kock ii. 172.

rascal, a dozen men who are victual-seekers for other rascals [a] will testify against you.' And Eubulus in *Daedalus* [b]: 'He is willing, without pay, to remain with them as their victual-seeker.'

"Diphilus in *Synoris* (Synoris was a courtesan's name [c]), mentioning Euripides (a certain throw of the dice went by this name, Euripides), and joking on the poet's name and on the subject of parasites as well, has the following [d]: 'A. You come off very nicely with that throw. B. You will have your joke. Put up a shilling. A. I put it up long ago. B. I wonder how I can throw a Euripides? B. A Euripides could never save a woman. Don't you see how he loathes them in his plays? But he loved the parasites. At least he says: "As for the man who enjoys abundant means but does not at table support at least three persons, exacting no payment from them, a curse upon him, and may he never find safe return to his native land!" [e] B. Where are these lines from, in the gods' name? A. What is that to you? It isn't the play, it is his thought that we are considering.' And in the revised edition of the same play, speaking of an angry parasite, Diphilus says [f]:

[a] Meaning either a span (of horses) or a pair of fetters; she was also called the Lamp, Athen. 583 a.

[b] Kock ii. 565. The name Εὐριπίδης is here derived from εὖ ῥίπτειν, "to make a lucky throw"; it matters not, for the comedian's purpose, that the Euripides who gave his name to the throw was not the tragedian. See Pollux ix. 101.

[c] A comic cento made up of a verse from Eur. *Antiope*, *T.G.F.*[2] 415, and *Iph. Taur.* 535.

[d] Kock ii. 566. *Cf. Romeo and Juliet*, i. 3: "And she was wean'd,—I never shall forget it,—For I had then laid wormwood to my dug." The parasite, by his exhibition of spleen at his host's table, is in a fair way to be for ever excluded from it.

ὀργίζεται; παράσιτος ὢν ὀργίζεται;
B. οὐχ ἀλλ' ἀλείψας τὴν τράπεζαν τῇ χολῇ
ὥσπερ τὰ παιδί' αὐτὸν ἀπογαλακτιεῖ.

d καὶ ἑξῆς·

τότε φάγοις, παράσιθ'. B. ὅρα
ὡς διασέσυρκε τὴν τέχνην. οὐκ οἶσθ' ὅτι
μετὰ τὸν κιθαρῳδὸν ὁ παράσιτος κρίνεται;

καὶν τῷ δὲ ἐπιγραφομένῳ Παρασίτῳ δράματί φησιν·

οὐ δεῖ παρασιτεῖν ὄντα δυσάρεστον σφόδρα.

Μένανδρος δ' ἐν τῇ Ὀργῇ περὶ φίλου λέγων οὐχ ὑπακούοντος γάμων δείπνῳ φησίν·

e τοῦθ' ἑταῖρός ἐστιν ὄντως[1]· οὐκ ἐρωτᾷ πηνίκα
δεῖπνόν ἐστιν, ὥσπερ ἕτεροι, καὶ τί δειπνεῖν κωλύει
τοὺς παρόντας, εἶτα δεῖπνον ἕτερον εἰς τρίτην
βλέπει,
εἶτα δ' ἕτερον εἰς τετάρτην[2] εἶτα περίδειπνον πάλιν.

καὶ Ἄλεξις ἐν Ὀρέστῃ Νικόστρατός τε ἐν Πλούτῳ Μένανδρός τε ἐν Μέθῃ καὶ Νομοθέτῃ· Φιλωνίδης τε ἐν Κοθόρνοις οὕτως·

ἐγὼ δ' ἀπόσιτος ὢν τοιαῦτ' οὐκ ἀνέχομαι.

Τῷ δὲ παράσιτος ὅμοιά ἐστιν ὀνόματα ἐπίσιτος, περὶ οὗ προείρηται, καὶ οἰκόσιτος σιτόκουρός τε καὶ αὐτόσιτος, ἔτι δὲ κακόσιτος καὶ ὀλιγόσιτος.

[1] ἐστιν ὄντως Grotius: ὄντως ἐστίν A.
[2] εἶτα . . . τετάρτην added by Porson.

'A. He's angry? A parasite, and angry? B. Oh, no! not angry! He has polished the table with his gall, and will wean himself from milk as mothers wean their babies.' And further on[a]: A. 'Then, and not before, you shall eat, my parasite. B. See how he has insulted the profession. Don't you know that a parasite is assigned a place next to the harp-singer?' And in the play entitled *The Parasite*[b] he says: 'One must not be a parasite if one is very hard to please.'

"Menander, in *Temperament*, speaking of a friend who declined an invitation to a wedding-supper, says[c]: 'There's a real comrade for you! He doesn't ask, as others do, "At what hour is dinner?" or "What's to hinder those who *are* here from dining?"—and then has his eye out for another dinner two days later, and still another three days after that, and again for a funeral feast later.' So also Alexis in *Orestes*,[d] Nicostratus in *Plutus*,[e] and Menander in *The Carouse* and in *The Law-giver* (have all told of the parasite).[f] So Philonides in *Buskins*,[g] thus: 'As for me, hungry though I am, I will not stand such treatment.'

"Nouns similar to *parasitos* are the following: *episitos*, 'victual-seeker,' which has been spoken of before[h]; *oikositos*, 'living on one's own means'; *sitokouros*, 'bread-shearer'; *autositos*, 'bringing his own food'[i]; further, *kakositos*, 'off one's *feed*'[j];

[a] Kock ii. 566.
[b] *Ibid.* 562.
[c] Kock iii. 106, Allinson 418.
[d] Kock ii. 358.
[e] *Ibid.* 226.
[f] Kock iii. 91; 102; for the words supplied see Athen. 246 f.
[g] Kock i. 255; *cf.* Athen. 47 e.
[h] 246 f, in the form ἐπισίτιος; below, 247 f.
[i] *Cf.* 47 e.
[j] Plato, *Rep.* 475 c.

μνημονεύει δὲ τοῦ μὲν οἰκοσίτου Ἀναξανδρίδης ἐν Κυνηγέταις·

f υἱὸς γὰρ οἰκόσιτος ἡδὺ γίνεται.

καλεῖται δ' οἰκόσιτος ὁ μὴ μισθοῦ, ἀλλὰ προῖκα τῇ πόλει ὑπηρετῶν. Ἀντιφάνης Σκύθῃ·

ταχὺ γὰρ γίνεται
ἐκκλησιαστὴς οἰκόσιτος.

Μένανδρος Δακτυλίῳ·

οἰκόσιτον νυμφίον
οὐδὲν δεόμενον προικὸς ἐξευρήκαμεν.

καὶ ἐν Κιθαριστῇ·

οὐκ οἰκοσίτους τοὺς ἀκροατὰς λαμβάνεις.

Ἐπισιτίου δὲ Κράτης Τόλμαις·

ποιμαίνει δ' ἐπισίτιον, ῥιγῶν δ' ἐν Μεγαβύζου[1]
δέξετ' ἐπὶ μισθῷ σῖτον.[2]

248 Ἰδίως δ' ἐν Συναριστώσαις ἔφη·

ἀστεῖον τὸ μὴ
συνάγειν γυναῖκας μηδὲ δειπνίζειν ὄχλον,
ἀλλ' οἰκοσίτους τοὺς γάμους πεποιηκέναι.

σιτοκούρου δ' Ἄλεξις μνημονεύει ἐν Παιννυχίδι ἢ Ἐρίθοις·

ἔσῃ περιπατῶν σιτόκουρος.

Μένανδρος δὲ τὸν ἄχρηστον καὶ μάτην τρεφόμενον σιτόκουρον εἴρηκεν ἐν Θρασυλέοντι οὕτως·

and *oligositos*, 'little-feeder.' The *oikositos* is mentioned by Anaxandrides in *Hunters* [a]: 'It is indeed pleasant to have a son who lives on his own means.' The expression is also applied to one who serves the community, not for pay, but at his own expense. Thus Antiphanes in *The Scythian* [b]: 'Indeed, soon we'll be having a member of the Assembly serving at his own expense.' Menander in *The Ring* [c]: 'A bridegroom living on his own means we have discovered, one who does not require of us a dowry.' And in *The Harper* [d]: 'The audience you get doesn't live on its own means.' [e]

"Crates mentions 'victual-seeker' in *Deeds of Daring* [f]: 'He cajoles the victual-seeker, but though shivering in the palace of Megabyzus, he will receive food as his pay.'

"Menander uses *oikositos* in a special sense in *Ladies at Luncheon* [g]: 'A clever scheme this, not to get a lot of women together and entertain a crowd, but to get up a wedding, as you have done, for those who eat at home.' 'Bread-shearer' is mentioned by Alexis in *The Vigil*, or *Toilers* [h]: 'You will be a bread-shearer loafing about.' Now Menander, in *The Swashbuckler*,[i] uses bread-shearer of a good-for-nothing who gets his living without any

[a] Kock ii. 144. [b] *Ibid.* 97.
[c] Kock iii. 31, Allinson 340.
[d] Kock iii. 81, Allinson 380.
[e] *i.e.*, it needs some inducement to listen to you.
[f] Kock i. 140.
[g] Kock iii. 129, Allinson 436.
[h] Kock ii. 363.
[i] Lit. "Bold-Lion," of a bragging soldier, Kock iii. 70.

[1] Μεγαβύζου Casaubon: μεταβύζου A.
[2] σῖτον Casaubon: σῖτος A.

b πάντ'[1] ὀκνηρός, πάντα μέλλων, σιτόκουρος ὁμολογῶν[2]
παρατρέφεσθαι.

καὶ ἐν Πωλουμένοις·

οἴμοι[3] τάλας, ἔστηκας ἔτι πρὸς ταῖς θύραις
τὸ φορτίον θείς· σιτόκουρον, ἄθλιον,
ἄχρηστον[4] εἰς τὴν οἰκίαν εἰλήφαμεν.

αὐτόσιτον δ' εἴρηκε Κρώβυλος ἐν Ἀπαγχομένῳ·

παράσιτον αὐτόσιτον. αὐτὸν γοῦν τρέφων
τὰ πλεῖστα συνερανιστὸς[5] εἶ τῷ δεσπότῃ.

κακοσίτου δὲ μέμνηται Εὔβουλος ἐν Γανυμήδει·

c ὕπνος αὐτὸν ὄντα κακόσιτον τρέφει.

ὀλιγοσίτου δὲ μέμνηται Φρύνιχος ἐν Μονοτρόπῳ·

ὁ δὲ ὀλιγόσιτος Ἡρακλῆς ἐκεῖ τί δρᾷ;

καὶ Φερεκράτης ἢ Στράττις ἐν Ἀγαθοῖς·

ὡς ὀλιγόσιτος ἦσθ' ἄρ', ὃς κατεσθίεις
τῆς ἡμέρας μακρᾶς τριήρους σιτία."

Τοσαῦτα τοῦ Πλουτάρχου εἰπόντος περὶ παρασίτων διαδεξάμενος τὸν λόγον ὁ Δημόκριτος "ἀλλὰ μὴν καὶ αὐτός," ἔφη, "τὸ ποτίκολλον ἅτε ξύλον παρὰ ξύλῳ, ὡς ὁ Θηβαῖος εἴρηκεν ποιητής, περὶ
d κολάκων ἐρῶ τι. "πράττει γὰρ πάντων ὁ κόλαξ ἄριστα," ὁ καλὸς εἶπεν Μένανδρος, οὐ μακρὰν δ'

[1] πάντ' added by Kaibel.
[2] σιτόκουρος ὁμολογῶν Porson: σιτόκουρον ἄθλιον ἄχρηστον εἰς γῆν ὁμολογῶν A (*cf.* below).
[3] οἴμοι added by Cobet.

return, thus : ' Always hesitant, always delaying, a bread-shearer confessedly getting his living at another's expense.' And in *For Sale* [a] : ' O you rascal, there you still stand by the front door with your bundle on the ground ! A bread-shearer, miserable and good for nothing, we've taken into our house.' ' Bringing his own food ' is a name applied by Crobylus in *The Suicide* [b] : ' A parasite bringing his own food ! At any rate you support yourself in most things and are contributed by your master to his parties.' ' Off one's feed ' is mentioned by Eubulus in *Ganymede* [c] : ' Sleep nourishes him when he is off his feed.' And Phrynichus mentions ' little-feeder ' in *The Recluse* [d] : ' And the little-feeder Heracles, what is he doing yonder ? ' Also Pherecrates or Strattis in *Nice People* [e] : ' What a little-feeder you were, then ! Why, you consume daily rations enough for a cruiser ! ' "

When Plutarch had finished this long account of parasites,[f] Democritus took up the discussion and said : " But I too shall have something to tell about flatterers, ' like plank glued firmly to plank,' as the Theban poet has it.[g] ' The flatterer, indeed, fares best of all,' the noble Menander once said,[h] and the

[a] Kock iii. 122, Allinson 432.
[b] Kock iii. 379. The meaning is uncertain. The *ἔρανος* was a dining-club to which each member brought his contribution of food.
[c] Kock ii. 171.
[d] Kock i. 377 ; Heracles was the glutton of comedy.
[e] Kock i. 145 ; *cf.* Athen. 415 c.
[f] Begun at 234 c.
[g] Pindar, frag. 241, *P.L.G.*[5] 478.
[h] Kock iii. 64, Allinson 358.

[4] *ἄχρηστον* added by Porson (*cf.* above).
[5] *συνεραvιστὸς* Porson : *συνεραvιστὴς* AC.

ἐστὶν ὁ κόλαξ τοῦ τῶν παρασίτων ὀνόματος. Κλείσοφον γοῦν τὸν ὑπὸ πάντων κόλακα Φιλίππου τοῦ τῶν Μακεδόνων βασιλέως ἀναγραφόμενον (Ἀθηναῖος δ' ἦν γένος, ὥς φησι Σάτυρος ὁ περιπατητικὸς ἐν τῷ Φιλίππου βίῳ) Λυγκεὺς ὁ Σάμιος ἐν τοῖς Ἀπομνημονεύμασι παράσιτον ὀνομάζει λέγων οὕτως· "Κλείσοφος ὁ Φιλίππου παράσιτος ἐπιτιμῶντος αὐτῷ τοῦ Φιλίππου διότι ἀεὶ αἰτεῖ,
e "ἴν', ἔφη, μὴ[1] ἐπιλανθάνωμαι." τοῦ δὲ Φιλίππου δόντος αὐτῷ ἵππον τραυματίαν ἀπέδοτο. καὶ μετὰ χρόνον ἐπερωτηθεὶς ὑπὸ τοῦ βασιλέως ποῦ ἐστιν, "ἐκ τοῦ τραύματος, ἔφη, 'κείνου πέπραται." σκώπτοντος δ' αὐτὸν τοῦ Φιλίππου καὶ εὐημερούντος "εἶτ' οὐκ ἐγὼ σέ, ἔφη, θρέψω;"

Καὶ ὁ Δελφὸς δὲ Ἡγήσανδρος ἐν τοῖς ὑπομνήμασι περὶ τοῦ Κλεισόφου τάδε ἱστορεῖ· "Φιλίππου τοῦ βασιλέως εἰπόντος διότι γράμματα αὐτῷ ἐκομίσθη παρὰ Κότυος τοῦ Θρακῶν βασιλέως Κλείσοφος παρὼν ἔφη "εὖ γε νὴ τοὺς θεούς." τοῦ δὲ Φιλίππου εἰπόντος "τί δὲ σὺ οἶδας ὑπὲρ ὧν
f γέγραπται;" "νὴ τὸν Δία τὸν μέγιστον," εἶπεν, "ἄκρως γέ μοι ἐπετίμησας." Σάτυρος δ' ἐν τῷ Φιλίππου βίῳ "ὅτε, φησί, Φίλιππος τὸν ὀφθαλμὸν ἐξεκόπη συμπροῆλθεν αὐτῷ καὶ ὁ Κλείσοφος τελαμωνισθεὶς τὸν αὐτὸν ὀφθαλμόν. καὶ πάλιν ὅτε τὸ σκέλος ἐπηρώθη, σκάζων συνεξώδευε τῷ βασιλεῖ. καὶ εἴ ποτε δριμὺ προσφέροιτο τῶν ἐδεσμάτων ὁ
249 Φίλιππος, αὐτὸς συνέστρεφε τὴν ὄψιν ὡς συν-

[1] ἴν', ἔφη, μὴ Porson: εναι φημι A.

[a] *F.H.G.* iii. 161.
[b] *i.e.*, the rôles of king and jester are reversed.
[c] *F.H.G.* iv. 413; *cf.* below, 250 d.

meaning of flatterer is not remote from that of parasite. Take Cleisophus, for instance. He is mentioned in all records as the flatterer of Philip, king of Macedon, and was a native of Athens, as Satyrus the Peripatetic declares in his *Life of Philip*.[a] But Lynceus of Samos in his *Reminiscences* calls him a parasite in these words: 'When Cleisophus, Philip's parasite, was chided by Philip because he was always begging, he replied, "It's because I don't want to be forgotten." Once Philip gave him a damaged horse, which he sold. And when, after a while, he was asked by the king where the horse was, he said, "It's been sold for damages." And when Philip, amid loud applause, perpetrated a joke at his expense, he said, "After that, ought *I* not to be the one to keep *you*?"'[b]

"Hegesander of Delphi narrates the following of Cleisophus in his *Commentaries*[c]: 'When Philip announced that letters had been brought to him from Cotys, king of Thrace, Cleisophus, who was present, exclaimed, "Good news, by the gods!" And when Philip asked him, "What do you know about what he has written?" he replied, "Zeus the All-Highest is my witness, that's a neat rebuke."' Satyrus, in his *Life of Philip*,[d] says that when Philip had his eye knocked out Cleisophus went along with him with his own eye bandaged in the same way.[e] Again, when Philip was wounded in the leg, Cleisophus marched limping along with the king. And whenever Philip tasted any food that was bitter, Cleisophus also made a wry face as if he had eaten it too.

[a] *F.H.G.* iii. 161; *cf.* Eustath. *ad Il.* 995.24, Dem. *De cor.* 67 and Schol.

[e] Lit. "with the same eye bandaged."

δαινύμενος. ἐν δὲ τῇ Ἀράβων χώρᾳ οὐχ ὡς ἐν κολακείᾳ τοῦτ' ἐποίουν, ἀλλὰ κατά τι νόμιμον, βασιλέως παθόντος τι τῶν μελῶν συνυποκρίνεσθαι τὸ ὅμοιον πάθος, ἐπεὶ καὶ γέλοιον νομίζουσιν ἀποθανόντι μὲν αὐτῷ σπουδάζειν συγκατορύττεσθαι, πηρωθέντι δὲ μὴ χαρίζεσθαι τὴν ἴσην δόξαν τοῦ πάθους." Νικόλαος δ' ὁ Δαμασκηνὸς (εἷς δ' ἦν τῶν ἐκ τοῦ περιπάτου) ἐν τῇ πολυβίβλῳ ἱστορίᾳ (ἑκατὸν γὰρ καὶ τεσσαράκοντά εἰσι πρὸς ταῖς τέσσαρσι) τῇ ἑκκαιδεκάτῃ καὶ ἑκατοστῇ
b φησιν Ἀδιάτομον τὸν τῶν Σωτιανῶν βασιλέα (ἔθνος δὲ τοῦτο Κελτικόν) ἑξακοσίους ἔχειν λογάδας περὶ αὑτόν, οὓς καλεῖσθαι ὑπὸ Γαλατῶν τῇ πατρίῳ γλώττῃ σιλοδούρους[1]· τοῦτο δ' ἐστὶν ἑλληνιστὶ εὐχωλιμαῖοι. "τούτους δ' οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνῄσκοντας ταύτην ἐκείνων εὐχὴν ποιουμένων· ἀνθ' ἧς συνδυναστεύουσί τε αὐτῷ τὴν αὐτὴν ἐσθῆτα καὶ δίαιταν ἔχοντες καὶ συναποθνῄσκουσι κατὰ πᾶσαν ἀνάγκην εἴτε νόσῳ[2] τελευτήσειε βασιλεὺς εἴτε πολέμῳ εἴτ' ἄλλως πως. καὶ οὐδεὶς εἰπεῖν ἔχει τινὰ ἀποδειλιάσαντα τούτων τὸν θάνατον ὅταν ἥκῃ βασιλεῖ ἢ διεκδύντα."
c Φίλιππον δέ φησι Θεόπομπος ἐν τῇ τετάρτῃ καὶ τεσσαρακοστῇ τῶν ἱστοριῶν Θρασυδαῖον τὸν Θεσσαλὸν καταστῆσαι τῶν ὁμοεθνῶν τύραννον, μικρὸν μὲν ὄντα τὴν γνώμην, κόλακα δὲ μέγιστον. ἀλλ' οὐκ Ἀρκαδίων ὁ Ἀχαιὸς κόλαξ ἦν· περὶ οὗ ὁ αὐτὸς ἱστορεῖ Θεόπομπος καὶ Δοῦρις ἐν πέμπτῃ

[1] σιλοδούρους C : σιλοδούνους A : *soldurii* Caesar, *B.G.* iii. 20.
[2] εἴτε νόσῳ Kaibel : εἴτ' ἐν νόσῳ AC.

In the country of the Arabs people used to do this sort of thing not by way of flattery, but through a polite convention. If a king was hurt in any of his limbs they acted out the pretence of having the same disability, since they think it absurd to take so much pains to be buried with him if he dies, but not to do him the favour of the same honour for his hurt if he is made lame. Nicolas of Damascus (he was of the Peripatetic School) in his bulky *History* (for there are one hundred and forty-four books) says, in the one hundred and sixteenth book,[a] that Adiatomus, the king of the Sotiani,[b] which is a Celtic tribe, had six hundred picked men as a body-guard, called by the Celts in their native tongue 'siloduri'; this in Greek means 'bound by a vow.' 'These men the kings keep to live and die with them, since that is the vow which the picked men make. In return for this they exercise power with him, wearing the same dress and having the same mode of life, and they are absolutely bound to die with him, whether the king dies of disease or in battle or in any other manner. And no one can tell of any case where one of these men played the coward or evaded death whenever it came to the king.'

"Theopompus in the forty-fourth book of his *Histories*[c] says that Philip established Thrasydaeus of Thessaly as tyrant over his compatriots; he was a man of small intelligence, but a very great flatterer. But Arcadion the Achaean was no flatterer; an account of him is given by the same Theopompus and by Duris in the fifth book of his *Macedonian*

[a] *F.H.G.* iii. 418.

[b] Caesar gives the forms Adiatunnus and Sontiates. See critical note.

[c] *F.H.G.* i. 317.

d Μακεδονικῶν· οὗτος δὲ ὁ Ἀρκαδίων μισῶν τὸν Φίλιππον ἑκούσιον ἐκ τῆς πατρίδος φυγὴν ἔφυγεν. ἦν δ' εὐφυέστατος καὶ πλείους ἀποφάσεις αὐτοῦ μνημονεύονται. ἔτυχεν δ' οὖν ποτε ἐν Δελφοῖς ἐπιδημοῦντος Φιλίππου παρεῖναι καὶ τὸν Ἀρκαδίωνα· ὃν θεασάμενος ὁ Μακεδὼν καὶ προσκαλεσάμενος "μέχρι τίνος φεύξῃ, φησίν, Ἀρκαδίων;" καὶ ὅς·

ἕς τ' ἂν τοὺς ἀφίκωμαι οἳ οὐκ ἴσασι Φίλιππον.

Φύλαρχος δ' ἐν τῇ πρώτῃ καὶ εἰκοστῇ τῶν ἱστοριῶν γελάσαντα τὸν Φίλιππον ἐπὶ τούτῳ καλέσαι[1] τε ἐπὶ δεῖπνον τὸν Ἀρκαδίωνα καὶ οὕτω τὴν ἔχθραν διαλύσασθαι.

Περὶ δὲ Νικησίου τοῦ Ἀλεξάνδρου κόλακος Ἡγήσανδρος τάδ' ἱστορεῖ· Ἀλεξάνδρου δάκνεσθαι φήσαντος ὑπὸ μυιῶν καὶ προθύμως αὐτὰς e ἀποσοβοῦντος τῶν κολάκων τις Νικησίας παρὼν "ἦ που τῶν ἄλλων μυιῶν," εἶπεν, "αὗται πολὺ κρατήσουσι τοῦ σοῦ γευσάμεναι αἵματος. ὁ δ' αὐτός φησι καὶ Χειρίσοφον τὸν Διονυσίου κόλακα ἰδόντα Διονύσιον γελῶντα μετά τινων γνωρίμων (ἀπεῖχεν δ' ἀπ' αὐτῶν πλείω τόπον, ὡς μὴ συνακούειν) συγγελᾶν. ἐπεὶ δ' ὁ Διονύσιος ἠρώτησεν αὐτὸν διὰ τίνα αἰτίαν οὐ συνακούων τῶν λεγομένων γελᾷ, "ὑμῖν," φησί, "πιστεύω διότι τὸ ῥηθὲν γέλοιόν ἐστιν." πλείστους δ' εἶχεν καὶ ὁ υἱὸς αὐτοῦ Διονύσιος τοὺς κολακεύοντας, οὓς καὶ f προσηγόρευον οἱ πολλοὶ Διονυσοκόλακας. οὗτοι δὲ προσεποιοῦντο μήτε ὀξὺ ὁρᾶν παρὰ τὸ δεῖπνον,

[1] καλέσαι Casaubon: ἐκάλεσε AC.

[a] *F.H.G.* ii. 471.

History.[a] This Arcadion detested Philip and went into voluntary exile from his native land. He was very talented, and several of his sayings are remembered. It happened, anyhow, that once when Philip was staying in Delphi Arcadion was also there; the Macedonian caught sight of him, and summoning him to his presence asked him, 'How long, Arcadion, are you going to remain in exile?' And he replied,[b] 'Until I am come unto them who know not—Philip.' Phylarchus, in the twenty-first book of his *Histories*,[c] says that Philip laughed at this retort, and inviting Arcadion to dinner so put an end to his hostility.

"Concerning Nicesias, Alexander's[d] parasite, Hegesander records the following: When Alexander complained of being bitten by flies, and was energetically shooing them away, Nicesias, one of his parasites present, said, 'Surely these flies have much the better of all other flies in having tasted your blood.' Hegesander also says that Cheirisophus, the parasite of Dionysius, seeing Dionysius laughing in company with some acquaintances, laughed too, although he was some distance away from them, so that he could not overhear. And when Dionysius asked him why he laughed when he could not overhear what they said, he replied, 'I put my trust in you, that whatever was said was laughable.' His son Dionysius also kept a large number of persons who flattered him, whom the people used to call 'Dionysokolakes.[e]' These persons pretended at dinner that they were near-sighted, since Dionysius did not have

[b] *Od.* xi. 122, where θάλασσαν, "the sea," stands in place of Φίλιππον.

[c] *F.H.G.* i. 344.

[d] King of Epeirus, so *F.H.G.* iv. 414; *cf.* Athen. 251 c.

[e] Properly, "courtiers of Dionysus," *i.e.* "actors." See Athen. 588 f, 435 e, and 254 b.

ἐπεὶ ὁ Διονύσιος οὐκ ἦν ὀξυώπης, ἔψαυόν τε τῶν παρακειμένων ὡς οὐχ ὁρῶντες, ἕως ὁ Διονύσιος αὐτῶν τὰς χεῖρας πρὸς τὰ λεκάνια προσῆγεν. ἀποπτύοντος δὲ τοῦ Διονυσίου πολλάκις παρεῖχον
250 τὰ πρόσωπα καταπτύεσθαι καὶ ἀπολείχοντες τὸν σίαλον, ἔτι δὲ τὸν ἔμετον αὐτοῦ μέλιτος ἔλεγον εἶναι γλυκύτερον. Τίμαιος δ' ἐν τῇ δευτέρᾳ καὶ εἰκοστῇ τῶν ἱστοριῶν Δημοκλέα φησὶ τὸν Διονυσίου τοῦ νεωτέρου κόλακα, ἔθους ὄντος κατὰ Σικελίαν θυσίας ποιεῖσθαι κατὰ τὰς οἰκίας ταῖς Νύμφαις καὶ περὶ τὰ ἀγάλματα παννυχίζειν μεθυσκομένους ὀρχεῖσθαί τε περὶ[1] τὰς θεάς, ὁ Δημοκλῆς ἐίσας τὰς Νύμφας καὶ εἰπὼν οὐ δεῖν προσέχειν ἀψύχοις θεοῖς ἐλθὼν ὠρχεῖτο περὶ τὸν Διονύσιον.
b ἔπειτα πρεσβεύσας ποτὲ μεθ' ἑτέρων[2] καὶ πάντων κομιζομένων ἐπὶ τριήρους κατηγορούμενος ὑπὸ τῶν ἄλλων ὅτι στασιάζοι κατὰ τὴν ἀποδημίαν καὶ βλάπτοι τοῦ Διονυσίου τὰς κοινὰς πράξεις καὶ σφόδρα τοῦ Διονυσίου ὀργισθέντος ἔφησεν τὴν διαφορὰν γενέσθαι αὐτῷ πρὸς τοὺς συμπρέσβεις ὅτι μετὰ τὸ δεῖπνον ἐκεῖνοι μὲν τῶν[3] Φρυνίχου καὶ Στησιχόρου, ἔτι δὲ Πινδάρου παιάνων[4] τῶν ναυτῶν τινας[5] ἀνειληφότες ᾖδον, αὐτὸς δὲ μετὰ τῶν
c βουλομένων τοὺς ὑπὸ τοῦ[6] Διονυσίου πεποιημένους διεπεραίνετο. καὶ τούτου σαφῆ τὸν ἔλεγχον παρέξειν ἐπηγγείλατο· τοὺς μὲν γὰρ αὑτοῦ κατηγόρους οὐδὲ τὸν ἀριθμὸν τῶν ᾀσμάτων κατέχειν,

[1] περὶ Wilamowitz: πρὸς A.
[2] ὡς τὸν Διονύσιον after ἑτέρων deleted by Schweighäuser.
[3] τῶν Dobree: τὸν A.
[4] παιάνων Kaibel: παιᾶνα A.

good eyesight; and they would feel for the viands set before them as if they could not see, until Dionysius guided their hands toward the dishes.[a] When Dionysius spat, they would often present their faces to be spat upon, and as they licked the spittle, or even his vomit, they declared that it was sweeter than honey. Timaeus, in the twenty-second book of his *Histories*,[b] tells about Democles, the parasite of Dionysius the Younger. He says that it was customary throughout Sicily to offer sacrifices to the Nymphs from house to house, spending the night in a drunken condition round their statues, and dancing round the goddesses. But Democles, disregarding the Nymphs, and declaring that men should not bother with lifeless divinities, went and danced round Dionysius. Some time later Democles went on an embassy with others, all being transported on board a trireme. He was accused by the others of stirring up sedition during the journey, and injuring Dionysius's negotiations involving the public interest. At this Dionysius became very angry, but Democles said that the quarrel between himself and his colleagues on the embassy had arisen because, after dinner, the latter, taking some of the sailors into their company, used to sing the paeans of Phrynichus and Stesichorus or again Pindar, whereas he himself, in company with volunteers, used to render the paeans composed by Dionysius. Moreover, he promised that he would make clear the proof of this; for the accusers could not even remember the number of his songs, while he was prepared to sing them

[a] *Cf.* Athen. 435 e. [b] *F.H.G.* i. 224.

[5] τινας Meineke: τινες A.
[6] τοὺς ὑπὸ τοῦ Schweighäuser: τοῦ συμπότου A.

αὐτὸς δ' ἕτοιμος εἶναι πάντας ἐφεξῆς ᾄδειν. λήξαντος δὲ τῆς ὀργῆς τοῦ Διονυσίου πάλιν ὁ Δημοκλῆς ἔφη· "χαρίσαιο δ' ἄν μοί τι, Διονύσιε, κελεύσας τινὶ τῶν ἐπισταμένων διδάξαι με τὸν πεποιημένον εἰς τὸν Ἀσκληπιὸν παιᾶνα· ἀκούω γάρ σε πεπραγματεῦσθαι περὶ τοῦτον." παρακεκλημένων δέ ποτε τῶν φίλων ὑπὸ τοῦ Διονυσίου
d ἐπὶ τὸ δεῖπνον εἰσιὼν ὁ Διονύσιος εἰς τὸν οἶκον "γράμματα ἡμῖν, ἔφη, ἄνδρες φίλοι, ἐπέμφθη παρὰ τῶν ἡγεμόνων τῶν εἰς Νέαν πόλιν ἀποσταλέντων." καὶ ὁ Δημοκλῆς ὑπολαβὼν[1] "εὖ γε νὴ τοὺς θεούς,"[2] ἔφη, "Διονύσιε." κἀκεῖνος προσβλέψας αὐτῷ "τί δ' οἶδας," ἔφη, "σύ, πότερα κατὰ γνώμην ἐστὶν ἢ τοὐναντίον ἃ γεγράφασι;" καὶ ὁ Δημοκλῆς "εὖ γε νὴ τοὺς θεοὺς ἐπιτετίμηκας, ἔφη, Διονύσιε." καὶ Σάτυρον δέ τινα ἀναγράφει ὁ Τίμαιος κόλακα ἀμφοτέρων τῶν Διονυσίων.
e Ἡγήσανδρος δ' ἱστορεῖ καὶ Ἱέρωνα τὸν τύραννον ἀμβλύτερον κατὰ τὰς ὄψεις γενέσθαι καὶ τοὺς συνδειπνοῦντας τῶν φίλων ἔχειν ἐπίτηδες διαμαρτάνοντας τῶν ἐδεσμάτων ἵν' ὑπ' αὐτοῦ χειραγωγῶνται καὶ δοκῇ τῶν ἄλλων ὀξυδερκέστερος εἶναι. Εὐκλείδην δέ φησιν Ἡγήσανδρος τὸν Σεῦτλον ἐπικαλούμενον (παράσιτος δ' ἦν καὶ οὗτος) παραθέντος τινὸς αὐτῷ πλείους σόγκους ἐν δείπνῳ, "ὁ Καπανεύς, ἔφη, ὁ ὑπὸ τοῦ Εὐριπίδου εἰσαγόμενος ἐν ταῖς Ἱκέτισιν ὑπεραστεῖος ἦν

[1] ἔφη after ὑπολαβὼν deleted by Kaibel.
[2] ἐποίησαν after θεούς deleted by Diels.

[a] Implying that no one knew it so well as he.
[b] He adds a word of apology in such a way as to make

all himself in their proper order. When the anger of Dionysius was thus allayed, Democles resumed: 'You would do me a favour, Dionysius, if you would command someone who knows it [a] to teach me the paean composed in honour of Asclepius; for I hear that you have been occupied with that.' Once, when some friends had been invited to dinner by Dionysius, Dionysius, as he entered the room, said, 'Letters have been sent to us, my friends, from the officers who were dispatched to Naples.' Whereupon Democles broke in and said, 'By the gods, Dionysius, that's good!' Dionysius looked at him and said, 'How do you know that what they have written is satisfactory or the reverse?' And Democles replied, 'By the gods, Dionysius, that's good—reproof.' [b] Satyrus is another parasite of both Dionysiuses, mentioned by Timaeus in his writings.

"Hegesander records [c] that the tyrant Hieron was also rather near-sighted, and that the friends whom he had to dine with him purposely missed reaching their food in order that their hands might be guided by him, and he might appear to be more sharp-sighted than the rest of them. And Hegesander says that Eucleides, nicknamed the Beet (he, too, was a parasite), when somebody set before him several nettles [d] at dinner, said, 'Capaneus, who is brought on the scene by Euripides in *The Suppliant Women*,[e] showed his polish in "loathing the man who

it appear that he had intended this last sentence from the beginning, thus giving more point to the anecdote here told than in the similar one at 248 e-f. See critical note.

[c] *F.H.G.* iv. 415.

[d] Lit. "sow-thistles," *sonci*; the verb in the quotation is so pronounced as to sound like ec—soncoito.

[e] l. 864; *cf.* Athen. 159 a.

f μισῶν τραπέζαις[1] ὅστις ἐξογκοῖτ' ἄγαν."

οἱ δὲ δημαγωγοῦντες, φησίν, 'Αθήνησι κατὰ τὸν Χρεμωνίδειον πόλεμον κολακεύοντες τοὺς 'Αθηναίους τἆλλα μὲν ἔφασκον πάντα εἶναι κοινὰ τῶν 'Ελλήνων, τὴν δ' ἐπὶ τὸν οὐρανὸν ἀνθρώπους φέρουσαν ὁδὸν 'Αθηναίους εἰδέναι μόνους. Σάτυρος δ' ἐν τοῖς βίοις 'Ανάξαρχόν φησι τὸν εὐδαιμονικὸν φιλόσοφον ἕνα τῶν 'Αλεξάνδρου γενέσθαι κολάκων καὶ συνοδεύοντα τῷ βασιλεῖ, ἐπεὶ ἐγένετό ποτε βροντὴ ἰσχυρὰ καὶ ἐξαίσιος ὡς πάντας πτῆξαι, εἰπεῖν "μή τι σὺ τοιοῦτον ἐποίησας, 'Αλέξανδρε, ὁ
251 τοῦ Διός;" τὸν δὲ γελάσαντα εἰπεῖν "οὐ γὰρ φοβερὸς βούλομαι εἶναι, καθάπερ σύ με διδάσκεις ὁ τὰς τῶν σατραπῶν καὶ βασιλέων κελεύων με δειπνοῦντα προσφέρεσθαι κεφαλάς." 'Αριστόβουλος δέ φησιν ὁ Κασσανδρεὺς Διώξιππον τὸν 'Αθηναῖον παγκρατιαστὴν τρωθέντος ποτὲ τοῦ 'Αλεξάνδρου καὶ αἵματος ῥέοντος εἰπεῖν·

ἰχὼρ οἷόσπερ τε ῥέει μακάρεσσι θεοῖσιν.

'Επικράτης δ' ὁ 'Αθηναῖος πρὸς βασιλέα πρεσβεύ-
b σας, ὥς φησιν 'Ηγήσανδρος, καὶ πολλὰ δῶρα παρ' ἐκείνου λαβὼν οὐκ ἠσχύνετο κολακεύων οὕτως φανερῶς καὶ τολμηρῶς τὸν βασιλέα ὡς καὶ εἰπεῖν δεῖν κατ' ἐνιαυτὸν οὐκ ἐννέα ἄρχοντας, ἀλλ' ἐννέα πρέσβεις αἱρεῖσθαι πρὸς βασιλέα. θαυμάζω δὲ ἔγωγε τῶν 'Αθηναίων πῶς τοῦτον μὲν ἄκριτον εἴασαν, Δημάδην δὲ δέκα ταλάντοις ἐζημίωσαν ὅτι

[1] *τραπέζαις* Euripides: *τραπέζας* A.

[a] Lit. "is puffed up."

gets nettled [a] too much at the table." ' The popular leaders at Athens, in the time of the Chremonidean War,[b] as Hegesander says, used to declare by way of flattering the Athenians that while all other things were common property of the Greeks, the road which led men to Heaven was known only to the Athenians. Satyrus in his *Lives* [c] says that Anaxarchus, the philosopher of eudaemonism, was one of Alexander's parasites. On one occasion when he was travelling with the king there came a violent clap of thunder so extraordinary that everybody cowered in fear, and he said, ' Can it be that you, Alexander, the son of Zeus, did that ? ' Alexander laughed and said, ' No, for I don't want to be so terrifying as you would have me, when you urge me to have the heads of satraps and kings brought to me when I am dining.' And Aristobulus of Cassandreia says [d] that the Athenian pancratiast Dioxippus, when Alexander was wounded and his blood was flowing, quoted the line,[e] ' Ichor, such as floweth in the blessed gods.'

" Epicrates of Athens, according to Hegesander,[f] when he went on the embassy to the Persian king, accepted many bribes from him, and never scrupled to flatter the king so openly and boldly that he would declare the Athenians ought to choose annually, not nine archons, but nine envoys to send to the king. I wonder, for my part, how the Athenians could have let him go without bringing him to trial, seeing that they fined Demades ten talents for proposing a

[b] 268 or 267–263 B.C., unsuccessfully waged by Athens against Antigonus Gonatas.

[c] *F.H.G.* iii. 164; Plut. *Alex.* 28. [d] Frag. 28 b Müller.

[e] *Il.* v. 340; the " spirit fluid " in the gods' veins was called " ichor," not blood.

[f] *F.H.G.* iv. 414. See Athen. 229 f.

θεὸν εἰσηγήσατο Ἀλέξανδρον, καὶ Τιμαγόραν[1] δ' ἀπέκτειναν ὅτι πρεσβεύων ὡς βασιλέα προσεκύνη-
c σεν αὐτόν. Τίμων ὁ Φλιάσιος ἐν τῷ τρίτῳ τῶν σίλλων Ἀρίστωνά φησι τὸν Χῖον, Ζήνωνος δὲ τοῦ Κιτιέως γνώριμον, κόλακα γενέσθαι Περσαίου τοῦ φιλοσόφου, ὅτι ἦν ἑταῖρος Ἀντιγόνου τοῦ βασιλέως. Φύλαρχος δὲ ἐν ς' ἱστοριῶν Νικησίαν φησὶ τὸν Ἀλεξάνδρου κόλακα θεασάμενον τὸν βασιλέα σπαρασσόμενον ὑφ' οὗ εἰλήφει φαρμάκου εἰπεῖν "ὦ βασιλεῦ, τί δεῖ ποιεῖν ἡμᾶς, ὅτε καὶ ὑμεῖς οἱ θεοὶ τοιαῦτα πάσχετε;" καὶ τὸν Ἀλέξανδρον μόλις ἀναβλέψαντα, "ποῖοι θεοί;" φῆσαι, "φοβοῦμαι
d μή τι[2] θεοῖσιν ἐχθροί." ἐν δὲ τῇ ὀγδόῃ καὶ εἰκοστῇ ὁ αὐτὸς Φύλαρχος Ἀντιγόνου τοῦ κληθέντος Ἐπιτρόπου τοὺς Λακεδαιμονίους ἑλόντος κόλακα γενέσθαι Ἀπολλοφάνη τὸν εἰπόντα τὴν Ἀντιγόνου τύχην ἀλεξανδρίζειν.

Εὔφαντος δ' ἐν τετάρτῃ ἱστοριῶν Πτολεμαίου φησὶ τοῦ τρίτου βασιλεύσαντος Αἰγύπτου κόλακα γενέσθαι Καλλικράτην, ὃς οὕτω δεινὸς ἦν ὡς μὴ μόνον Ὀδυσσέως εἰκόνα ἐν τῇ σφραγῖδι περι-
c φέρειν, ἀλλὰ καὶ τοῖς τέκνοις ὀνόματα θέσθαι Τηλέγονον καὶ Ἀντίκλειαν. Πολύβιος δ' ἐν τῇ τρισκαιδεκάτῃ τῶν ἱστοριῶν Φιλίππου τοῦ καταλυθέντος

[1] Τιμαγόραν Valois (*cf.* 48 e): Εὐαγόραν AC.
[2] τι Meineke: τοι A: τοῖς C.

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[a] Frag. 64 Wachsmuth, 186 Diels.
[b] Antigonus Gonatas. See 140 b, 162 d.
[c] *F.H.G.* i. 336; *cf.* Athen. 249 d.
[d] Of Epeirus (so Müller, Pape). [e] *F.H.G.* i. 348.
[f] This Antigonus, nephew of Gonatas, was also known as Doson. Before he became king he acted as regent (hence

decree naming Alexander a god, and actually put to death Timagoras because when ambassador to the Persian king he made obeisance to him. Timon of Phlius, in the third book of his *Satires*,[a] says that Ariston of Chios, an acquaintance of Zeno of Citium, was a parasite of the philosopher Persaeus, because he was a close friend of King Antigonus.[b] Phylarchus, in the sixth book of his *Histories*,[c] says that Nicesias, the parasite of Alexander,[d] seeing the king writhing with the effects of some medicine which he had taken, said, 'O King, what are *we* to do, when even you gods suffer such agonies?' And Alexander scarcely looking up at him, answered, 'Gods indeed! I'm afraid we are such as the gods hate.' In the twenty-eighth book the same Phylarchus says[e] that Antigonus, called Guardian,[f] who conquered the Lacedaemonians, had a parasite named Apollophanes, the one who said that Antigonus's luck was on the side of Alexander.

"Euphantus in the fourth book of his *Histories*[g] says that Ptolemy, the third of that name who ruled over Egypt, had a parasite named Callicrates, who was so clever that he carried a picture of Odysseus in his seal-ring,[h] and even went so far as to give to his children the names Telegonus and Anticleia. Polybius, in the thirteenth book of the *Histories*,[i] says that a parasite of Philip, the one who was disastrously

the epithet Guardian) for Philip, a minor, son of Demetrius II., king of Macedonia. The defeat of Cleomenes of Sparta at the hands of Antigonus occurred at the battle of Sellasia, in the summer of 222 B.C. The Alexander here mentioned was captain of the young Philip's guard.

[g] *F.H.G.* iii. 19.

[h] As if to identify himself with Odysseus; Telegonus was the son of Odysseus and Circe, Anticleia was the mother of Odysseus.

[i] Polyb. xiii. 4.

ὑπὸ Ῥωμαίων κόλακα γενέσθαι Ἡρακλείδην[1] τὸν Ταραντῖνον τὸν καὶ τὴν βασιλείαν αὐτοῦ πᾶσαν ἀνατρέψαντα· ἐν δὲ τῇ τεσσαρεσκαιδεκάτῃ Ἀγαθοκλέους τοῦ Οἰνάνθης υἱοῦ, ἑταίρου[2] δὲ τοῦ Φιλοπάτορος βασιλέως Φίλωνα. Ἱερωνύμου δὲ τοῦ Συρακοσίων τυράννου Θράσωνα τὸν Κάρχαρον ἐπικαλούμενον Βάτων ὁ Σινωπεὺς ἱστορεῖ ἐν τῷ περὶ τῆς τοῦ Ἱερωνύμου τυραννίδος, προσφέρεσθαι
f φάσκων αὐτὸν ἑκάστοτε πολὺν ἄκρατον. τοῦτον δ' ἐποίησεν ἀναιρεθῆναι ὑπὸ τοῦ Ἱερωνύμου ἕτερος κόλαξ Σῶσις[3] ὄνομα· καὶ αὐτὸν δὲ τὸν Ἱερώνυμον ἀνέπεισεν διάδημά τε ἀναλαβεῖν καὶ τὴν πορφύραν καὶ τὴν ἄλλην πᾶσαν διασκευὴν ἣν ἐφόρει Διονύσιος ὁ τύραννος. Ἀγαθαρχίδης δ' ἐν τῇ τριακοστῇ τῶν ἱστοριῶν "Αἰρήσιππος, φησίν, ὁ Σπαρτιάτης, ἄνθρωπος οὐ μετρίως φαῦλος οὐδὲ[4] δοκῶν χρηστὸς
252 εἶναι, πιθανὸν δ' ἔχων ἐν κολακείᾳ λόγον καὶ θεραπεῦσαι τοὺς εὐπόρους μέχρι τῆς τύχης δεινός." τοιοῦτος ἦν καὶ Ἡρακλείδης ὁ Μαρωνείτης ὁ Σεύθου τοῦ Θρᾳκῶν βασιλέως κόλαξ, οὗ μνημονεύει Ξενοφῶν ἐν ζ' Ἀναβάσεως. Θεόπομπος δ' ἐν ὀκτωκαιδεκάτῃ ἱστοριῶν περὶ Νικοστράτου Ἀργείου λέγων ὡς ἐκολάκευε τὸν Περσῶν βασιλέα γράφει καὶ ταῦτα· "Νικόστρατον δὲ τὸν Ἀργεῖον πῶς οὐ χρὴ φαῦλον νομίζειν, ὃς προστάτης γενόμενος τῆς Ἀργείων πόλεως καὶ παραλαβὼν καὶ γένος καὶ χρήματα καὶ πολλὴν οὐσίαν παρὰ τῶν προγόνων ἅπαντας ὑπερεβάλετο τῇ κολακείᾳ καὶ

[1] Ἡρακλείδην Polybius: προκλείδην A.
[2] ἑταίρου Leopardi: ἑτέρου A.
[3] Σῶσις Gronovius, *cf.* Livy xxiv. 21 etc.: ωσις AC.
[4] οὐδὲ Schweighäuser: οὔτε AC.

defeated by the Romans,[a] was Heracleides of Tarentum; he caused the overthrow of his entire kingdom. In the fourteenth book he mentions[b] Philon, parasite of Agathocles, the son of Oenanthe, and intimate friend of King Philopator. Baton of Sinope, in his work *On the Tyranny of Hieronymus*,[c] records a parasite of the Syracusan tyrant Hieronymus, Thrason surnamed the Biter. He says that he always drank a great deal of unmixed wine. Another parasite named Sosis caused Thrason to be murdered by Hieronymus; he also persuaded Hieronymus himself to assume the crown and the purple and all the other frippery which the tyrant Dionysius had worn. Agatharchides, in the thirtieth book of his *Histories*,[d] says of the Spartan Haeresippus that he was no ordinary rascal, not even pretending to be decent, and yet in his parasitism he possessed a persuasive eloquence, and was clever at currying favour with the rich so long as their luck lasted. Such also was Heracleides of Maroneia, the parasite of the Thracian king Seuthes, mentioned by Xenophon in the seventh book of the *Anabasis*.[e] Theopompus, in the eighteenth book of the *Histories*,[f] speaking of Nicostratus of Argos and how he played the flatterer to the Persian king, among other things writes this: 'Why should we not regard Nicostratus of Argos as a rascal? Why! Although he was the chief man in the Argive state, and although he had inherited from his forebears good birth and money and a large estate, yet in flattery and obsequious behaviour he

[a] Under Flamininus, at the battle of Cynoscephalae, 197 B.C. On Philip see note *f* on p. 132.
[b] Polybius xiv. 11.
[c] *F.H.G.* iv. 349.
[d] *Ibid.* iii. 194.
[e] vii. 3. 16.
[f] *F.H.G.* i. 301.

b ταῖς θεραπείαις οὐ μόνον τοὺς τῆς[1] τότε στρατείας μετασχόντας, ἀλλὰ καὶ τοὺς ἔμπροσθεν γενομένους. πρῶτον μὲν γὰρ οὕτως ἠγάπησε τὴν παρὰ τοῦ βαρβάρου τιμὴν ὥστε βουλόμενος ἀρέσκειν καὶ πιστεύεσθαι μᾶλλον ἀνεκόμισε πρὸς βασιλέα τὸν υἱόν· ὃ τῶν ἄλλων οὐδεὶς πώποτε φανήσεται ποιήσας. ἔπειτα καθ' ἑκάστην ἡμέραν, ὁπότε μέλλοι δειπνεῖν, τράπεζαν παρετίθει χωρὶς ὀνομάζων τῷ δαίμονι τῷ βασιλέως, ἐμπλήσας σίτου καὶ τῶν ἄλλων ἐπιτηδείων, ἀκούων μὲν τοῦτο
c ποιεῖν καὶ τῶν Περσῶν τοὺς περὶ τὰς θύρας διατρίβοντας, οἰόμενος δὲ διὰ τῆς θεραπείας ταύτης χρηματιεῖσθαι μᾶλλον παρὰ τοῦ βασιλέως· ἦν γὰρ αἰσχροκερδὴς καὶ χρημάτων ὡς οὐκ οἶδ' εἴ τις ἕτερος ἥττων." Ἀττάλου δὲ τοῦ βασιλέως ἐγένετο κόλαξ καὶ διδάσκαλος Λυσίμαχος, ὃν Καλλίμαχος μὲν Θεοδώρειον ἀναγράφει, Ἕρμιππος δ' ἐν τοῖς Θεοφράστου μαθηταῖς καταλέγει. οὗτος δ' ὁ ἀνὴρ καὶ περὶ τῆς Ἀττάλου παιδείας συγγέγραφε βίβλους πᾶσαν κολακείαν ἐμφαινούσας. Πολύβιος δ'
d ἐν ὀγδόῃ ἱστοριῶν "Καύαρος, φησίν, ὁ Γαλάτης ὢν ἀνὴρ ἀγαθὸς[2] ὑπὸ Σωστράτου τοῦ κόλακος διεστρέφετο, ὃς ἦν Χαλκηδόνιος γένος."

Λικιννίου δὲ Κράσσου τοῦ ἐπὶ Πάρθους στρατεύσαντος κόλακά φησι γενέσθαι Νικόλαος ἐν τῇ τεσσαρεσκαιδεκάτῃ πρὸς ταῖς ἑκατὸν Ἀνδρόμαχον τὸν Καρρηνόν, ᾧ τὸν Κράσσον πάντα ἀνακοινούμενον προδοθῆναι Πάρθοις ὑπ' αὐτοῦ καὶ

[1] *τῆς* added by Wilamowitz.
[2] *ἀνὴρ ἀγαθὸς* C: *ἄλλα ἀγαθὸς* A.

[a] Against Egypt, 351 B.C., in the interest of Artaxerxes Ochus; Diodorus xvi. 44.

surpassed all the men who joined with him in the expedition [a] at that time, and all other men before him as well. For in the first place he prized so highly the favour of the Persian that in his desire to please him and to enjoy more of his confidence he took his son up to the king's court—a thing which, it can be shown, nobody else ever did. Then, secondly, every day, as often as he began dinner, he would set a special table, naming it for the genius [b] of the king, heaping it with food and all other necessaries, since he heard that this is what the Persians did who spent their time at court, and because he thought that by this obsequiousness he should gain more material rewards from the king; for he was avaricious, and a slave to wealth to a degree such as no one else known to me ever was.' As for King Attalus, he had a parasite and teacher in Lysimachus, whom Callimachus records [c] as a pupil of Theodorus, but Hermippus includes him among the disciples of Theophrastus. This man has compiled books on the education of Attalus which display every kind of flattery. Polybius, in the eighth book of the *Histories*,[d] says that Cavarus, the Gaul, though he had been a good man, was perverted by the parasite Sostratus, who was a native of Chalcedon.

"Nicolas, in the 114th book,[e] says that Andromachus of Carrhae was a parasite of Licinius Crassus, who made the expedition against the Parthians; Crassus shared all his counsels with him, but was betrayed to the Parthians by him and destroyed.

[b] This obsequious practice offended the Greeks because it was to them an irreverent imitation of the θεοξένια; see 82 e note *c*, 237 e note *a*.

[c] Frag. 100 d 12 Schneider.

[d] viii. 24.

[e] *F.H.G.* iii. 418.

ἀπολέσθαι. οὐκ ἀτιμώρητος δ' ὑπὸ τοῦ δαιμονίου παρείθη ὁ Ἀνδρόμαχος. μισθὸν γὰρ λαβὼν τῆς πράξεως τὸ τυραννεῖν Καρρῶν τῆς πατρίδος διὰ
e τὴν ὠμότητα καὶ βίαν ὑπὸ τῶν Καρρηνῶν πανοικία ἐνεπρήσθη· Ποσειδώνιος δ' ὁ Ἀπαμεύς, ὕστερον δὲ Ῥόδιος χρηματίσας, ἐν τῇ τετάρτῃ τῶν ἱστοριῶν Ἱέρακά φησι τὸν Ἀντιοχέα πρότερον λυσιῳδοῖς ὑπαυλοῦντα ὕστερον γενέσθαι κόλακα δεινὸν Πτολεμαίου τοῦ ἑβδόμου βασιλέως τοῦ καὶ Εὐεργέτου ἐπικληθέντος καὶ τὰ μέγιστα δυνηθέντα παρ' αὐτῷ, καθάπερ καὶ παρὰ τῷ Φιλομήτορι, ὕστερον
f ὑπ' αὐτοῦ διαφθαρῆναι. Μιθριδάτου δ' ἀναγράφει κόλακα Σωσίπατρον ἄνθρωπον γόητα Νικόλαος ὁ περιπατητικός. Θεόπομπος δ' ἐν τῇ ἑνάτῃ τῶν Ἑλληνικῶν Σισύφου φησὶ τοῦ Φαρσαλίου κόλακα καὶ ὑπηρέτην γενέσθαι Ἀθήναιον τὸν Ἐρετριέα.

Διαβόητος δὲ ἐγένετο ἐπὶ κολακείᾳ καὶ ὁ τῶν Ἀθηναίων δῆμος. Δημοχάρης γοῦν ὁ Δημοσθένους τοῦ ῥήτορος ἀνεψιὸς ἐν τῇ εἰκοστῇ τῶν ἱστοριῶν διηγούμενος περὶ ἧς ἐποιοῦντο οἱ Ἀθη-
253 ναῖοι κολακείας πρὸς τὸν Πολιορκητὴν Δημήτριον καὶ ὅτι τοῦτ' οὐκ ἦν ἐκείνῳ βουλομένῳ, γράφει οὕτως· "ἐλύπει μὲν καὶ τούτων ἕνια αὐτόν, ὡς ἔοικεν, οὐ μὴν ἀλλὰ καὶ ἄλλα γε παντελῶς αἰσχρὰ καὶ ταπεινά, Λεαίνης μὲν καὶ Λαμίας Ἀφροδίτης ἱερὰ καὶ Βουρίχου καὶ Ἀδειμάντου καὶ Ὀξυθέμιδος τῶν κολάκων αὐτοῦ καὶ βωμοὶ καὶ ἡρῷα

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[a] *F.H.G.* iii. 254; *cf.* Diodorus xxxiii. 23.
[b] See 182 c, 211 b, 620 e.
[c] *F.H.G.* iii. 415.
[d] *Ibid.* i. 280.
[e] *Ibid.* ii. 449. Demochares was the nephew (ἀδελφιδοῦς)

But Andromachus was not allowed exemption from the punishment of Heaven. For having received as a reward for his treasonable act the supreme rule over his native city of Carrhae, through his cruelty and violence he and his entire household were destroyed by fire at the hands of the Carrhenians. Poseidonius of Apameia, but later known as a Rhodian, says in the fourth book of his *Histories* [a] that Hierax of Antioch, who had earlier played flute-accompaniments for women who impersonate men,[b] later became an accomplished parasite of Ptolemy the seventh king, who also bore the name Euergetes, and that he enjoyed the greatest influence with him, as he also did with Ptolemy Philometor, though he was afterwards killed by him. And Nicolas the Peripatetic records [c] a parasite of Mithridates named Sosipater, who was a juggler. Theopompus, in the ninth book of the *Hellenica*, says [d] that Athenaeus of Eretria was a parasite and henchman of Sisyphus of Pharsalus.

"Even the Athenian populace became notorious for flattery. Democharcs, at any rate, a relative of the orator Demosthenes, tells a story in the twentieth book [e] of his *Histories* of the flattering conduct of the Athenians toward Demetrius Poliorcetes, and says that it was not to his liking. He writes as follows: 'Some of these things, it is plain, annoyed him, but other acts were downright disgraceful and humiliating, such as temples to Aphrodite Leaena and Aphrodite Lamia, also altars, shrines, and libations to Burichus, Adeimantus, and Oxythemis, his para-

of Demosthenes, not his cousin (ἀνεψιός). Yet ἀνεψιός may possibly denote consanguinity in general, and in Modern Greek it means "nephew." It recurs 610 f.

καὶ σπονδαί. τούτων ἑκάστῳ καὶ παιᾶνες ᾄδοντο, ὥστε καὶ αὐτὸν τὸν Δημήτριον θαυμάζειν ἐπὶ τοῖς
b γινομένοις καὶ λέγειν ὅτι ἐπ' αὐτοῦ οὐδεὶς Ἀθηναίων γέγονε μέγας καὶ ἀδρὸς τὴν ψυχήν." καὶ Θηβαῖοι δὲ κολακεύοντες τὸν Δημήτριον, ὥς φησι Πολέμων ἐν τῷ περὶ τῆς ποικίλης στοᾶς τῆς ἐν Σικυῶνι, ἱδρύσαντο ναὸν Ἀφροδίτης Λαμίας. ἐρωμένη δ' ἦν αὕτη τοῦ Δημητρίου καθάπερ καὶ ἡ Λέαινα. τί οὖν παράδοξον οἱ Ἀθηναῖοι οἱ[1] τῶν κολάκων κόλακες ἐποίησαν[2] εἰς αὐτὸν τὸν Δημήτριον παιᾶνας καὶ προσόδια ᾄδοντες; φησὶ γοῦν ὁ Δημοχάρης ἐν τῇ πρώτῃ καὶ εἰκοστῇ γράφων·
c "ἐπανελθόντα δὲ τὸν Δημήτριον ἀπὸ τῆς Λευκάδος καὶ Κερκύρας εἰς τὰς Ἀθήνας οἱ Ἀθηναῖοι ἐδέχοντο οὐ μόνον θυμιῶντες καὶ στεφανοῦντες καὶ οἰνοχοοῦντες, ἀλλὰ καὶ προσοδιακοὶ[3] χοροὶ καὶ ἰθύφαλλοι μετ' ὀρχήσεως καὶ ᾠδῆς ἀπήντων αὐτῷ καὶ ἐφιστάμενοι κατὰ τοὺς ὄχλους ᾖδον ὀρχούμενοι καὶ ἐπᾴδοντες ὡς εἴη μόνος θεὸς ἀληθινός, οἱ δ' ἄλλοι καθεύδουσιν ἢ ἀποδημοῦσιν ἢ οὐκ εἰσίν, γεγονὼς δ' εἴη ἐκ Ποσειδῶνος καὶ Ἀφροδίτης,
d τῷ δὲ κάλλει διάφορος καὶ τῇ πρὸς πάντας φιλανθρωπίᾳ κοινός. δεόμενοι δ' αὐτοῦ ἱκέτευον, φησί, καὶ προσηύχοντο." ὁ μὲν οὖν Δημοχάρης τοσαῦτα εἴρηκε περὶ τῆς Ἀθηναίων κολακείας· Δοῦρις δ' ὁ Σάμιος ἐν τῇ δευτέρᾳ καὶ εἰκοστῇ τῶν ἱστοριῶν καὶ αὐτὸν τὸν ἰθύφαλλον· . . . .

[1] οἱ added by Coraes.
[2] οἱ after ἐποίησαν deleted by Coraes.
[3] προσοδιακοὶ Bernhardy: προσόδια καὶ AC.

[a] Frag. 15 Preller.

sites. To every one of these, paeans were chanted, so that even Demetrius himself was amazed at these actions, and declared that not a single Athenian of his time had shown himself great and fine in soul.' The Thebans also, in their adulation of Demetrius, founded a temple of Aphrodite Lamia, as Polemon says in his work *On the Painted Porch in Sicyon.*[a] Lamia was a mistress of Demetrius, as was also Leaena. What is there, then, surprising in what the Athenians, flatterers of flatterers, did in composing paeans and processionals in honour of Demetrius himself? Says Democharès, at any rate, writing in the twenty-first book[b]: 'When Demetrius returned[c] from Leucas and Corcyra to Athens, not only did the Athenians welcome him with offerings of incense and crowns and libations, but processional choruses also, and mummers with the elevated phallus met him with dancing and song; and as they took their places in the crowds they sang and danced, repeating the refrain that he was the only true god, while all the others were asleep or making a journey or non-existent;[d] he, however, was sprung from Poseidon and Aphrodite, pre-eminent in beauty and embracing all in his benevolence. They supplicated him with entreaty, Democharès says, and offered prayers to him.' This is the amazing account of Athenian flattery which Democharès has given. And Duris of Samos cites[e] the mummers' song itself in the twenty-second book of his

[b] *F.H.G.* ii. 449. [c] 290 B.C.

[d] *Cf.* 1 Kings xviii. 27, "Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth." *Epicurea* 103 Usener.

[e] Hulleman supplies παρατίθεται.

ὡς οἱ μέγιστοι τῶν θεῶν καὶ φίλτατοι
τῇ πόλει πάρεισιν·
ἐνταῦθα γὰρ Δήμητρα καὶ[1] Δημήτριον[2]
ἅμα παρῆγ'[3] ὁ καιρός.
χὴ μὲν τὰ σεμνὰ τῆς Κόρης μυστήρια
ἔρχεθ' ἵνα ποιήσῃ,
ὁ δ' ἱλαρός, ὥσπερ τὸν θεὸν δεῖ, καὶ καλὸς
καὶ γελῶν πάρεστι.
σεμνόν τι[4] φαίνεθ', οἱ φίλοι πάντες κύκλῳ,
ἐν μέσοισι δ' αὐτός,
e ὅμοιον[5] ὥσπερ οἱ φίλοι μὲν ἀστέρες,
ἥλιος δ' ἐκεῖνος.
ὦ τοῦ κρατίστου παῖ Ποσειδῶνος θεοῦ,
χαῖρε, καὶ φροδίτης.
ἄλλοι μὲν ἢ μακρὰν γὰρ ἀπέχουσιν θεοὶ
ἢ οὐκ ἔχουσιν ὦτα
ἢ οὐκ εἰσὶν ἢ οὐ προσέχουσιν ἡμῖν οὐδὲ ἕν,
σὲ δὲ παρόνθ' ὁρῶμεν,
οὐ ξύλινον οὐδὲ λίθινον, ἀλλ' ἀληθινόν.
εὐχόμεσθα δή σοι·
πρῶτον μὲν εἰρήνην ποίησον, φίλτατε·
κύριος γὰρ εἶ σύ.
τὴν δ' οὐχὶ Θηβῶν, ἀλλ' ὅλης τῆς Ἑλλάδος
Σφίγγα περικρατοῦσαν,[6]
Αἰτωλὸς ὅστις ἐπὶ πέτρας καθήμενος,
ὥσπερ ἡ παλαιά,[7]
τὰ σώματ' ἡμῶν πάντ' ἀναρπάσας φέρει,
f κοὐκ ἔχω μάχεσθαι·
Αἰτωλικὸν γὰρ ἁρπάσαι τὰ τῶν πέλας,
νῦν δὲ καὶ τὰ πόρρω·
μάλιστα μὲν δὴ κόλασον[8] αὐτός· εἰ δὲ μή,

[1] γὰρ . . . καὶ added by Toup.

Histories [a] : . . . ' For the highest and dearest of the gods are come to our city. Hither, indeed, the time [b] hath brought together Demeter and Demetrius. She comes to celebrate the solemn mysteries of the Daughter,[c] but he, as is meet for the god, is here in gladness, fair and smiling. Something august he seemeth, all his friends about him, and he himself in their midst, his friends the stars, even as he is the sun. O son of the most mighty god Poseidon and of Aphrodite, hail ! For other gods are either far away, or have not ears, or are not, or heed us not at all ; but thee we can see in very presence, not in wood and not in stone, but in truth. And so we pray to thee. First bring peace, thou very dear ! For thou hast the power. That Sphinx which crushes, not Thebes but all Hellas—the Aetolian [d] who sits upon the cliff, even as the Sphinx of old, and snatches up and carries off all our men—against it I cannot fight. For it is the Aetolian way to carry off the things of their neighbours, and now even the things more distant. Best were it that thou thyself punish him ;

[a] *F.H.G.* ii. 476; *P.L.G.*[4] iii. 674; *cf.* Athen. 697 a, from which it has been inferred that this hymn was written by Hermocles.

[b] The time of the Eleusinian Mysteries, in the month Boëdromion (late September).

[c] Persephone.

[d] The Aetolian League, which had won some successes.

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[2] Δημήτριον Casaubon : Δημήτριος A.
[3] παρῆγ' Porson : παρῆν A.
[4] τι Meineke : ὅθι A.
[5] ὅμοιον Meineke : ὅμοιος A.
[6] περικρατοῦσαν Casaubon : περιπατοῦσαν AC.
[7] παλαιά Casaubon : πάλαι AC.
[8] κόλασον Toup : σχόλασον AC.

Οἰδίπουν τιν' εὑρέ,
τὴν Σφίγγα ταύτην ὅστις ἢ κατακρημνιεῖ
ἢ σπίλον[1] ποιήσει.

Ταῦτ' ἤδον οἱ Μαραθωνομάχοι[2] οὐ δημοσίᾳ μόνον, ἀλλὰ καὶ κατ' οἰκίαν, οἱ τὸν προσκυνήσαντα τὸν Περσῶν βασιλέα ἀποκτείναντες, οἱ τὰς ἀναρίθμους μυριάδας τῶν βαρβάρων φονεύσαντες.
254 Ἄλεξις γοῦν ἐν Φαρμακοπώλῃ ἢ Κρατείᾳ[3] προπίνοντά τινα εἰσαγαγὼν ἑνὶ τῶν συμποτῶν καὶ λέγοντα ποιεῖ τάδε·

παῖ, τὴν μεγάλην δός, ὑποχέας
φιλίας κυάθους τῶν συμπαρόντων[4] τέτταρας,
τοὺς τρεῖς δ' ἐγὼ Σωτῆρσιν ἀποδώσειν θεοῖς[5]·
ἕν'[6] Ἀντιγόνου τοῦ βασιλέως νίκης καλῶς,
καὶ τοῦ νεανίσκου κύαθον Δημητρίου
. . . . . .[6] φέρε τὸν τρίτον
Φίλας Ἀφροδίτης. χαίρετ', ἄνδρες συμπόται,
b ὅσων[7] ἀγαθῶν τὴν κύλικα μεστὴν πίομαι.

Τοιοῦτοι τότ' ἐγένοντο οἱ Ἀθηναῖοι κολακείας θηρίου χαλεπωτάτου λύσσαν ἐμβαλούσης αὐτῶν τῇ πόλει· ἣν ὁ μὲν Πύθιος ἑστίαν τῆς Ἑλλάδος ἀνεκήρυξε, πρυτανεῖον δὲ Ἑλλάδος ὁ δυσμενέστατος Θεόπομπος ὁ φήσας ἐν ἄλλοις πλήρεις εἶναι τὰς Ἀθήνας Διονυσοκολάκων καὶ ναυτῶν
c καὶ λωποδυτῶν, ἔτι δὲ ψευδομαρτύρων καὶ συκο-

[1] *σπίλον* Meineke: *σπεινον* A, *πεινῆν* C.
[2] Μαραθωνομάχοι (the later form) Kaibel: *-μάχαι* AC.
[3] *κρατείᾳ* A: Κρατεύᾳ edd.
[4] *συμπαρόντων* Meineke: *παρόντων* A.
[5] *τοὺς τρεῖς δ' ἐγὼ Σωτῆρσιν ἀποδώσειν θεοῖς* Kaibel: *ἔρωτος προσαποδώσειν ὕστερον* A.
[6] *τὸν δεύτερον* added by Morel, who reads *καλῶ* for *καλῶς* above.

but if not, find some Oedipus who shall either send him hurtling down, or turn him to rock.'

"This was the song sung by the Victors of Marathon, not merely in public, but even in their homes—those men who had put to death the man who did obeisance to the Persian king, the heroes who had slaughtered countless myriads of the barbarians! Alexis, at any rate, in *The Apothecary*, or *Crateias*,[a] brings on the scene a character drinking the health of one of his companions in the symposium, and represents him as saying the following: 'Slave! hand me the large beaker, first ladling into it four measures for my companions here, in friendship's name; three will I give as an offering due to the Saviour gods, one for King Antigonus's victory—happy omen!—and a measure for the sturdy lad Demetrius. . . . . Bring the third for Aphrodite Phila.[b] Hail, ye comrades of the symposium, how full of blessings is the cup that I shall drink!'

"Such were the people the Athenians had become at that time, when flattery, like a ravening beast, had injected its madness into the city; that city which the Pythian god had proclaimed as the hearthstone of Hellas, the town-hall of Hellas.[c] Theopompus, who was most inimical to it, has declared in another passage[d] that Athens was full of Dionysus-flatterers,[e] sailors, footpads, also perjurers and informers and

[a] Kock ii. 336.
[b] Wife of Demetrius Poliorcetes, mother of Antigonus Gonatas.
[c] See 187 d.
[d] *F.H.G.* i. 328, perhaps from Book xxv.
[e] See 249 f and note *e*.

[6] ἔν' added by Casaubon.
[7] ὅσων Casaubon: ὅσην A.

φαντῶν καὶ ψευδοκλητήρων. οὓς ἐγὼ πείθομαι ὡς ἐπομβρίαν ἤ τι δεινὸν ἐκ θεοῦ τὴν προειρημένην πᾶσαν εἰσηγήσασθαι κολακείαν. περὶ ἧς καλῶς ὁ Διογένης ἔλεγε πολὺ κρεῖττον εἶναι ἐς κόρακας ἀπελθεῖν ἢ ἐς κόλακας, οἳ ζῶντας ἔτι τοὺς ἀγαθοὺς τῶν ἀνδρῶν κατεσθίουσι. φησὶ γοῦν καὶ Ἀναξίλας ἐν . . .[1]·

οἱ κόλακές εἰσι τῶν ἐχόντων οὐσίας
σκώληκες. εἰς οὖν ἄκακον ἀνθρώπου τρόπον
εἰσδὺς ἕκαστος ἐσθίει καθήμενος,
ἕως ἂν ὥσπερ πυρὸν ἀποδείξῃ κενόν.
d ἔπειθ' ὁ μὲν λέμμ' ἐστίν, ὁ δ' ἕτερον δάκνει.[2]

Πλάτων τ' ἐν Φαίδρῳ φησί· "κόλακι, δεινῷ θηρίῳ καὶ βλάβῃ μεγάλῃ, ὅμως ἐπέμιξεν ἡ φύσις ἡδονήν τινα οὐκ ἄμουσον." Θεόφραστος δ' ἐν τῷ περὶ κολακείας φησὶν ὡς Μύρτις[3] ὁ Ἀργεῖος Κλεώνυμον τὸν χορευτὴν ἅμα καὶ κόλακα προσκαθίζοντα πολλάκις αὐτῷ καὶ τοῖς συνδικάζουσι, βουλόμενον δὲ καὶ μετὰ τῶν κατὰ τὴν πόλιν ἐνδόξων ὁρᾶσθαι,
e λαβόμενος τοῦ ὠτὸς καὶ ἕλκων αὐτὸν ἐκ τοῦ συνεδρίου πολλῶν παρόντων εἶπεν· "οὐ χορεύσεις ἐνθάδε οὐδ' ἀμῶν ἀκούσει." Δίφιλος δ' ἐν Γάμῳ φησίν·

ὁ γὰρ κόλαξ
καὶ στρατηγὸν καὶ δυνάστην καὶ φίλους καὶ τὰς πόλεις
ἀνατρέπει λόγῳ κακούργῳ μικρὸν ἡδύνας χρόνον.

[1] Ἰοῖ Meineke: Νηρεῖ Dindorf.
[2] ἕτερον δάκνει Casaubon: ἑτεροδακνεῖ AC.
[3] μύρτις C: μυρτις μύστης A: Mitus Wilamowitz (*cf.* Aristot. *Poet.* 9, Ps.-Dem. *Contra Neaer.* 33).

endorsers of false warrants. These, I believe, all the adulation before described brought in, like a deluge or some dreadful visitation from a god. Concerning this city Diogenes was right in saying that it had far better go to the vultures rather than to the flatterers,[a] for the latter devour good men while they are still alive. Anaxilas, at any rate, also testifies in . .[b]: 'Flatterers are worms in rich men's property. Each worm bores his way into a man of simple character, and lodged there, eats him until he makes him as empty as a wheat-stalk. After that the rich man is a mere husk, while the flatterer bites another.' And so Plato says in the *Phaedrus*[c]: 'In the flatterer is a dreadful creature and a great nuisance; yet nature has none the less added a mixture of entertainment not wholly unrefined.' And Theophrastus, in the essay *On Flattery*,[d] says that Myrtis of Argos, when Cleonymus the dancer and also parasite persisted often in seating himself beside Myrtis and his fellow-judges, being desirous of being seen in company with the distinguished men of the city, caught him by the ear. and as he dragged him out of the judgement-hall in full sight of the crowd, said, 'You shall not dance here, and you shall not hear our deliberations either.' Diphilus says in *Marriage*[e]: 'For the parasite upsets the general, the potentate, one's friends, and our cities with his malicious tongue, though he may have delighted them for a little while. But the fact is

[a] Punning on *korakas*, "crows," and *kolakas*, "flatterers." "Go to the crows" was the usual expression for "go to the devil."

[b] Kock ii. 274; the title of the play is lost. See critical note.

[c] 240 B.

[d] Frag. 83 Wimmer.

[e] Kock ii. 547.

νῦν δὲ καὶ καχεξία τις ὑποδέδυκε τοὺς ὄχλους, αἱ κρίσεις θ' ἡμῶν νοσοῦσι, καὶ τὸ πρὸς χάριν πολύ.

f διὸ καὶ Θετταλοὶ καλῶς ποιήσαντες κατέσκαψαν τὴν καλουμένην πόλιν Κολακείαν, ἣν Μηλιεῖς ἐνέμοντο, ὥς φησι Θεόπομπος ἐν τῇ τριακοστῇ.

Κόλακας δ' εἶναί φησι Φύλαρχος καὶ τοὺς ἐν Λήμνῳ κατοικοῦντας Ἀθηναίων ἐν τῇ τρισκαιδεκάτῃ τῶν ἱστοριῶν· χάριν γὰρ ἀποδιδόντας τοῖς
255 Σελεύκου καὶ Ἀντιόχου ἀπογόνοις, ἐπεὶ αὐτοὺς ὁ Σέλευκος πικρῶς ἐπιστατουμένους ὑπὸ Λυσιμάχου οὐ μόνον ἐξείλετο, ἀλλὰ καὶ τὰς πόλεις αὐτοῖς ἀπέδωκεν ἀμφοτέρας, οἱ Λημνόθεν Ἀθηναῖοι οὐ μόνον ναοὺς κατεσκεύασαν τοῦ Σελεύκου, ἀλλὰ καὶ τοῦ υἱοῦ Ἀντιόχου· καὶ τὸν ἐπιχεόμενον κύαθον ἐν ταῖς συνουσίαις Σελεύκου σωτῆρος καλοῦσι.

Ταύτην δὲ τὴν κολακείαν τινὲς ἐκτρεπόμενοι τοὔνομα ἀρέσκειαν προσαγορεύουσιν, ὡς καὶ Ἀναξανδρίδης ἐν Σαμίᾳ·

b τὸ γὰρ κολακεύειν νῦν ἀρέσκειν[1] ὄνομ' ἔχει.

οὐκ ἐπίστανται δὲ οἱ τὴν κολακείαν μεταχειριζόμενοι ὡς ἐστιν αὕτη ἡ τέχνη ὀλιγοχρόνιος. Ἄλεξις γοῦν φησιν ἐν Ψευδομένῳ·

κόλακος δὲ βίος μικρὸν χρόνον ἀνθεῖ·
οὐδεὶς γὰρ χαίρει πολιοκροτάφῳ παρασίτῳ.

Κλέαρχος δ' ὁ Σολεὺς ἐν τῷ πρώτῳ τῶν Ἐρωτικῶν· "κόλαξ μὲν οὐδείς," φησί, "διαρκεῖ πρὸς φιλίαν.
c καταναλίσκει γὰρ ὁ χρόνος τὸ τοῦ προσποιήματος

[1] ἀρέσκειν Canter: ἀρέσκειαν AC.

that to-day an evil condition has made its insidious way into the mob; our judgements are awry, and anything to please is the rule.' For this reason the Thessalians were quite right in demolishing the town called Flattery inhabited by the Malians, as Theopompus says in the thirtieth book.[a]

"Flatterers, again, were the Athenians who settled in Lemnos, as Phylarchus declares in the thirteenth book of his *Histories*.[b] For by way of showing their gratitude to the descendants of Seleucus and Antiochus, after Seleucus had rescued[c] them from the bitter tyranny of Lysimachus and had also restored to them both of their cities, the Athenians of Lemnos erected temples, not merely to Seleucus, but also to his son Antiochus; and the added measure of wine poured out in their social gatherings they name for 'Seleucus the Saviour.'

"This 'flattery' certain persons, by a perverse use of the term, call 'willingness to oblige.'[d] So also Anaxandrides in *The Lady from Samos*[e]: 'For this business of flattering now goes by the name of being obliging.' But the persons who engage in flattery are not aware that this profession is short-lived. Alexis, at any rate, says in *The Deceiver*[f]: 'A flatterer's life blooms only a little while; for nobody delights in a parasite whose temples are grey.' Clearchus of Soli says, in the first book of his *Love Stories*[g]: 'No flatterer lasts long when it comes to affection. For time undermines the falsehood which

[a] *F.H.G.* i. 310. [b] *Ibid.* 341. [c] 281 B.C.

[d] For similar euphemisms see Thuc. iii. 82. 4 (in time of war), Plat. *Rep.* 560 E (in a democracy generally), Aristot. *Nic. Eth.* 1108 a 28, Athen. 258 c.

[e] Kock ii. 155. [f] *Ibid.* 392.

[g] *F.H.G.* ii. 313.

αὐτῶν ψεῦδος. ὁ δ' ἐραστὴς κόλαξ ἐστὶ φιλίας δι' ὥραν ἢ κάλλος." τῶν δὲ Δημητρίου τοῦ βασιλέως κολάκων οἱ περὶ Ἀδείμαντον τὸν Λαμψακηνὸν νεὼν κατασκευασάμενοι καὶ ἀγάλματα ἱδρυσάμενοι Θριῆσιν ὠνόμασαν Φίλας Ἀφροδίτης καὶ τὸν τόπον Φιλαῖον ἐκάλεσαν ἀπὸ τῆς Δημητρίου[1] Φίλας, ὥς φησι Διονύσιος ὁ τοῦ Τρύφωνος ἐν τῷ δεκάτῳ περὶ ὀνομάτων.

Κλέαρχος δ' ὁ Σολεὺς ἐν τῷ ἐπιγραφομένῳ Γεργιθίῳ καὶ πόθεν ἡ ἀρχὴ τοῦ ὀνόματος τῶν κολάκων παρῆλθε διηγεῖται καὶ αὐτὸν τὸν Γεργίθιον ὑποτιθέμενος, ἀφ' οὗ τὸ βιβλίον ἔχει τὴν ἐπι- d γραφήν, ἕνα γεγονότα τῶν Ἀλεξάνδρου κολάκων. διηγεῖται δὲ οὕτως, τὴν κολακείαν ταπεινὰ ποιεῖν τὰ ἤθη τῶν κολάκων καταφρονητικῶν ὄντων τῶν περὶ αὐτούς. σημεῖον δὲ τὸ πᾶν ὑπομένειν εἰδότας οἷα τολμῶσι. τὰ δὲ τῶν κολακευομένων ἐμφυσωμένων τῇ κολακείᾳ, χαύνους καὶ κενοὺς ποιοῦντα, πάντων ἐν ὑπεροχῇ παρ' αὐτοῖς ὑπολαμβάνεσθαι κατασκευάζεσθαι.[2] ἐξῆς τε διηγούμενος περί τινος e μειρακίου Παφίου μὲν τὸ γένος, βασιλέως δὲ τὴν τύχην "τοῦτο, φησί, τὸ μειράκιον (οὐ λέγων αὐτοῦ τοὔνομα) κατέκειτο δι' ὑπερβάλλουσαν τρυφὴν ἐπὶ ἀργυρόποδος κλίνης ὑπεστρωμένης Σαρδιανῇ ψιλοτάπιδι τῶν πάνυ πολυτελῶν. ἐπεβέβλητο δ' αὐτῷ πορφυροῦν ἀμφίταπον ἀμοργίνῳ καλύμματι περι-

[1] *μητρὸς* after *Δημητρίου* deleted by Herwerden.
[2] These words, which do not even make a sentence, are obviously corrupt, and their meaning can only be guessed.

lies in their pretence. And the lover is a flatterer seeking affection through youthful charm or beauty.' Among the flatterers, then, of King Demetrius, those associated with Adeimantus of Lampsacus [a] erected a temple and set up statues at Thria, naming them from Aphrodite Phila; they also called the place Philaeum after Phila, the wife of Demetrius, as Dionysius the son [b] of Tryphon says in the tenth book of his *Onomasticon*.

"Again, Clearchus of Soli, in the work entitled *Gergithius*,[c] explains how it came about that the name of flatterer originated. He begins by representing Gergithius himself, from whom the book has its title, as having been one of Alexander's parasites. And then he goes on to explain that flattery renders base the characters of flatterers, since their associates look on them with contempt. And the proof is that flatterers will submit to anything, though well aware of the nature of the acts which people dare to perpetrate against them. Further, those who listen to flattery become inflated with it, and that makes them frivolous and conceited, and causes them to entertain an exaggerated opinion of their own endowments.[d] Well, Clearchus goes on to tell about a lad who was a native of Paphos and a prince in rank. 'This lad,' he says, not mentioning his name, 'used to indulge in overweening luxury, lying at full length on a silver-footed couch spread with a smooth carpet [e] of the most expensive kinds produced in Sardis. Over him was laid a purple robe with heavy nap on both sides, encased in a covering made of mallow

[a] *Cf.* 253 a.
[b] Or, possibly, pupil.
[c] *F.H.G.* ii. 310; the quotation extends to 257 c.
[d] See critical note.
[e] For ψιλαί, "smooth" meaning "carpet," see 197 b.

ειλημμένον. προσκεφάλαια δ' εἶχε τρία μὲν ὑπὸ τῇ κεφαλῇ βύσσινα παραλουργῆ, δι' ὧν ἠμύνετο τὸ καῦμα,[1] δύο δ' ὑπὸ τοῖς ποσὶ ὑσγινοβαφῆ τῶν Δωρικῶν καλουμένων· ἐφ' ὧν κατέκειτο ἐν λευκῇ
f χλανίδι.[2] παραδεδεγμένοι δ' εἰσὶ πάντες οἱ κατὰ τὴν Κύπρον μόναρχοι τὸ τῶν εὐγενῶν κολάκων γένος ὡς χρήσιμον· πάνυ γὰρ τὸ κτῆμα τυραννικόν ἐστι. καὶ τούτων οἷον Ἀρεοπαγιτῶν τινων οὔτε τὸ πλῆθος οὔτε τὰς ὄψεις ἔξω τῶν ἐπιφανεστάτων οἶδεν οὐδείς. διῃρημένων δὲ διχῇ κατὰ συγγένειαν τῶν ἐν τῇ Σαλαμῖνι κολάκων, ἀφ' ὧν εἰσιν οἱ κατὰ τὴν ἄλλην Κύπρον κόλακες, τοὺς μὲν Γεργίνους,
256 τοὺς δὲ Προμάλαγγας[3] προσαγορεύουσιν· ὧν οἱ μὲν Γεργίνοι συναναμιγνύμενοι τοῖς κατὰ τὴν πόλιν ἔν τε τοῖς ἐργαστηρίοις καὶ ταῖς ἀγοραῖς ὠτακουστοῦσι κατασκόπων ἔχοντες τάξιν, ὅ τι δ' ἂν ἀκούσωσιν ἀναφέρουσιν ἑκάστης ἡμέρας πρὸς τοὺς καλουμένους ἄνακτας. οἱ δὲ Προμάλαγγες ζητοῦσιν ἄν τι[4] τῶν ὑπὸ τῶν Γεργίνων προσαγγελθέντων ἄξιον[5] εἶναι ζητήσεως δόξῃ, ὄντες τινὲς ἐρευνηταί. καὶ τούτων οὕτως ἔντεχνος καὶ πιθανὴ πρὸς ἅπαντας ἡ ἔντευξις ὥστ' ἔμοιγε δοκεῖ,
b καθάπερ καὶ αὐτοί φασι, παρ' ἐκείνων εἰς τοὺς ἔξω τόπους διαδεδόσθαι τὸ σπέρμα τῶν ἐλλογίμων κολάκων· καὶ γὰρ οὐχ οἷον μετρίως ἐπὶ τῷ πράγματι σεμνύνονται διὰ τὸ τετιμῆσθαι παρὰ τοῖς βασιλεῦσιν, ἀλλὰ καὶ λέγουσιν ὅτι τῶν Γεργίνων

[1] καῦμα Casaubon: κάλυμμα AC.
[2] ἐν λευκῇ χλανίδι Casaubon: λευκῇ χλαμύδι A.
[3] προμαλάγγοις AC, but *cf.* Προμάλαγγες below.
[4] ἄν τι Kaibel: ἀντὶ AC.
[5] ὅτι ἂν before ἄξιον deleted by Meyer.

fibres.[a] Under his head he had three cushions of fine linen edged with purple, by means of which he avoided the heat ;[b] at his feet he had two crimson cushions of the kind called Doric ; on these he lay at full length dressed in a white shirt. All the rulers in Cyprus have accepted the custom of having about them the class of " aristocratic parasites " as an institution useful to them. For to possess them is very much in the manner of despots. Of these parasites, like some Areopagites, no one knows the number or how they look, excepting the most conspicuous. The parasites in Salamis,[c] from whom are derived all the others in Cyprus, are divided into classes according to family, and are called in the one case *Gergini*, in the other *Promalanges*. Of these two classes the Gergini mingle with the people in the city, in their workshops or in the markets, and listen like spies to what they say, and they make daily reports of what they hear to the bosses, as they are called. The Promalanges in turn make scrutiny, if anything reported by the Gergini appears to deserve scrutiny, being a kind of investigators. And the intercourse of these persons with all others is so skilful and plausible, that I am convinced, as they themselves declare, that the seed of those " aristocratic parasites " has been from them dispersed in foreign parts ; what is more, they take no ordinary pride in the profession, merely because they enjoy honours at the hands of the kings, but they also say that one of the Gergini was a descendant of those

[a] Or, "silk." *Cf.* Aristoph. *Nub.* 10 *ἐν πέντε σισύραις ἐγκεκορδυλημένος*, " wrapped in five goatskin rugs," of a young dandy.

[b] Substituting one for the other as they grew too warm. See critical note.

[c] Not the island, but the city in Cyprus.

τις ἀπόγονος ὢν τῶν Τρώων ἐκείνων οὓς Τεῦκρος ἀπὸ τῶν αἰχμαλώτων κατακτησάμενος εἰς Κύπρον ἔχων ἀπῴκησεν, οὗτος διὰ τῆς παραλίας μετ' ὀλίγων στείλας ἐπὶ τῆς Αἰολίδος κατὰ πύστιν ἅμα καὶ οἰκισμὸν τῆς τῶν προγόνων χώρας πόλιν οἰκίσειε περὶ τὴν Τρωικὴν Ἴδην συμπαραλαβών
c τινας τῶν Μυσῶν, ἣ πάλαι μὲν ἀπὸ τοῦ γένους Γέργινα, νῦν δὲ Γέργιθα κέκληται. τούτου γάρ, ὡς ἔοικε, τοῦ στόλου τινὲς ἀποσπασθέντες ἐν τῇ Κυμαίᾳ κατέσχον ἐκ Κύπρου τὸ γένος ὄντες, ἀλλ' οὐκ ἐκ τῆς Θετταλικῆς Τρίκκης, καθάπερ τινὲς εἰρήκασιν, ὧν ἰατρεῦσαι τὴν ἄγνοιαν οὐδ' Ἀσκληπιάδαις τοῦτό γε νομίζω δεδόσθαι. γεγόνασι δὲ παρ' ἡμῖν καὶ ἐπὶ Γλοῦ τοῦ Καρὸς[1] καὶ γυναῖκες ὑπὸ τὰς ἀνάσσας αἱ προσαγορευθεῖσαι κολακίδες.
d ἀφ' ὧν ὑπολιπεῖς τινες εἰς τὸ πέραν ἀφικόμεναι μετάπεμπτοι πρός τε τὰς Ἀρταβάζου καὶ τὰς Μέντορος γυναῖκας κλιμακίδες[2] μετωνομάσθησαν ἀπὸ τοιαύτης πράξεως· ταῖς μεταπεμψαμέναις ἀρεσκευόμεναι κλίμακα κατεσκεύαζον ἐξ ἑαυτῶν οὕτως ὥστ' ἐπὶ τοῖς νώτοις αὐτῶν τὴν ἀνάβασιν γίγνεσθαι καὶ τὴν κατάβασιν ταῖς ἐπὶ τῶν ἁμαξῶν ὀχουμέναις. εἰς τοῦτο τρυφῆς, ἵνα μὴ ἀθλιότητος εἴπω, προηγάγοντο τεχνώμεναι τὰς ἀφρονεστάτας.
e τοιγαροῦν αὗται μὲν ἐκ τῶν λίαν μαλακῶν ὑπὸ τῆς τύχης μεταβιβασθεῖσαι σκληρῶς ἐβίωσαν ἐπὶ γήρως, αἱ δέ, τῶν παρ' ἡμῖν ταῦτα διαδεξαμένων, ἐκπεσοῦσαι τῆς ἐξουσίας κατῆραν εἰς Μακεδονίαν καὶ τὰς

[1] Γλοῦ τοῦ Καρὸς Casaubon: γλουτουκαρὸς A.
[2] κλιμακίδες C: κεμακίδες A.

Trojans whom Teucer received as his share of the captives and with whom he colonized Cyprus; and that he, sailing with a few men along the coast in the direction of Acolis, in order to explore and settle in the land of their forefathers, founded a city in the region of the Trojan Ida, taking along some of the Mysians with them; this city was in old times called Gergina after their race, but to-day is called Gergitha. Some members of that expedition, it appears, were separated from it and settled in Cumae, since the inhabitants there are of Cyprian race; they did not come from the Thessalian Tricca, as some aver whose ignorance, I fancy, it is not given even to the sons of Asclepius to cure.[a] There have also been in our part of the world, in the days of Glus the Carian, women called *Kolakides*,[b] subject to female despots. A remnant of these crossed over to the mainland, being summoned to come to the wives of Artabazus and of Mentor, and had their names changed to "Ladder-lasses" from the following practice[c]: in their desire to please the women who summoned them, they made ladders of themselves so that the women riding in carts could mount or dismount on their backs. To that pitch of luxury, not to call it abjectness, did they by their devices bring these very stupid women. Therefore they, borne by the turn of fate out of their luxurious circumstances, lived lives of hard necessity in their old age; while other women, of those who have taken over these manners that were in vogue in our country, were brought to Macedonia after they had fallen from their high

[a] The ironical criticism is suggested by the fact that Tricca was the birthplace of Asclepius.

[b] *Quasi* "Flatteresses."

[c] *Cf.* Plutarch, *De Adul.* 50 E.

τῶν ἐκεῖ κυρίας τε καὶ βασιλίδας ὃν τρόπον ταῖς ὁμιλίαις διέθεσαν οὐδὲ λέγειν καλόν, πλὴν ὅτι μαγευόμεναι καὶ μαγεύουσαι ταυροπόλοι καὶ τριοδίτιδες[1] αὗται πρὸς ἀλήθειαν ἐγένοντο, πλήρεις
f πάντων ἀποκαθαρμάτων. τοσούτων ἔοικε καὶ τοιούτων ἡ κολακεία κακῶν αἰτία γενέσθαι τοῖς διὰ τὸ[2] κολακεύεσθαι προσδεξαμένοις αὐτήν."

Προελθὼν δὲ πάλιν ὁ Κλέαρχος καὶ τάδε φησίν· "ἀλλ' ἤδη τῇ τούτων χρείᾳ μέμψαιτ' ἄν τις τὸ μειράκιον, ὥσπερ εἶπον. οἱ μὲν γὰρ παῖδες μικρὸν ἄπωθεν τῆς κλίνης ἐν χιτωνίσκοις ἕστασαν· τριῶν δ' ὄντων ἀνδρῶν, δι' οὓς δὴ νῦν ὁ πᾶς λόγος ἐνέστηκε, καὶ τούτων ὄντων ἐπωνύμων παρ' ἡμῖν
257 ὁ μὲν εἷς ἐπὶ τῆς κλίνης πρὸς ποδῶν καθῆστο τοὺς τοῦ μειρακίου πόδας ἐπὶ τοῖς αὐτοῦ γόνασι λεπτῷ λιβίῳ συνημφιακώς· ὃ δὲ ἐποίει δήπου καὶ μὴ λέγοντος οὐκ ἄδηλον· καλεῖται δ' οὗτος ὑπὸ τῶν ἐγχωρίων Παράβυστος διὰ τὸ καὶ τῶν μὴ παραδεχομένων ὅμως τεχνικώτατα κολακεύων παρεμπίπτειν ἐς τὰς ὁμιλίας. ἄτερος δ' ἦν ἐπί τινος δίφρου κειμένου παρ' αὐτὴν τὴν κλίνην καὶ τοῦ νεανίσκου τὴν χεῖρα παρεικότος ἐκκρεμάμενος ταύτης[3] καὶ προσπεπτωκὼς κατέψηχέ τε καὶ τῶν δακτύλων
b ἕκαστον ἐν μέρει διαλαμβάνων εἶλκέ τε καὶ ἐξέτεινεν· ὥστε τὸν πρῶτον αὐτὸν ἐπονομάσαντα Σικύαν εὐστόχως εἰρηκέναι δοκεῖν. ὁ δὲ τρίτος ὁ Θὴρ ὁ γενναιότατος, ὅσπερ ἦν τῆς ὑπηρεσίας πρωταγω-

[1] τριοδίτιδες Lobeck: τριοδοιτινες AC.
[2] τὸ Kaibel: τοῦ A.
[3] ταύτης Casaubon: ταύτῃ AC.

[a] Referring *sens. obs.* to the ancient customs of the Tauro-bolium in honour of Artemis Tauropolos, apparently involving

estate, and it is not even decent to say how they affected by their intercourse the princesses and other women of rank in Macedonia; this much may be said, that by the reciprocal practice of their magic enchantments they became veritable "bull-chasers" and street-walkers, replete with every abomination.[a] Thus flattery is the cause of many terrible evils to those who complacently allow it for the pleasure of being flattered.'

"Proceeding, Clearchus again has this to say: 'But by this time one could find fault with the lad whom I have mentioned[b] for his indulgence in these blandishments. For his slaves stood at a little distance from his couch, clad in short tunics; and there were three men, who are in fact the occasion of this entire discussion, and who have given rise to certain names which we use.[c] One was seated at the foot of the couch, with the legs of the lad in his lap wrapped in a thin cloth; what he was doing is of course plain even without the telling. He is called by the natives "Stuffed-in,"[d] because even when they do not invite him he none the less manages most skilfully by his flattery to force himself into their parties. The second man was on a stool which lay right by the couch, and while the young man let his hand drop he clung to it, and as he embraced it he separated the fingers and stroked each of them in turn, pulling and stretching them out; the man, therefore, who first gave him the name of "Cucumber" appears to have spoken aptly. The third man, the noblest of all, was the "Beast," who was the chief

[a] also licentious rites such as were practised in honour of Cotyto.

[b] 255 d-e.

[c] Apparently referring to some Cyprian authority consulted by Clearchus.

[d] *Cf.* 243 d.

νιστής, προσεστηκὼς αὐτῷ κατὰ κεφαλὴν μετεῖχε τῶν βυσσίνων προσκεφαλαίων ἀποκεκλιμένος εἰς αὐτὰ πάνυ φιλικῶς· καὶ τῇ μὲν ἀριστερᾷ τὸ τοῦ μειρακίου τριχωμάτιον ἐπικοσμῶν, τῇ δεξιᾷ δὲ Φωκαϊκὸν ψῦγμά[1] τι διακινῶν καὶ[2] αἰωρῶν ἡδὺς ἦν, ἀλλ' οὖν καὶ μυίας ἀποσοβῶν.[3] διὸ ἐμοὶ δοκεῖν[4] αὐτῷ δαίμων τις ἐλευθέριος νεμεσήσας ἐφίησι τῷ μειρακίῳ μυῖαν, οὐκ ἄλλην ἢ 'κείνην c ἧς[5] καὶ τὴν Ἀθηνᾶν φησιν Ὅμηρος ἐνεῖναι τῷ Μενελάῳ τὸ θάρσος· οὕτως ἦν ἐρρωμένη καὶ ἄφοβος τὴν ψυχήν. δηχθέντος δὲ τοῦ μειρακίου τηλικοῦτον ἀνέκραγεν ἄνθρωπος ὑπὲρ ἐκείνου καὶ οὕτως ἠγανάκτησεν ὥστε διὰ τὴν πρὸς μίαν ἔχθραν ἁπάσας ἐκ τῆς οἰκίας ἤλαυνεν. ὅθεν καὶ φανερὸς ἐγένετο πρὸς τούτῳ τεταχὼς αὐτόν."

Ἀλλ' οὐ Λεύκων τοιοῦτος ἦν ὁ Ποντικὸς τύραννος, ὃς ἐπεὶ συχνοὺς τῶν φίλων ᾔσθετο σεσυληd μένους ὑπὸ τῶν περὶ αὐτόν τινος[6] κολάκων, συνιδὼν τὸν ἄνθρωπον διαβάλλοντά τινα τῶν λοιπῶν φίλων "ἀπέκτεινα ἄν, εἶπέν, σε νὴ τοὺς θεούς, εἰ μὴ πονηρῶν ἀνδρῶν ἡ τυραννὶς ἐδεῖτο." Ἀντιφάνης δ' ὁ κωμῳδιοποιὸς ἐν Στρατιώτῃ τὰ ὅμοια λέγει περὶ τῆς τῶν ἐν Κύπρῳ βασιλέων τρυφῆς. ποιεῖ δέ τινα ἀναπυνθανόμενον στρατιώτου τάδε·

ἐν Κύπρῳ φής, εἰπέ μοι, διήγετε πολὺν χρόνον; Β. τὸν πάνθ' ἕως ἦν ὁ πόλεμος. Α. ἐν τίνι τόπῳ μάλιστα; λέγε γάρ. Β. ἐν Πάφῳ·

[1] ψῦγμα Casaubon: ψῆγμα AC.
[2] καὶ Kaibel: ὡς AC.
[3] ἀλλ' οὖν καὶ μυίας ἀποσοβῶν Kaibel: ἀλλ' οὐκ ἀποσοβῶν AC.
[4] δοκεῖν Kaibel: δοκεῖ ἂν AC.
[5] ἧς Casaubon: ὡς AC.

actor in this degrading service. He stood next to the lad's head and shared in his cushions of fine linen, bending over into them very affectionately. With his left hand he added ornaments to the boy's locks, while with his right he ingratiated himself by moving back and forth and raising up and down a Phocaean fan, at the same time keeping off the flies[a]! Wherefore, in my opinion, some god of decency got angry at him, and sent a fly against the lad—no other than that fly whose boldness, as Homer says,[b] Athena inspired in Menelaus ; so lusty it was and fearless of soul. Well, when the lad was stung the fellow cried out so loudly and became so angry in his behalf that for hatred of the one fly he proceeded to drive all the flies outdoors. Whence it became clear that he had posted himself for that duty.'

" Leucon, however, the tyrant of Pontus, was not of that sort[c] ; for when he observed that many of his friends had been robbed by one of the parasites at his court, and seeing at a glance that the fellow was falsely accusing one of his other friends, he said, ' By the gods, I should have killed you if a tyrant's government did not need rascals.' The comic poet Antiphanes, in *The Soldier*, has similar things to say about the luxury of the Cyprian kings. He represents a character inquiring thus of a soldier[d] : ' A. Tell me, you say that you stayed a long time in Cyprus ? B. All the time the war lasted. A. In what place were you most ? Tell me. B. In Paphos, where there was

[a] See critical notes. [b] *Il.* xvii. 570.
[c] viz., like the Paphian prince just described.
[d] Kock ii. 97.

[e] τινος added by (Schweighäuser, after ὑπὸ) Kaibel.

e οὗ πρᾶγμα τρυφερὸν διαφερόντως ἦν ἰδεῖν,
ἄλλως τ'[1] ἄπιστον. Α. ποῖον; Β. ἐρριπίζετο
ὑπὸ τῶν περιστερῶν, ὑπ' ἄλλου δ' οὐδενὸς
δειπνῶν ὁ βασιλεύς. Α. πῶς; ἐάσας τἄλλα[2] γὰρ
ἐρήσομαί σε τοῦθ'. Β. ὅπως[3]; ἠλείφετο
ἐκ τῆς Συρίας ἥκοντι τοιούτῳ μύρῳ
καρποῦ σύχν' οἷου[4] φασὶ τὰς περιστερὰς
τρώγειν. διὰ τὴν ὀσμὴν δὲ τούτου πετόμεναι
f παρῆσαν οἷαί τ' ἦσαν ἐπικαθιζάνειν
ἐπὶ τὴν κεφαλήν· παῖδες δὲ παρακαθήμενοι
ἐσόβουν. ἀπαίρουσαι[5] δὲ μικρόν, οὐ πολύ,
τὸ[6] μήτ' ἐκεῖσε μήτε δεῦρο παντελῶς,
οὕτως ἀνερρίπιζον ὥστε σύμμετρον
αὐτῷ τὸ πνεῦμα, μὴ περίσκληρον ποιεῖν.

258 "Εἴη οὖν ἂν ὁ τοῦ προειρημένου μειρακίου
κόλαξ μαλακοκόλαξ, ὡς φησιν ὁ Κλέαρχος· πρὸς
γάρ τοι τῷ οὕτω[7] κολακεύειν καὶ τὸ σχῆμα τῶν
κολακευομένων ἐπακολουθῶν ἀποπλάττεται παρ-
αγκωνίζων καὶ σπαργανῶν ἑαυτὸν τοῖς τριβωναρίοις.
ὅθεν αὐτὸν οἱ μὲν παραγκωνιστήν, οἱ δὲ σχηματο-
θήκην καλοῦσι. κατ' ἀλήθειαν γὰρ ὁ κόλαξ ἔοικεν
εἶναι τῷ Πρωτεῖ ὁ αὐτός. γίγνεται γοῦν παντο-
b δαπὸς οὐ μόνον κατὰ τὴν μορφήν, ἀλλὰ καὶ κατὰ
τοὺς λόγους· οὕτω ποικιλόφωνός τις ἐστίν. Ἀνδρο-
κύδης δ' ὁ ἰατρὸς ἔλεγε τὴν κολακείαν ἔχειν τὴν
ἐπωνυμίαν ἀπὸ τοῦ προσκολλᾶσθαι ταῖς ὁμιλίαις·
ἐμοὶ δὲ δοκεῖ διὰ τὴν εὐκολίαν τε καὶ[8] τὴν εὐ-

[1] τ' Dindorf: γ' AC. [2] τἄλλα recent.: τἆμα AC.
[3] τοῦθ'. Β. ὅπως Cobet: τοῦτο· πῶς AC.
[4] σύχν' οἷου Kock (οἷον Porson): συχνοῦ ὄν AC.
[5] ἀπαίρουσαι Herwerden: ἐπαίρουσαι AC.
[6] τὸ Lumb: τοῦ AC.

a practice extraordinarily luxurious to behold, and incredible besides. A. What was it? B. The king, when he dined, was fanned by pigeons, ay, by nothing else. A. How could that be? I will let other questions go and ask you that. B. How, you ask? He would smear himself with Syrian perfume made of the kind of fruit which, they say, pigeons eat greedily. Attracted by the smell of this they came flying, ready to perch on his head; but slaves who sat by shooed them off. They would rise a little, not much—neither wholly this way nor yonder, as the saying is—and so would fan him in such a way that they made a breeze for him which was moderate and not too rough.'

" 'The parasite of the lad mentioned above,' as Clearchus says,[a] 'must have been a voluptuous parasite. But there are other names for him; for, in addition to playing the flatterer as described, he obsequiously imitates the posture of those whom he flatters, now crossing his arms, now wrapping himself closely in his ragged cloak. Whence some call him " arm-crosser," others, " posture-magazine." In fact, the parasite, in one and the same person, is the very image of Proteus. At any rate, he assumes every kind of shape and of speech as well, so varied are his tones. The physician Androcydes used to say that flattery gets its name from the way in which the flatterer (*kolax*) glues himself (*kollasthai*) to the company; but I[b] think that it comes from the easy good-nature (*eukolia*), that is to say,

[a] *F.H.G.* iii. 312.

[b] Clearchus, borrowing from Plato. See critical note.

[7] *πρὸς γάρ τοι τῷ οὕτω* Lumb: *πρὸς γὰρ τῷ τοιούτῳ* AC.

[8] *τὴν . . . καὶ* added by Gulick (*cf.* Plato, *Laws*, 942 D).

χέρειαν ὅτι πάντα ὑποδύεται, ὡς δή τις ὑποστατικὸς νωταγωγῶν τῷ τῆς ψυχῆς ἤθει καὶ οὐ βαρυνόμενος οὐδενὶ τῶν αἰσχρῶν." οὐκ ἂν διαμάρτοι δέ τις τὸν τοῦ μειρακίου τούτου τοῦ Κυπρίου βίον ὑγρὸν ὀνομάζων· οὗ πολλοὺς καὶ διδασκάλους φησὶν εἶναι Ἀθήνησιν Ἄλεξις ἐν Πυραύνῳ λέγων οὕτως·

c πεῖραν ἐπεθύμουν θατέρου βίου λαβεῖν,
ὃν πάντες εἰώθασιν ὀνομάζειν ὑγρόν.
τρεῖς ἐν Κεραμεικῷ περιπατήσας ἡμέρας
διδασκάλους ἐξεῦρον οὗ λέγω βίου
ἴσως τριάκοντ' ἀφ' ἑνὸς ἐργαστηρίου.

καὶ Κρώβυλος ἐν Ἀπολιπούσῃ·

πάλιν ἡ τοῦ βίου
ὑγρότης μέ σου τέθλιφε[1]· τὴν ἀσωτίαν
ὑγρότητα γὰρ νῦν προσαγορεύουσίν τινες.

d Ἀντιφάνης δ' ἐν Λημνίαις τέχνην τινὰ εἶναι ὑποτίθεται τὴν κολακείαν[2] ἐν οἷς λέγει·

εἶτ' ἔστιν ἢ γένοιτ' ἂν ἡδίων τέχνη
ἢ πρόσοδος ἄλλη τοῦ κολακεύειν εὐφυῶς;
ὁ ζωγράφος πονεῖ τι καὶ πικραίνεται,
ὁ γεωργὸς . . . . . .,
. . . . . .[3] ἐν ὅσοις ἐστὶ κινδύνοις πάλιν·
πρόσεστι πᾶσιν ἐπιμέλεια καὶ πόνος.
ἡμῖν δὲ μετὰ γέλωτος ὁ βίος καὶ τρυφῆς·
οὐ γὰρ τὸ μέγιστον ἔργον ἐστὶ παιδιά,
e ἁδρὸν γελάσαι, σκῶψαί τιν', ἐμπιεῖν[4] πολύν,
οὐχ ἡδύ; ἐμοὶ μὲν μετὰ τὸ πλουτεῖν δεύτερον.

[1] σου τέθλιφε Herwerden: τοῦ σου τέθαιφε A.
[2] εἶναι repeated after κολακείαν deleted by Kaibel.
[3] Lacuna marked by Jacobs.

dexterity, with which he submits to any treatment, being the sort of person who takes on his own shoulders the burden of another's character, never restive under anything, no matter how degrading.' And so one would not go wrong if he called the manner of that Cyprian lad's life soft. There are many instructors in it at Athens, as Alexis in *The Fire-lighter* [a] declares in these words: 'I wanted to get a taste of that other mode of life which is popularly called soft. After strolling about the Cerameicus for three days, I discovered instructors in the life I mean, perhaps thirty in a single shop.' And Crobylus, in *The Woman who left her Husband* [b]: 'Once more the softness of your mode of life has troubled me; for to-day some people call prodigality softness.'

"Antiphanes, in *The Lemnian Women*,[c] assumes the existence of the flatterer's profession where he says: 'And so, is there, or can there be, a profession or other source of profit pleasanter than the gentle practice of flattery? Your painter works on something and only vexes himself. Your farmer . . . (And see) in what dangers (the soldier), again, must be involved. They are all beset with care and trouble. But *our* lives are lived amid mirth and luxury; our hardest job is child's-play—loud laughter, a joke at somebody's expense, a deep draught of wine—is it not pleasant? In my eyes it is second only to being rich.' Menander has drawn

[a] Kock ii. 372.

[b] Kock iii. 380; for the euphemism in the text *cf.* Athen. 255 a and note *d*.

[c] Kock ii. 70.

[4] ἐμπιεῖν C: εκπιεῖν A.

κεχαρακτήρικε δὲ ὡς ἔνι μάλιστα ἐπιμελῶς τὸν κόλακα Μένανδρος ἐν τῷ ὁμωνύμῳ δράματι, ὡς καὶ τὸν παράσιτον Δίφιλος ἐν Τελεσίᾳ. Ἄλεξις δ' ἐν Καταψευδομένῳ λέγοντά τινα κόλακα τοιαῦτα παρεισάγων φησίν·

εὐδαίμων ἐγώ, μὰ τὸν Δία
f τὸν Ὀλύμπιον καὶ τὴν Ἀθηνᾶν, οὐχ ὅτι
ἐν τοῖς γάμοισιν, ἄνδρες, εὐωχήσομαι,
ἀλλ' ὅτι διαρραγήσομ', ἂν θεὸς θέλῃ·
τούτου δέ μοι γένοιτο τοῦ θανάτου τυχεῖν.

δοκεῖ δέ μοι οὗτος, ἄνδρες φίλοι, ὁ καλὸς γάστρις οὐκ ἂν ὠκνηκέναι εἰπεῖν καὶ τὰ ἐξ Ὀμφάλης Ἴωνος τοῦ τραγῳδιοποιοῦ·

ἐνιαυσίαν γὰρ δεῖ με τὴν ἑορτὴν[1] ἄγειν.[2]

Ἱππίας δ' ὁ Ἐρυθραῖος ἐν τῇ δευτέρᾳ τῶν περὶ τῆς πατρίδος ἱστοριῶν διηγούμενος ὡς ἡ Κνωποῦ
259 βασιλεία ὑπὸ τῶν ἐκείνου κολάκων κατελύθη φησὶν καὶ ταῦτα· " Κνωπῷ μαντευομένῳ περὶ σωτηρίας ὁ θεὸς ἔχρησε θύειν Ἑρμῇ δολίῳ. καὶ μετὰ ταῦτα ὁρμήσαντος αὐτοῦ εἰς Δελφοὺς οἱ τὴν βασιλείαν αὐτοῦ καταλῦσαι βουλόμενοι ἵν' ὀλιγαρχίαν καταστήσωνται (ἦσαν δ' οὗτοι Ὀρτύγης καὶ Ἶρος καὶ Ἔχαρος, οἳ ἐκαλοῦντο διὰ τὸ περὶ τὰς θεραπείας εἶναι τῶν ἐπιφανῶν πρόκυνες[3] καὶ κόλακες) συμπλέοντες οὖν τῷ Κνωπῷ, ὡς ἤδη πόρρω τῆς γῆς ἦσαν, δύσαντες τὸν Κνωπὸν ἔρριψαν εἰς τὸ πέλαγος
b καὶ καταχθέντες εἰς Χίον καὶ δύναμιν παρὰ τῶν

[1] ὁρτὴν Dindorf.
[2] ἄγειν Bentley: λέγειν AC. After ἄγειν occurs the gloss οἷον καθημερινήν, deleted by Dindorf.

the character of a flatterer with the utmost possible skill in the play which bears that name,[a] just as Diphilus has drawn the parasite in *Telesias*. And Alexis, representing a flatterer as uttering similar sentiments to those above, says in *The Falsifier*[b]: 'Happy am I, so help me Olympian Zeus and Athena, because at the wedding, gentlemen, I shall not feast, but burst, if Heaven so please. May it be my luck to get that mode of death.' It seems to me, dear friends, that this doughty glutton would not have hesitated to repeat the line from the tragedian Ion's *Omphalê*[c]: 'Tis mine to celebrate the holiday for a whole year.'

"Hippias of Erythrae, in the second book of his *Inquiries* (concerning his native country), relating how the monarchy of Cnopus was destroyed by his flatterers, says this[d] also: 'As Cnopus was consulting an oracle about his personal safety, the god told him to offer sacrifices to Hermes the Crafty. After this he set out for Delphi, accompanied on the voyage by those who wanted to destroy his monarchy in order to establish an oligarchy. These men were Ortyges, Irus, and Echarus, who bore the title Fawning Dogs, *i.e.* Flatterers, because of the attentions they bestowed on eminent persons. When, I say, they were at a great distance from the land on their voyage, they tied up Cnopus hand and foot and threw him into the sea; and landing at Chios, where they obtained forces from the tyrants there,

[a] *Cf.* Athen. 659 d; Ter. *Eunuch.* prol. 30 "Colax Menandrist: in east parasitus colax et miles gloriosus."
[b] Kock ii. 381. [c] *T.G.F.*[2] 736. [d] *F.H.G.* iv. 431.

[3] πρόκυνες Lobeck after Schweighäuser: πρόσκυνες AC.

ἐκεῖ τυράννων λαβόντες Ἀμφίκλου καὶ Πολυτέκνου νυκτὸς κατέπλευσαν εἰς τὰς Ἐρυθράς. κατὰ τὸ αὐτὸ καὶ τὸ τοῦ Κνωποῦ σῶμα ἐξεβράσθη τῆς Ἐρυθραίας[1] κατὰ τὴν ἀκτὴν ἣ νῦν Λεόποδον καλεῖται. τῆς δὲ γυναικὸς τοῦ Κνωποῦ Κλεονίκης περὶ τὴν τοῦ σώματος κηδείαν γινομένης (ἦν δὲ ἑορτὴ καὶ πανήγυρις ἀγομένη Ἀρτέμιδι Στροφαίᾳ[2]) ἐξαίφνης ἀκούεται σάλπιγγος βοή· καὶ καταληφθέντος τοῦ ἄστεος ὑπὸ τῶν περὶ τὸν Ὀρτύγην πολλοὶ μὲν ἀναιροῦνται τῶν τοῦ Κνωποῦ φίλων καὶ ἡ Κλεονίκη μαθοῦσα φεύγει εἰς Κολοc φῶνα. οἱ δὲ περὶ τὸν Ὀρτύγην τύραννοι ἔχοντες τὴν ἐκ Χίου δύναμιν τοὺς ἐνισταμένους αὐτῶν τοῖς πράγμασι διέφθειρον καὶ τοὺς νόμους καταλύσαντες αὐτοὶ διεῖπον τὰ κατὰ τὴν πόλιν ἐντὸς τείχους οὐδένα δεχόμενοι τῶν δημοτῶν· ἔξω δὲ πρὸ τῶν πυλῶν δικαστήριον κατασκευάσαντες τὰς κρίσεις ἐποιοῦντο, ἁλουργὰ μὲν ἀμπεχόμενοι περιβόλαια καὶ χιτῶνας ἐνδεδυκότες περιπορφύρους. d ὑπεδέδεντο δὲ καὶ πολυσχιδῆ σανδάλια τοῦ θέρους, τοῦ δὲ χειμῶνος ἐν γυναικείοις ὑποδήμασι διετέλουν περιπατοῦντες κόμας τε ἔτρεφον καὶ πλοκαμῖδας ἔχειν ἤσκουν, διειλημμένοι τὰς κεφαλὰς διαδήμασι μηλίνοις καὶ πορφυροῖς· εἶχον δὲ καὶ κόσμον ὁλόχρυσον ὁμοίως ταῖς γυναιξίν. ἠνάγκαζόν τε τῶν πολιτῶν τοὺς μὲν διφροφορεῖν, τοὺς δὲ ῥαβδουχεῖν, τοὺς δὲ τὰς ὁδοὺς ἀνακαθαίρειν καὶ τῶν μὲν τοὺς υἱεῖς εἰς τὰς κοινὰς συνουσίας μετεπέμποντο, τοῖς δὲ τὰς ἰδίας γυναῖκας καὶ τὰς θυγατέρας ἄγειν παρήγγελλον· τοὺς δ' ἀπειθοῦντας e ταῖς ἐσχάταις τιμωρίαις περιέβαλλον. εἰ δέ τις

[1] τῆς Ἐρυθραίας Kontos : ταῖς ἐρυθραῖς AC.

Amphiclus and Polytecnus, they sailed back by night to Erythrae. About the same time the body of Cnopus was cast up on the beach of Erythrae which to-day is called Leopodum. While the wife of Cnopus, Cleonice, was engaged in the mourning-rites for the body (it was a holiday, and an assemblage had gathered in honour of Artemis Strophaea), the sound of a trumpet was suddenly heard; the town had been seized by the partisans of Ortyges and many of Cnopus's friends were killed; Cleonice, learning this, fled to Colophon. Ortyges and the other usurpers, having at their disposal the forces from Chios, destroyed those who opposed their interest, and after abolishing the city's laws they managed the city's affairs, allowing none of the populace [a] to come inside the walls. On the contrary, they set up a court and tried cases outside the gates, wrapped in purple cloaks and dressed in tunics with purple borders. They also shod their feet in summer with sandals of many lacings, while in winter they always made a practice of walking about in feminine footgear; they affected long hair and took pains to have it curly; their heads were distinguished by yellow and purple fillets; they also wore solid gold jewelry, like women. Further, they compelled the citizens to serve them in some cases as their stool-bearers, in others as wand-bearers; others still they compelled to clean the streets thoroughly. They summoned the sons of some to their joint gatherings, others they commanded to bring their own wives and daughters; and they visited with extreme penalties those who disobeyed. If any member of

[a] Lit., townsmen, or democratic party.

[2] Στροφαίᾳ Spanheim: στοφέα AC.

τῶν ἐκ τῆς ἑταιρίας αὐτῶν ἀποθάνοι, συνάγοντες τοὺς πολίτας μετὰ γυναικῶν καὶ τέκνων ἠνάγκαζον θρηνεῖν τοὺς ἀποθανόντας καὶ στερνοτυπεῖσθαι μετὰ βίας καὶ βοᾶν ὀξὺ καὶ μέγα ταῖς φωναῖς ἐφεστηκότος μαστιγοφόρου τοῦ ταῦτα ποιεῖν ἀναγκάζοντος, ἕως Ἱππότης ὁ Κνωποῦ ἀδελφὸς μετὰ δυνάμεως ἐπελθὼν ταῖς Ἐρυθραῖς ἑορτῆς οὔσης τῶν Ἐρυθραίων προσβοηθούντων ἐπῆλθε τοῖς τυράννοις καὶ πολλοὺς αἰκισάμενος τῶν περὶ
f αὐτοὺς Ὀρτύγην μὲν φεύγοντα συνεκέντησε καὶ τοὺς μετὰ τούτου, τὰς δὲ γυναῖκας αὐτῶν καὶ τὰ τέκνα δεινῶς αἰκισάμενος τὴν πατρίδα ἠλευθέρωσεν."

Ἐκ τούτων οὖν ἁπάντων ἔστι συνιδεῖν, ἄνδρες φίλοι, ὅσων κακῶν αἰτία γίνεται κολακεία τῷ βίῳ· καὶ Θεόπομπος γὰρ ἐν τῇ θ' τῶν Φιλιππικῶν φησιν· " Ἀγαθοκλέα δοῦλον γενόμενον καὶ τῶν ἐκ
260 Θετταλίας πενεστῶν Φίλιππος μέγα παρ' αὐτῷ δυνάμενον διὰ τὴν κολακείαν καὶ ὅτι ἐν τοῖς συμποσίοις συνὼν αὐτῷ ὠρχεῖτο καὶ γέλωτα παρεσκεύαζεν ἀπέστειλε διαφθεροῦντα Περραιβοὺς καὶ τῶν ἐκεῖ πραγμάτων ἐπιμελησόμενον. τοιούτους δ' εἶχεν ἀεὶ περὶ αὑτὸν ἀνθρώπους ὁ Μακεδών, οἷς διὰ φιλοποσίαν καὶ βωμολοχίαν πλείω χρόνον ὡς τὰ πολλὰ συνδιέτριβε καὶ συνῄδρευε περὶ τῶν μεγίστων βουλευόμενος." ἱστορεῖ δὲ περὶ αὐτοῦ καὶ τάδε Ἡγήσανδρος ὁ Δελφός ὡς τοῖς Ἀθήνησιν
b εἰς τὸ Διομέων Ἡράκλειον ἀθροιζομένοις τοῖς τὰ γέλοια λέγουσιν ἀπέστελλεν ἱκανὸν κερμάτιον καὶ

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[a] *F.H.G.* i. 301; *cf.* Athen. 167 a-b.

[b] A class of serfs like the Helots of Sparta; see 263 e.

their clique died, they would collect the citizens with their wives and children and compel them to sing dirges for the dead, to beat their breasts under compulsion, and to cry shrilly and loudly with their voices, while a lash-bearer who forced them to do this stood over them. This went on until Hippotes, the brother of Cnopus, came upon Erythrae with an armed force during a festival, and reinforced by the Erythraeans attacked the tyrants ; and after putting to the torture many of their partisans, they stabbed Ortyges to death while he was attempting to escape, but their wives and children they tortured terribly, and so set free their native land.'

" In the light of all these facts, therefore, it is easy for us, my friends, to see how great are the evils in life caused by flattery. Theopompus also testifies to this in the ninth book of his *History of Philip*.[a] He says : ' Agathocles had been a slave, one of the Thessalian penestae.[b] He enjoyed great power with Philip on account of his flattery and because, when he was with him at drinking-bouts, he danced and caused mirth. Philip dispatched him to destroy the Perrhaebi and to take charge of affairs in that quarter. For the Macedonian always had that kind of men about him, in whose company he usually spent the greater part of his time because of their love of drinking and their vulgarity, and with them he used to hold deliberations on the most important matters.' Concerning him Hegesander of Delphi relates also this,[c] that he used to send a large quantity of small coin[d] to the wits assembled in the precinct of Diomean Heracles in Athens, and would order certain

[a] *F.H.G.* iv. 413.
[b] κερμάτιον is purposely contemptuous.

προσέτασσέ τισιν ἀναγράφοντας τὰ λεγόμενα ὑπ' αὐτῶν ἀποστέλλειν πρὸς αὐτόν. Θεόπομπος δ' ἐν ἕκτῃ καὶ εἰκοστῇ ἱστοριῶν "τοὺς Θεσσαλούς, φησίν, εἰδὼς ὁ Φίλιππος ἀκολάστους ὄντας καὶ περὶ τὸν βίον ἀσελγεῖς συνουσίας αὐτῶν κατεσκεύαζε καὶ πάντα τρόπον ἀρέσκειν αὐτοῖς ἐπειρᾶτο, ὀρχούμενος[1] καὶ κωμάζων καὶ πᾶσαν ἀκολασίαν ὑπομένων· ἦν δὲ καὶ φύσει βωμολόχος καὶ καθ' ἑκάστην ἡμέραν μεθυσκόμενος καὶ χαίρων τῶν ἐπιτηδευμάτων τοῖς πρὸς ταῦτα συντείνουσι καὶ τῶν ἀνθρώπων τοῖς εὐφυέσι καλουμένοις καὶ τὰ γέλοια λέγουσι καὶ ποιοῦσι· πλείους τε τῶν Θετταλῶν τῶν αὐτῷ πλησιασάντων ᾔρει[2] μᾶλλον ἐν ταῖς συνουσίαις ἢ ταῖς δωρεαῖς." τὰ παραπλήσια ἐποίει καὶ ὁ Σικελιώτης Διονύσιος, ὡς Εὔβουλος ὁ κωμῳδιοποιὸς παρίστησιν ἐν τῷ τοῦ τυράννου ὁμωνύμῳ δράματι·

ἀλλ' ἔστι τοῖς σεμνοῖς μὲν αὐθαδέστερος
καὶ τοῖς κόλαξι πᾶσι, τοῖς σκώπτουσι δὲ
ἑαυτὸν[3] εὐόργητος· ἡγεῖται δὲ[4] δὴ
τούτους μόνους ἐλευθέρους, κἂν δοῦλος ᾖ.

Ἀλλὰ μὴν καὶ τοὺς ἀποβάλλοντας τὰς οὐσίας εἰς μέθας καὶ κύβους καὶ τὴν τοιαύτην ἀκολασίαν οὐ μόνον ὁ Διονύσιος ἀνελάμβανεν, ἀλλὰ καὶ ὁ Φίλιππος. ἱστορεῖ δὲ περὶ ἑκατέρου Θεόπομπος ἐν μὲν τῇ ἑνάτῃ καὶ τεσσαρακοστῇ γράφων οὕτως· "Φίλιππος τοὺς μὲν κοσμίους τὰ ἤθη καὶ τοὺς τῶν ἰδίων ἐπιμελουμένους ἀπεδοκίμαζε, τοὺς δὲ πολυτελεῖς καὶ ζῶντας ἐν κύβοις καὶ πότοις ἐπαινῶν ἐτίμα. τοιγαροῦν οὐ μόνον αὐτοὺς τοιαῦτ'

persons to write down what they said and report it to him. Theopompus, again, in the twenty-sixth book of the *Histories*,[a] says that 'Philip, knowing that the Thessalians were licentious and wanton in their mode of life, got up parties for them and tried to amuse them in every way, dancing and rioting and submitting to every kind of licentiousness; he was himself naturally vulgar, getting drunk every day and delighting in those pursuits which tended in that direction and in those men, the so-called gallants, who said and did laughable things. And so he won most Thessalians who consorted with him by parties rather than by presents.' The Siceliot Dionysius behaved similarly, as the comic poet Eubulus represents him in the play bearing the same name as the tyrant[b]: 'Yet, toward the dignified and toward all flatterers he is rather stern, but toward those who jest at his expense he is good-tempered; and so he thinks that only these are free men, even if they be slaves.'

"Nevertheless Dionysius was not the only one who patronized those who wasted their property in drunken revels and gambling and similar licence, but Philip did it as well. Theopompus gives an account of both, writing as follows in the forty-ninth book[c]: 'Philip spurned those who were of decent character and who were careful of their property, but he honoured with praise the extravagant and those who spent their lives in dicing and drinking. Therefore he

[a] *F.H.G.* i. 308. [b] Kock ii. 173.
[c] *F.H.G.* i. 320; see Polybius viii. 11. 7.

[1] ὀρχούμενος C: καὶ γὰρ ὀρχούμενος A.
[2] C: ἠρεῖτο A. [3] ἑαυτὸν Casaubon: αὐτὸν AC.
[4] δὲ added by Schweighäuser.

ἔχειν παρεσκεύαζεν, ἀλλὰ καὶ τῆς ἄλλης ἀδικίας καὶ βδελυρίας ἀθλητὰς ἐποίησεν. τί γὰρ τῶν αἰσχρῶν ἢ δεινῶν αὐτοῖς οὐ προσῆν ἢ τί τῶν καλῶν καὶ σπουδαίων οὐκ ἀπῆν; οὐχ[1] οἱ μὲν ξυρούμενοι καὶ λεαινόμενοι διετέλουν ἄνδρες ὄντες, οἱ δ' ἀλλήλοις ἐτόλμων ἐπανίστασθαι πώγωνας
f ἔχουσι; καὶ περιήγοντο μὲν δύο καὶ τρεῖς ἑταιρουμένους,[2] αὐτοὶ δὲ τὰς αὐτὰς ἐκείνοις χρήσεις ἑτέροις παρεῖχον. ὅθεν δικαίως ἄν τις αὐτοὺς οὐχ ἑταίρους ἀλλ' ἑταίρας ὑπέλαβεν οὐδὲ στρατιώτας ἀλλὰ χαμαιτύπας[3] προσηγόρευσεν· ἀνδροφόνοι γὰρ τὴν φύσιν ὄντες ἀνδρόπορνοι τὸν τρόπον ἦσαν. πρὸς δὲ τούτοις ἀντὶ μὲν τοῦ νήφειν τὸ μεθύειν ἠγάπων, ἀντὶ δὲ τοῦ κοσμίως ζῆν ἁρπάζειν καὶ φονεύειν ἐζήτουν. καὶ τὸ μὲν ἀληθεύειν καὶ ταῖς
261 ὁμολογίαις ἐμμένειν οὐκ οἰκεῖον αὑτῶν ἐνόμιζον, τὸ δ' ἐπιορκεῖν καὶ φενακίζειν ἐν τῷ σεμνοτάτῳ[4] ὑπελάμβανον. καὶ τῶν μὲν ὑπαρχόντων ἠμέλουν, τῶν δὲ ἀπόντων ἐπεθύμουν, καὶ ταῦτα μέρος τι τῆς Εὐρώπης ἔχοντες. οἶομαι γὰρ τοὺς ἑταίρους οὐ πλείονας ὄντας κατ' ἐκεῖνον τὸν χρόνον ὀκτακοσίων οὐκ ἐλάττω καρπίζεσθαι γῆν ἢ μυρίους τῶν Ἑλλήνων τοὺς τὴν ἀρίστην καὶ πλείστην χώραν κεκτημένους." καὶ περὶ Διονυσίου δὲ τὰ παραπλήσια ἱστορεῖ ἐν τῇ πρώτῃ πρὸς ταῖς εἴκοσι· "Διονύσιος ὁ Σικελίας τύραννος τοὺς ἀποβάλ-
b λοντας τὰς οὐσίας εἰς μέθας καὶ κύβους καὶ τὴν

[1] οὐχ AC: ὧν Polybius. [2] τοὺς ἑταιρευομένους Polybius.
[3] χαμαιτύπους (masc.) Polybius.
[4] ἐν τῷ σεμνοτάτῳ AC: ἐν τοῖς σεμνοτάτοις Kaibel. But *cf.* Andocides i. 42, Lysias xxxii. 13.

[a] See critical note.

took pains that they should have these amusements, and even made them competitors in every kind of wickedness and disgusting conduct. For what scandalous or appalling act was not in their programme? Or what honourable and upright act was not missing? Did they not in some cases, grown men though they were, go shaved and depilated, in other cases even go so far as to consort infamously with each other, though they were bearded? In fact each had in his train two or three prostitute companions, and they themselves granted to others the same favours. Hence one may rightly assume that they were not companions, but 'mistresses,' and might rightly call them not soldiers, but harlots; for they were man-killers by nature, man-harlots by habit. In addition, they loved drunkenness instead of soberness, they were eager to plunder and murder instead of living decent lives. Truth-telling and keeping promises they regarded as no part of their duty, whereas they readily assumed the odium of perjury and cheating in the most august sanctuary.[a] Careless of what they had, they itched for what they had not,[b] though they owned a whole section of Europe. For I believe that though these companions numbered at that time not more than eight hundred, yet they enjoyed the profits of as much land as any ten thousand Greeks possessing the richest and most extensive territory.' And with reference to Dionysius, Theopompus gives a similar account in the twenty-first book[c]: 'Dionysius, the tyrant of Sicily, patronized those who wasted their property in drunken revels and gambling and similar licence;

[b] A proverb; Lysias xii. 78 *τῶν μὲν παρόντων καταφρονῶν τῶν δὲ ἀπόντων ἐπιθυμῶν.* [c] *F.H.G.* i. 303.

τοιαύτην ἀκολασίαν[1]· ἠβούλετο γὰρ ἅπαντας εἶναι διεφθαρμένους καὶ φαύλους· οὓς καὶ εὖ περιεῖπε."

Καὶ Δημήτριος δ' ὁ Πολιορκητὴς φιλόγελως ἦν, ὡς ἱστορεῖ Φύλαρχος ἐν τῇ δεκάτῃ[2] τῶν ἱστοριῶν. ἐν δὲ τῇ τεσσαρεσκαιδεκάτῃ γράφει οὕτως· "περιεώρα[3] Δημήτριος τοὺς κολακεύοντας αὐτὸν ἐν τοῖς συμποσίοις καὶ ἐπιχεομένους Δημητρίου μὲν μόνου βασιλέως, Πτολεμαίου δὲ[4] ναυάρχου, Λυσιμάχου δὲ γαζοφύλακος, Σελεύκου δ' ἐλεφαντάρχου. καὶ ταῦτα αὐτῷ[5] οὐ τὸ τυχὸν συνῆγε
c μῖσος." Ἡρόδοτος δέ φησιν Ἄμασιν Αἰγυπτίων βασιλέα παιγνιήμονα ἐόντα σκώπτειν τοὺς συμπότας, καὶ "ὅτε ἰδιώτης, φησίν, ἦν, φιλοπότης ὑπῆρχε καὶ φιλοσκώμμων καὶ οὐ κατεσπουδασμένος ἀνήρ." Νικόλαος δ' ἐν τῇ ἑβδόμῃ καὶ ἑκατοστῇ[6] τῶν ἱστοριῶν Σύλλαν φησὶ τὸν Ῥωμαίων στρατηγὸν οὕτω χαίρειν μίμοις καὶ γελωτοποιοῖς φιλόγελων γενόμενον, ὡς καὶ πολλὰ γῆς μέτρα αὐτοῖς χαρίζεσθαι τῆς δημοσίας. ἐμφανίζουσι δ' αὐτοῦ τὸ περὶ ταῦτα ἴλαρὸν αἱ ὑπ' αὐτοῦ γραφεῖσαι σατυρικαὶ κωμῳδίαι τῇ πατρίῳ φωνῇ.
d "Τιρυνθίους δέ φησι Θεόφραστος ἐν τῷ περὶ κωμῳδίας φιλόγελως ὄντας, ἀχρείους δὲ πρὸς τὰ σπουδαιότερα τῶν πραγμάτων καταφυγεῖν ἐπὶ τὸ ἐν Δελφοῖς μαντεῖον ἀπαλλαγῆναι βουλομένους τοῦ πάθους, καὶ τὸν θεὸν ἀνελεῖν αὐτοῖς, ἢν θύοντες τῷ Ποσειδῶνι ταῦρον ἀγελαστὶ τοῦτον

[1] *sc.* ἀνελάμβανεν. [2] ἕκτῃ, Athen. 614 e.
[3] περιεώρα Schweighäuser: ὥσπερ ἑώρα A.
[4] μόνου repeated after δὲ deleted by Dindorf.
[5] αὐτῷ Casaubon: οὕτως AC.
[6] ἑκατοστῇ Valesius: εἰκοστῇ A.

for he wanted all to be utterly abandoned and degenerate, and these he treated well.'

"Demetrius Poliorcetes was also fond of merry-making, as Phylarchus relates in the tenth book of his *Histories*.[a] And in the fourteenth he writes as follows[b]: 'Demetrius used to allow those who wanted to flatter him at drinking-bouts even to drink to him as sole king, whereas to Ptolemy they drank as commander of the fleet, to Lysimachus as custodian of the treasury, and to Seleucus as master of the elephants. And this drew upon him no little hatred.' Herodotus says[c] that Amasis, king of Egypt, was playful and jested at his boon-companions, and even, he says, 'when he was a private citizen, he was a drink-lover and a joke-lover, and not a man of serious purpose.' And Nicolas, in the one hundred and seventh book of the *Histories*,[d] says that the Roman commander Sulla took such delight in mimes and clowns, being fond of merry-making, that he lavished many acres of public lands upon them. The satirical comedies written by him in his native tongue reveal his delight in these things.[e]

"Theophrastus, in his work *On Comedy*,[f] says that the people of Tiryns were so mirth-loving that they were useless in more serious business, and so they had recourse to the oracle at Delphi, desiring to be rid of that disability. The god gave answer to them that they should be freed if they sacrificed a

[a] *F.H.G.* i. 339; *cf.* Athen. 614 e.
[b] *F.H.G.* i. 341.
[c] ii. 173, 174.
[d] *F.H.G.* iii. 416.
[e] Teuffel, *Gesch. d. röm. Literatur*, 157. 3, thinks that this statement is due to some misunderstanding, since it was in Sulla's time, but not by him, that the Atellanae began to be written.
[f] Frag. 124 Wimmer.

ἐμβάλωσιν εἰς τὴν θάλατταν, παύσεσθαι. οἱ δὲ δεδιότες μὴ διαμάρτωσι τοῦ λογίου τοὺς παῖδας
e ἐκώλυσαν παρεῖναι τῇ θυσίᾳ. μαθὼν οὖν εἷς καὶ συγκαταμιχθείς, ἐπείπερ ἐβόων ἀπελαύνοντες αὐτόν, "τί δῆτ'; ἔφη· δεδοίκατε μὴ τὸ σφάγιον ὑμῶν ἀνατρέψω;" γελασάντων δὲ ἔμαθον ἔργῳ τὸν θεὸν δείξαντα ὡς ἄρα τὸ πολυχρόνιον ἦθος ἀμήχανόν ἐστι θεραπευθῆναι. Σωσικράτης δ' ἐν α' Κρητικῶν ἴδιόν τί φησι περὶ τοὺς Φαιστίους ὑπάρχειν. δοκοῦσι γὰρ ἀσκεῖν ἐκ παιδαρίων εὐθὺς τὸ γέλοια λέγειν· διὸ καὶ συμβέβηκεν αὐτοὺς ἀποφθέγγεσθαι πολλάκις εὐκαίρως διὰ τὴν ἐξ ἀρχῆς συνήθειαν. ὥστε πάντας τοὺς κατὰ Κρήτην τούτοις ἀνατιθέναι τὸ γέλοιον.

f Τῇ δ' ἀλαζονείᾳ μετὰ τὴν κολακείαν χώραν δίδωσιν Ἀναξανδρίδης ὁ κωμῳδιοποιὸς ἐν Φαρμακομάντει λέγων οὕτως·

ὅτι εἶμ' ἀλαζὼν τοῦτ' ἐπιτιμᾷς; ἀλλὰ τί;
νικᾷ[1] γὰρ αὕτη τὰς τέχνας πάσας πολὺ
μετὰ τὴν κολακείαν· ἥδε μὲν γὰρ διαφέρει.

ψωμοκόλακος δὲ μνημονεύει Ἀριστοφάνης[2] ἐν Γηρυτάδῃ οὕτως·

ψίθυρός τ' ἐκαλοῦ καὶ ψωμοκόλαξ.

καὶ Σαννυρίων Ἰοῖ[3]·

φθείρεσθ' ἐπίτριπτοι ψωμοκόλακες.

262 Φιλήμων Ἀνανεουμένῃ·

ψωμοκόλαξ δ' ἔσθ' οὗτος.

[1] ἀλλὰ τί; νικᾷ Casaubon: ἀλλά τινι καὶ A, ὑπερτείνει αὕτη C.

bull to Poseidon by casting it into the sea without a smile. Fearing that they might fail to realize the promise of the oracle, they forbade the children to attend the sacrifice. But one boy learned what was going on, and mingling with the crowd he cried out just as they were shouting and trying to drive him away, 'What's the matter with you? Are you afraid that I shall upset your victim?' They burst into laughter at this, and so learned in fact that the god meant to show them that an inveterate habit is desperately hard to cure. Sosicrates, in the first book of his *Cretan History*,[a] says that the people of Phaestus enjoy a peculiar distinction. For it is known that they cultivate the habit of saying laughable things from their earliest boyhood; hence it has come to pass that they often say things that are pat because of their early habit. And so all the inhabitants of Crete ascribe mirth to them.

"A station next to flattery is given to bragging by the comic poet Anaxandrides in *The Drug-Prophet*[b] when he says: 'Do you find fault because I am a braggart? But why? That art, surely, can beat all the other arts by a long distance, next to flattery; this, to be sure is superior.' A 'crumb-flatterer'[c] is mentioned by Aristophanes in *Gerytades* thus: 'You used to be called a slanderer and a crumb-flatterer.' Also by Sannyrion in *Io*[d]: 'To perdition with you, you sneaking crumb-flatterers!' Philemon in *She who renewed her Youth*[e]: 'This fellow is a

[a] *F.H.G.* iv. 500. [b] Kock ii. 157.
[c] One who flatters to get a morsel of bread; Kock i. 432.
[d] Kock i. 795. [e] Kock ii. 480.

[2] Casaubon: ἀντιφάνης AC.
[3] Ἰοῖ Porson: ποῖ AC.

Φιλιππίδης δ' ἐν Ἀνανεώσει·

ψωμοκολακεύων καὶ παρεισιὼν ἀεί.

κυρίως δ' ὁ κόλαξ ἐπὶ τούτου κεῖται· κόλον γὰρ ἡ τροφή, ὅθεν καὶ ὁ βουκόλος καὶ ὁ δύσκολος, ὃς ἐστι δυσάρεστος καὶ σικχός, κοιλία τε ἡ τὴν τροφὴν δεχομένη. ψωμοκόλαφον δ' εἴρηκε Δίφιλος ἐν Θησεῖ οὕτως·

σὲ μὲν καλοῦσι ψωμοκόλαφον δραπέτην."

b Τοσαῦτα τοῦ Δημοκρίτου εἰπόντος καὶ πιεῖν αἰτήσαντος ἐν τῷ Σαυρία βομβυλιῷ ὁ Οὐλπιανὸς ἔφη· "καὶ τίς ὁ Σαυρίας οὗτος;" καὶ μέλλοντος ἀπεραντολογίας πολλὰς διεξιέναι παρεφάνη πλῆθος οἰκετῶν τὰ πρὸς τὴν ἐδωδὴν εἰσκομίζοντες. περὶ ὧν πάλιν ὁ Δημόκριτος κατὰ τὸ ἀκόλουθον ἔφη· "ἀεί ποτε ἐγώ, ἄνδρες φίλοι, τεθαύμακα τὸ τῶν δούλων γένος ὡς ἐστιν ἐγκρατὲς τοσαύταις ἐγκαλινδούμενον λιχνείαις. ταύτας γὰρ ὑπερορῶσιν οὐ μόνον διὰ φόβον ἀλλὰ καὶ κατὰ διδασκαλίαν, c οὐ τὴν ἐν Δουλοδιδασκάλῳ Φερεκράτους, ἀλλὰ ἐθισθέντες· οὐχ ὡς ἀπειρημένου τοῦ τοιούτου, καθάπερ ἐν Κῷ τῇ νήσῳ ὅταν τῇ Ἥρᾳ θύωσι· φησὶ γὰρ Μακαρεὺς ἐν τῇ τρίτῃ Κωακῶν[1] ὅτι ὁπόταν τῇ Ἥρᾳ θύωσιν οἱ Κῷοι οὔτε εἴσεισιν εἰς τὸ ἱερὸν δοῦλος οὔτε γεύεταί τινος τῶν παρεσκευασμένων. καὶ Ἀντιφάνης δ' ἐν Δυσπράτῳ φησίν·

[1] Κωακῶν Casaubon: κολάκων A.

[a] Kock iii. 303.

[b] It is hardly necessary to say that these etymologies are wrong.

[c] One who submits to blows and other indignities for the sake of food, *cf.* 250 a; Kock ii. 557.

crumb-flatterer.' And Philippides in *The Fountain of Youth*[a]: 'Always crumb-flattering and sneaking in.' This is the proper use of the word *kolax* ('flatterer'); for *kolon* means food, whence come the *boukolos* ('cow-feeder') and also the *dyskolos* ('peevish man'), since the latter is hard to please and squeamish; further *koilia* ('hollow,' 'belly') is the receptacle for food.[b] The word 'crumb-cuffed'[c] is used by Diphilus in *Theseus* thus: '*You* they call a crumb-cuffed runaway.'"

When Democritus had concluded this exposition[d] and had demanded a drink in the "gurgler[e] of Saurias," Ulpian asked, "And who is this Saurias?" and was on the point of detailing much interminable information when there appeared beside us a crowd of servants bringing in the things to eat. Once more Democritus, continuing his talk, spoke up, his subject being servants. "I, dear friends, have always wondered to see how abstemious slaves are as a class, considering that they move among so many tempting dainties. They treat them lightly, not merely through fear but also through training, though not the training described in Pherecrates's *Slave-teacher*, but rather acquired by habit. Nor is it because of an express prohibition, as on the island of Cos at the festival of Hera; for Macareus, in the third book of his *Coan History*,[f] says that whenever the people of Cos sacrifice to Hera a slave may neither enter the temple nor taste any of the food that is provided. So Antiphanes says in *Hard to Sell*[g]: '(It is our fate) to

[a] Begun at 248 c.

[e] The *βομβυλιός* was a narrow-necked bottle from which the liquid trickled with a gurgling sound; see Athen. xi. 784 d.

[f] *F.H.G.* iv. 442.

[g] Kock ii. 47; the title refers to a bad slave.

ὁρᾶν τε κείμενα
ἄμητας ἡμιβρῶτας ὀρνίθειά τε,
ὧν οὐδὲ λειφθέντων θέμις δούλῳ φαγεῖν,
ὥς φασιν αἱ γυναῖκες.

d Ἐπικράτης δ' ἐν Δυσπράτῳ ἀγανακτοῦντα ποιεῖ τινα τῶν οἰκετῶν καὶ λέγοντα·

τί γὰρ
ἔχθιον ἢ "παῖ παῖ" καλεῖσθαι παρὰ πότον,
καὶ ταῦτ' ἀγενείῳ μειρακυλλίῳ τινί,
ἢ[1] τὴν ἀμίδα φέρειν ὁρᾶν τε κείμενα
ἄμητας ἡμιβρῶτας ὀρνίθειά τε,
ὧν οὐδὲ λειφθέντων θέμις δούλῳ φαγεῖν,
ὥς φασιν αἱ γυναῖκες. ὃ δὲ χολᾶν[2] ποιεῖ,
γάστριν καλοῦσι καὶ λάμυρον ὃς ἂν φάγῃ
ἡμῶν τι τούτων.

e ἐκ τῆς παραθέσεως τῶν ἰαμβείων δῆλός ἐστιν ὁ Ἐπικράτης τὰ τοῦ Ἀντιφάνους μετενεγκών.

Διευχίδας δ' ἐν τοῖς Μεγαρικοῖς . . . τὰς καλουμένας, φησίν, Ἀραιὰς (μεταξὺ δὲ τῆς Κνιδίας[3] καὶ τῆς Σύμης εἰσί) γενομένης διαφορᾶς τοῖς συνεξορμήσασι τῷ Τριόπᾳ μετὰ τὸν ἐκείνου θάνατον, καὶ τῶν μὲν εἰς τὸ Δώτιον[4] ἀναχωρησάντων, . . . οἱ μὲν μετὰ Φόρβαντος μείναντες εἰς Ἰηλυσὸν ἦλθον, οἱ δὲ μετὰ Περιέργου τὴν Καμιρίδα κατέσχον.

f τότε λέγεται καταράσασθαι[5] τὸν Περίεργον τῷ Φόρβαντι καὶ διὰ τοῦτο τὰς νήσους Ἀραιὰς κληθῆναι. ναυαγήσας δ' ὁ Φόρβας καὶ Παρθενία ἡ τοῦ Φόρβαντος καὶ τοῦ Περιέργου ἀδελφὴ διενήξαντο εἰς Ἰηλυσὸν περὶ τὸν καλούμενον τόπον Σχεδίαν. καὶ αὐτοῖς περιτυχὼν Θαμνεύς, ὃς ἐτύγχανε κατὰ τὴν Σχεδίαν κυνηγετῶν, ἦγεν ὡς

see things lying spilt before us—half-eaten milk-cakes and bits of chicken which, though left over, no slave may touch, as the women tell us.' And Epicrates, in *Hard to Sell*,[a] makes a slave indignantly say: 'What is more hateful than to be summoned with Slave, Slave! to where they are drinking; to serve, moreover, some beardless stripling or fetch him the chamber-pot, and to see things lying spilt before us—half-eaten milk-cakes and bits of chicken which, though left over, no slave may touch, as the women tell us. But what makes us rage is to have them call anyone of us who eats any of these things an impudent glutton!' From a comparison of these iambics it is plain that Epicrates borrowed the lines from Antiphanes.

"Dieuchidas in his *Megarian History*[b] says that (in the islands) called Araeae, which lie between the territory of Cnidus and Syme, a quarrel arose among the companions of Triopas after his death, and some withdrew to Dotium. . . . Some, remaining with Phorbas, went to Ialysus, while others under Periergus landed in the territory of Camirus. It is said that on that occasion Periergus cursed Phorbas, and for that reason the islands are called Araeae.[c] But Phorbas was shipwrecked, and he and Parthenia, the sister of Phorbas and Periergus, swam across to Ialysus, near the place called Schedia. There they were met by Thamneus, who happened to be hunting in Schedia,

[a] Kock ii. 284; *cf.* Aristoph. *Ran.* 541-3.
[b] *F.H.G.* iv. 389.
[c] From ἀραί, "curses."

[1] ἤ added by Porson. [2] χολᾶν Porson: χοαιιν A.
[3] Κνιδίας Casaubon: κνίδας A.
[4] Δώτιον Schweighäuser: δωμάτιον A.
[5] καταράσασθαι edd.: καταράσεσθαι A.

ξενίσων εἰς οἶκον καὶ τὸν οἰκέτην ἀπέστειλεν ἀπαγγελοῦντα τῇ γυναικὶ ταπιτήδεια παρασκευά-
263 ζειν ὡς ἄγοντος αὐτοῦ ξένους. ἐλθὼν δ' εἰς οἶκον ὡς οὐδὲν εὗρε παρεσκευασμένον αὐτὸς ἐπιβαλὼν τὸν σῖτον ἐπὶ τὸν ἁλετῶνα καὶ τἄλλα τἀκόλουθα ἐπιτελέσας[1] ἐξένισεν αὐτούς. καὶ ὁ Φόρβας οὕτως ἐπὶ τῷ ξενισμῷ ἤσθη ὡς καὶ τὸν βίον τελευτῶν ἐπέσκηψε τοῖς φίλοις δι' ἐλευθέρων τοὺς ἐναγισμοὺς ἐπιτελεῖν αὐτῷ· καὶ τὸ ἔθος διαμένειν ἐν τῇ θυσίᾳ τοῦ Φόρβαντος. ἐλεύθεροι γάρ εἰσιν οἱ διακονοῦντες, δούλῳ δὲ προσελθεῖν οὐκ ἔστιν ὅσιον. ἐπεὶ δὲ καὶ τοῦτ' ἐστι τῶν ὑπὸ τοῦ Οὐλπιανοῦ
b προβεβλημένων, τὸ[2] περὶ τοὺς οἰκέτας, φέρε εἴπωμέν τι καὶ ἡμεῖς ἀναπεμπασάμενοι περὶ αὐτῶν ἐξ ὧν πάλαι τυγχάνομεν ἀνεγνωκότες. Φερεκράτης μὲν γὰρ ἐν Ἀγρίοις φησίν·

οὐ γὰρ ἦν τότ' οὔτε Μάνης οὔτε Σηκὶς οὐδενὶ
δοῦλος, ἀλλ' αὐτὰς ἔδει μοχθεῖν ἅπαντ' ἐν οἰκίᾳ.[3]
εἶτα πρὸς τούτοισιν ἤλουν[4] ὄρθριαι τὰ σιτία,
ὥστε τὴν κώμην ὑπηχεῖν θιγγανουσῶν[5] τὰς μύλας.

καὶ Ἀναξανδρίδης δὲ ἐν Ἀγχίσῃ φησίν·

c οὐκ ἔστι δούλων, ὦγάθ', οὐδαμοῦ πόλις,
τύχη δὲ πάντῃ[6] μεταφέρει τὰ σώματα.
πολλοὶ δὲ νῦν μέν εἰσιν οὐκ ἐλεύθεροι,
εἰς αὔριον δὲ Σουνιεῖς, εἶτ' εἰς τρίτην

[1] ἐπιτελέσας Kaibel: ἔπειτα ἁλέσας AC.
[2] καὶ before τὸ deleted by Meineke.
[3] ἅπαντ' ἐν οἰκίᾳ Canter: ἅπαντα τἀν τῇ οἰκίᾳ A.
[4] ἤλουν Pierson: ἤλων A: ἤλων C.
[5] θιγγανουσῶν is suspected because it does not take the accusative, and is weak in sense. But Kock's περιαγουσῶν is weaker. τυμπανιζουσῶν μύλαις?
[6] πάντῃ Meineke: πάντα A: πάντα τὰν τῇ C.

and he invited them to come home for entertainment, dispatching a slave to tell his wife to get food ready, since he was bringing guests. But when he arrived home and found that nothing had been prepared, he placed the grain on the mill himself, and having performed all other duties proper to the occasion, he entertained them. Phorbas was so delighted with this hospitality that when he was dying he solemnly commanded his friends that they should perform the funeral rites in his honour only through the medium of freemen; and so this custom remained in the case of the festival of Phorbas. For only freemen are the servitors, and it is unholy for a slave to come near. And since this is one of Ulpian's questions, I mean that having to do with servants, let us also, I pray you, consider and recite something of what we, as it happens, read about them long ago. Well, Pherecrates says in *The Savages* [a]: 'In those days nobody had a slave, a Sambo or a Dinah, but the women had to toil by themselves over all the housework. And what is more, they would grind the corn at early dawn, so that the village rang with the touch [b] of the handmills.' And Anaxandrides in *Anchises* [c] says: 'Slaves, my good sir, have no citizenship anywhere, yet Fortune shifts their bodies in all kinds of ways. To-day there are many men who are not free, but to-morrow they will be registered at Sunium,[d] and on

[a] Kock i. 147, below, 267 e. *Cf.* "When Adam delved and Eve span, who was then the gentleman?"

[b] See critical note.

[c] Kock ii. 137.

[d] The most remote deme in Attica; a preliminary step to full citizenship.

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[6] *πάντῃ* Wilamowitz: *πάντα* A.

ἀγορᾷ κέχρηνται. τὸν γὰρ οἶακα στρέφει δαίμων ἑκάστῳ.

Ποσειδώνιος δέ φησιν ὁ ἀπὸ τῆς στοᾶς ἐν τῇ τῶν ἱστοριῶν ἐνδεκάτῃ "πολλούς τινας ἑαυτῶν οὐ δυναμένους προίστασθαι διὰ τὸ τῆς διανοίας ἀσθενὲς ἐπιδοῦναι ἑαυτοὺς εἰς τὴν τῶν συνετωτέρων
d ὑπηρεσίαν, ὅπως παρ' ἐκείνων τυγχάνοντες τῆς εἰς τὰ ἀναγκαῖα ἐπιμελείας αὐτοὶ πάλιν ἀποδιδῶσιν ἐκείνοις δι' αὐτῶν ἅπερ ἂν ὦσιν ὑπηρετεῖν δυνατοί. καὶ τούτῳ τῷ τρόπῳ Μαριανδυνοὶ μὲν Ἡρακλεώταις ὑπετάγησαν, διὰ τέλους ὑποσχόμενοι θητεύσειν παρέχουσιν αὐτοῖς τὰ δέοντα, προσδιαστειλάμενοι μηδενὸς αὐτῶν ἔσεσθαι πρᾶσιν ἔξω τῆς Ἡρακλεωτῶν χώρας, ἀλλ' ἐν αὐτῇ μένειν[1] τῇ ἰδίᾳ χώρᾳ." τάχ' οὖν διὰ τοῦτο καὶ Εὐφορίων ὁ ἐποποιὸς τοὺς Μαριανδυνοὺς δωροφόρους κέκληκε

e δωροφόροι καλεοίαθ' ὑποφρίσσοντες ἄνακτας.

λέγει δὲ καὶ Καλλίστρατος ὁ Ἀριστοφάνειος ὅτι τοὺς Μαριανδυνοὺς ὠνόμαζον μὲν δωροφόρους ἀφαιροῦντες τὸ πικρὸν τῆς ἐπὶ[2] τῶν οἰκετῶν προσηγορίας, καθάπερ Σπαρτιᾶται μὲν ἐποίησαν ἐπὶ τῶν εἱλώτων, Θετταλοὶ δ' ἐπὶ τῶν πενεστῶν,
f Κρῆτες δ' ἐπὶ τῶν κλαρωτῶν. καλοῦσι δὲ οἱ Κρῆτες τοὺς μὲν κατὰ πόλιν οἰκέτας χρυσωνήτους, ἀμφαμιώτας[3] δὲ τοὺς κατ' ἀγρὸν ἐγχωρίους μὲν ὄντας, δουλωθέντας δὲ κατὰ πόλεμον· διὰ τὸ κληρωθῆναι δὲ κλαρώτας. ὁ Ἔφορος δ' ἐν γ'

[1] μένειν Gulick: μόνον A.
[2] ἐπὶ Lumb: ἀπὸ A (bracketed by Kaibel).
[3] ἀμφαμιώτας here and in Eustath. 1024. 35: ἀφαμιώτας below, Hesych., Strabo 701.

the day after they have full admittance to the market-place. A divinity guides each man's helm.'

"Poseidonius (he of the Porch) says, in the eleventh book of his *Histories*[a]: 'Many persons being unable to manage themselves on account of the weakness of their intellect, give themselves voluntarily to the service of more intelligent men, in order that they may secure from them provision for their daily needs, and in turn may themselves render to their patrons, through their own labours, whatever they are capable of in the way of service. And so in this manner the Mariandynians put themselves in subjection to the Heracleots, promising to serve them continually so long as the Heracleots provided for their needs, though they stipulated in addition that there should be no selling of any of them beyond the Heracleot territory, but that they should stay right in their own territory.' Perhaps, therefore, it is for that reason that the epic poet Euphorion calls the Mariandynians tribute-bearers[b]: 'Tribute-bearers shall they be called, secretly dreading their masters.' And Callistratus also, the disciple of Aristophanes, says[c] that they called the Mariandynians tribute-bearers to take away the sting in the term slave, as the Spartiates did in the case of the Helots, the Thessalians in the case of the Penestae,[d] the Cretans in the case of the Clarotae. But Cretans call their urban slaves 'money-bought,' their rural slaves 'amphamiots,' since these are natives, though enslaved by war. The Clarotae are so called because they are allotted.[e] Ephorus, in the third book of

[a] *F.H.G.* iii. 257. [b] Frag. 73 Meineke, 78 Powell.
[c] *F.H.G.* iv. 355. [d] See Athen. 260 a.
[e] From κλῆρος, "lot."

ἱστοριῶν· " κλαρώτας, φησί, Κρῆτες καλοῦσι τοὺς δούλους ἀπὸ τοῦ γενομένου περὶ αὐτῶν κλήρου. τούτοις δ' εἰσὶ νενομισμέναι τινὲς ἑορταὶ ἐν Κυδωνίᾳ, ἐν αἷς οὐκ εἰσίασιν εἰς τὴν πόλιν ἐλεύθεροι, ἀλλ' οἱ δοῦλοι πάντων κρατοῦσι καὶ κύριοι μαστιγοῦν εἰσι τοὺς ἐλευθέρους." Σωσικράτης δ' ἐν δευτέρῳ Κρητικῶν " τὴν μὲν κοινήν, φησί, δουλείαν οἱ Κρῆτες καλοῦσι μνοίαν, τὴν δὲ ἰδίαν
264 ἀφαμιώτας, τοὺς δὲ ὑπηκόους περιοίκους.[1]" τὰ παραπλήσια ἱστορεῖ καὶ Δωσιάδας ἐν δ' Κρητικῶν. Θετταλῶν δὲ λεγόντων πενέστας τοὺς μὴ γόνῳ δούλους, διὰ πολέμου[2] δ' ἡλωκότας, Θεόπομπος ὁ κωμικὸς ἀποχρησάμενος τῇ φωνῇ φησι·

δεσπότου πενέστου ῥυσὰ βουλευτήρια.

Φιλοκράτης δ' ἐν β' Θετταλικῶν (εἰ γνήσια τὰ συγγράμματα) καλεῖσθαί φησι τοὺς πενέστας καὶ
[b] Θετταλοικέτας. Ἀρχέμαχος δ' ἐν τῇ τρίτῃ Εὐβοϊκῶν " Βοιωτῶν, φησίν, τῶν τὴν Ἀρναίαν κατοικησάντων οἱ μὴ ἀπάραντες εἰς τὴν Βοιωτίαν, ἀλλ' ἐμφιλοχωρήσαντες παρέδωκαν ἑαυτοὺς τοῖς Θεσσαλοῖς δουλεύειν καθ' ὁμολογίας, ἐφ' ᾧ οὔτε ἐξάξουσιν αὐτοὺς ἐκ τῆς χώρας οὔτε ἀποκτενοῦσιν, αὐτοὶ δὲ τὴν χώραν αὐτοῖς ἐργαζόμενοι τὰς συντάξεις ἀποδώσουσιν· οὗτοι οὖν οἱ κατὰ τὰς ὁμολογίας καταμείναντες καὶ παραδόντες ἑαυτοὺς ἐκλήθησαν

[1] ὑπηκόους περιοίκους Dobree: περιοίκους ὑπηκόους A.
[2] C: διὰ πόλεμον A.

[a] *F.H.G.* i. 242. [b] *F.H.G.* iv. 501. [c] *Ibid.* 399.
[d] Kock i. 752. πενέστης properly means "labouring-man"; here, if the reading is right, it seems to mean "poor." It is unsafe to see in an isolated verse the prophecy

the *Histories*,[a] says: 'Cretans call their slaves Clarotae from the lot which is cast for them. For these certain festivals are regularly held in the district of Cydon, during which no free persons enter the city, but the slaves are masters of everything and have power to flog the freemen.' Sosicrates, in the second book of his *Cretan History*,[b] says that 'the Cretans call their public slaves *mnoia*, their private slaves *aphamiotae*, their subject population *perioeci*.' Dosiadas records the like also in the fourth book of his *Cretan History*.[c] Thessalians call by the name of penestae those who are not slaves from birth, but taken prisoners in war; and the comic poet Theopompus stretches the meaning of the word when he says[d]: 'The wrinkled councillors of Master Poorman.' Philocrates, in the second book of the *Thessalica*[e] (if this history be genuine), says that the penestae are also called Thessaly-slaves. Archemachus, in the third book of the *Euboïca*,[f] says that 'of the Boeotians who settled the country round Arne, those who did not depart into Boeotia but came to love the new country, gave themselves up as slaves to the Thessalians according to a stipulation by which the latter were neither to carry them out of the country nor put them to death, while they themselves were to till the land for the Thessalians and render them the contributions due. These persons, therefore, who stayed behind according to this agreement and surrendered themselves were originally called *menestae* ("stayers"), though to-day they are called *penestae*.

of a Labour Parliament. *Cf.* Aesch. *Pers.* 175 σύμβουλοι λόγου τοῦδέ μοι γένεσθε, Περσῶν γηραλέα πιστώματα.

[a] *F.H.G.* iv. 477. [b] *Ibid.* 314.

τότε μὲν μενέσται, νῦν δὲ πενέσται. καὶ πολλοὶ τῶν κυρίων ἑαυτῶν εἰσιν εὐπορώτεροι." καὶ Εὐριπίδης δὲ ἐν Φρίξῳ λάτριας[1] αὐτοὺς ὀνομάζει c διὰ τούτων·

λάτρις πενέστης ἁμὸς ἀρχαίων δόμων.

Τίμαιος δ' ὁ Ταυρομενίτης ἐν τῇ ἑνάτῃ τῶν ἱστοριῶν "οὐκ ἦν, φησί, πάτριον τοῖς Ἕλλησιν ὑπὸ ἀργυρωνήτων τὸ παλαιὸν διακονεῖσθαι," γράφων οὕτως· "καθόλου δὲ ἠτιῶντο τὸν Ἀριστοτέλη διημαρτηκέναι τῶν Λοκρικῶν ἐθῶν· οὐδὲ γὰρ κεκτῆσθαι νόμον εἶναι τοῖς Λοκροῖς, ὁμοίως δὲ οὐδὲ Φωκεῦσιν, οὔτε θεραπαίνας οὔτε οἰκέτας πλὴν ἐγγύῃ[2] τῶν χρόνων. ἀλλὰ πρώτῃ τῇ Φιλομήλου γυναικὶ τοῦ καταλαβόντος Δελφοὺς δύο θεραπαίνας d ἀκολουθῆσαι. παραπλησίως δὲ καὶ Μνάσωνα τὸν Ἀριστοτέλους ἑταῖρον χιλίους οἰκέτας κτησάμενον διαβληθῆναι παρὰ τοῖς Φωκεῦσιν ὡς τοσούτους τῶν πολιτῶν τὴν ἀναγκαίαν τροφὴν ἀφῃρημένον. εἰθίσθαι γὰρ ἐν ταῖς οἰκειακαῖς[3] διακονεῖν τοὺς νεωτέρους τοῖς πρεσβυτέροις."

Πλάτων δ' ἐν ἕκτῳ Νόμων φησί· "τὰ τῶν οἰκετῶν χαλεπὰ πάντῃ. σχεδὸν γὰρ πάντων Ἑλλήνων ἡ Λακεδαιμονίων εἰλωτεία πλείστην ἀπορίαν e παράσχοιτ' ἂν καὶ ἔριν τοῖς μὲν ὡς εὖ, τοῖς δ' ὡς οὐκ εὖ γεγονυῖά ἐστιν· ἐλάττω δὲ ἡ Ἡρακλεωτῶν δουλεία τῆς τῶν Μαριανδυνῶν καταδουλώσεως ἔριν ἂν ἔχοι, τὸ Θετταλῶν τ' αὖ πενεστικὸν ἔθνος. εἰς

[1] λάτρις (=λάτρεις) C. [2] ἐγγύῃ Lumb: ἐγγὺς AC.
[3] A (*sc.* χρείαις Hemsterhuys): οἰκίαις C.

[a] *T.G.F.*[2] 630. [b] *F.H.G.* i. 207; *cf.* Athen. 272 b.
[c] Page 497 Rose.

And many of them are better off than their own masters.' Euripides, to cite him also, calls them *latreis* ('servants') in *Phrixus*,[a] thus: 'Servant-toiler of my ancient home.'

"Timaeus of Tauromenium, in the ninth book of the *Histories*,[b] says that it was not customary in ancient times for the Greeks to be served by purchased slaves. He writes as follows: 'People accused Aristotle [c] of having been mistaken about all customs of the Locrians. In particular, it was not customary for the Locrians, any more than for the Phocians, even to possess maidservants or male slaves except on a guarantee for the agreed periods. On the contrary, the wife of Philomelus, who took Delphi, was the first woman to be attended by two maidservants. Similarly Mnason, the friend of Aristotle, who had acquired a thousand slaves, became obnoxious to the Phocians because he had deprived so many citizens of the necessary means of sustenance; for, it is said, it was customary in domestic matters for the younger members of the family to serve their elders.'

"Plato, in the sixth book of the *Laws*,[d] says: 'But the question of slaves is difficult in every way. Of all Greek forms of slavery, the Helot system of Sparta is perhaps the one which might arouse most doubt and dispute, some maintaining that it is good, others that it is not. Less dispute might arise in the case of the Heracleot system of enslaving the Mariandynians, and again in the case of the penestae class among the Thessalians. Looking at these and all

[d] 776 B; 778 A; Plato has just said that the other kinds of property are easy to understand and acquire. In this paraphrase δὲ is omitted after τὰ, and there are other omissions. One would never guess, from this excerpt, that Plato does full justice to the good qualities of slaves.

ἃ καὶ πάντα ἀποβλέψαντας ἡμᾶς τί χρὴ ποιεῖν περὶ κτήσεως οἰκετῶν; οὐ γὰρ ὑγιὲς οὐδὲν ψυχῆς δούλης· οὐ δεῖ γὰρ οὐδὲν[1] πιστεύειν αὐτοῖς τὸν νοῦν κεκτημένον. ὁ δὲ σοφώτατος τῶν ποιητῶν φησιν·

ἥμισυ γάρ τε νόου ἀπαμείρεται εὐρύοπα Ζεὺς
f ἀνδρῶν οὓς ἂν δὴ[2] κατὰ δούλιον ἦμαρ ἕλῃσι.

χαλεπὸν οὖν τὸ κτῆμα ἔργῳ πολλάκις ἐπιδέδεικται περί τε τὰς Μεσσηνίων συχνὰς ἀποστάσεις καὶ περὶ τὰς τῶν ἐκ μιᾶς φωνῆς πολλοὺς οἰκέτας κτωμένων πόλεις ὅσα κακὰ συμβαίνει, καὶ ἔτι τὰ τῶν λεγομένων περιδίνων περὶ τὴν Ἰταλίαν παντοδαπὰ κλοπῶν[3] ἔργα καὶ παθήματα· πρὸς ἃ τις ἂν πάντα
265 βλέψας διαπορήσειε τί χρὴ δρᾶν περὶ ἁπάντων τῶν τοιούτων. δύο δὴ λείπεσθον μηχαναί, μὴ πατριώτας ἀλλήλων εἶναι τοὺς μέλλοντας δουλεύσειν ἀσυμφώνους τε ὅτι μάλιστα εἰς δύναμιν, τρέφειν δ' αὐτοὺς ὀρθῶς μὴ μόνον ἐκείνων ἕνεκα, πλέον δ' ἑαυτῶν προτιμῶντας ὑβρίζειν τε ἥκιστα εἰς αὐτούς. κολάζειν δὲ ἐν δίκῃ δούλους δεῖ καὶ μὴ νουθετοῦντας ὡς ἐλευθέρους θρύπτεσθαι ποιεῖν, τὴν δὲ οἰκέτου πρόσρησιν χρὴ σχεδὸν ἐπίταξιν πᾶσαν γίγνεσθαι,
b μὴ προσπαίζοντας μηδαμῇ μηδαμῶς οἰκέταις, μήτ' οὖν θηλείαις μήτε ἄρρεσιν· ἃ δὴ πρὸς δούλους φιλοῦσι πολλοὶ σφόδρα ἀνοήτως θρύπτοντες χαλεπώτερον ἀπεργάζεσθαι τὸν βίον ἐκείνοις τε ἄρχεσθαι καὶ ἑαυτοῖς ἄρχειν."

Πρώτους δ' ἐγὼ τῶν Ἑλλήνων οἶδα ἀργυρωνήτοις δούλοις χρησαμένους Χίους, ὡς ἱστορεῖ Θεόπομπος ἐν τῇ ἑβδόμῃ καὶ δεκάτῃ τῶν ἱστοριῶν·

[1] ὑγιὲς repeated after οὐδὲν in A. [2] ἤδη A.
[3] κλοπῶν wrongly deleted by Naber and Kaibel.

other systems, what are we to do in the matter of slave property? For there is nothing sound in a slave's soul, and no one in possession of his senses ought to trust them in anything. The wisest of poets says [a]: "Far-seeing Zeus takes away half the understanding of men whom the day of slavery deposes." Difficult, therefore, is this form of property, as has often been demonstrated in fact by the many insurrections of the Messenians, and the great evils which occur in states possessing many slaves who speak the same language, and again the manifold deeds of robbery and sufferings in Italy, inflicted by the Rovers, as they are called. With an eye to all this, one might be puzzled to know what to do in the case of all such people. Two courses are left open—those who are to be slaves must not come from the same country, nor, so far as possible, speak the same language; secondly, we must treat them properly, not merely for their sakes, but even more out of respect to ourselves, and so never do violence to them. One must punish one's slaves according to their deserts, not admonishing them as one would freemen and so making them conceited; practically every address to a slave should be a command, and one should on no account joke with them in any way, whether they be females or males. This is the kind of conduct toward slaves which many persons adopt, thus very foolishly, by making them conceited, rendering life more difficult for them in serving, and for their masters in ruling.'

"The first Greeks, so far as I know, who made use of purchased slaves were the Chians. This is recorded by Theopompus in the seventeenth book of his

[a] *Od.* xvii. 322.

"Χῖοι πρῶτοι τῶν Ἑλλήνων μετὰ Θετταλοὺς καὶ Λακεδαιμονίους ἐχρήσαντο δούλοις, τὴν μέντοι κτῆσιν αὐτῶν οὐ τὸν αὐτὸν τρόπον ἐκείνοις . . .[1]
c Λακεδαιμόνιοι μὲν γὰρ καὶ Θετταλοὶ φανήσονται κατασκευασάμενοι τὴν δουλείαν ἐκ τῶν Ἑλλήνων τῶν οἰκούντων πρότερον τὴν χώραν ἣν ἐκεῖνοι νῦν ἔχουσιν, οἱ μὲν Ἀχαιῶν, Θετταλοὶ δὲ Περραιβῶν καὶ Μαγνήτων, καὶ προσηγόρευσαν τοὺς καταδουλωθέντας οἱ μὲν εἵλωτας, οἱ δὲ πενέστας. Χῖοι δὲ βαρβάρους κέκτηνται τοὺς οἰκέτας καὶ τιμὴν αὐτῶν καταβάλλοντες." ὁ μὲν οὖν Θεόπομπος ταῦθ' ἱστόρησεν· ἐγὼ δὲ τοῖς Χίοις ἡγοῦμαι διὰ τοῦτο νεμεσῆσαι τὸ δαιμόνιον· χρόνοις γὰρ ὕστερον ἐξεπολεμήθησαν διὰ δούλους. Νυμφόδωρος γοῦν
d ὁ Συρακόσιος ἐν τῷ τῆς Ἀσίας Παράπλῳ τάδ' ἱστορεῖ περὶ αὐτῶν· "τῶν Χίων οἱ δοῦλοι ἀποδιδράσκουσιν αὐτοὺς καὶ εἰς τὰ ὄρη ὁρμώμενοι τὰς ἀγροικίας αὐτῶν[2] κακοποιοῦσι πολλοὶ συναθροισθέντες· ἡ γὰρ νῆσός ἐστι τραχεῖα καὶ κατάδενδρος· μικρὸν δὲ πρὸ ἡμῶν οἰκέτην τινὰ[3] μυθολογοῦσιν αὐτοὶ οἱ Χῖοι ἀποδράντα ἐν τοῖς ὄρεσι τὰς διατριβὰς ποιεῖσθαι, ἀνδρεῖον δέ τινα ὄντα καὶ τὰ πολέμια ἐπιτυχῆ[4] τῶν δραπετῶν ἀφηγεῖσθαι ὡς ἂν βασιλέα στρατεύματος. καὶ πολλάκις τῶν Χίων ἐπιστρατευσάντων ἐπ' αὐτὸν καὶ οὐδὲν ἀνύσαι δυναμένων ἐπεὶ αὐτοὺς ἑώρα μάτην ἀπολλυμένους ὁ Δρίμακος
e (τοῦτο γὰρ ἦν ὄνομα τῷ δραπέτῃ) λέγει πρὸς

[1] In the lacuna a verb like ἐποιήσαντο is to be supplied.
[2] αὐτῶν Casaubon: ἑαυτῶν AC.
[3] ὄν after τινὰ in A (om. C) probably belonged to the original narrative before curtailment.
[4] ἐπιτυχῆ Schweighäuser: τῇ ψυχῇ A.

Histories [a] : ' The Chians were the first Greeks, after the Thessalians and Lacedaemonians, to use slaves, but they did not acquire them in the same way. For the Lacedaemonians and Thessalians, as will be seen, constituted their slave-class out of the Greeks who had earlier inhabited the territories which they themselves possess to-day, the Lacedaemonians taking the land of the Achaeans, the Thessalians, that of the Perrhaebians and Magnesians. The people reduced to slavery were in the first instance called helots, in the second penestae. But the slaves whom the Chians own are derived from non-Greek peoples, and they pay a price for them.' This, then, is the account given by Theopompus. But I believe that the Deity became wroth at the Chians for this practice, since, at a later time, they were disastrously involved in war on account of their slaves. Nymphodorus of Syracuse, at any rate, records the following narrative about them in his *Voyage in Asia* [b] : ' The slaves of the Chians ran away from them, and gathering in great numbers started for the mountains (since the island is rough and wooded), inflicting injury on the country-houses of their masters. A little before our time, a certain slave, as the Chians themselves tell the story, ran away and made his abode in the mountains. Being a brave man and successful in warfare, he led the fugitive slaves as a king leads an army. The Chians often sent expeditions to attack him, but were quite unable to effect anything. When Drimacus (for that was the fugitive's name) saw that they were throwing their lives away without result,

[a] *F.H.G.* i. 300.

[b] *F.H.G.* ii. 378 ; a more exact rendering of the title would be *Voyage along the Coast of Asia.*

αὐτοὺς τάδε· " ὑμῖν, ὦ Χῖοί τε καὶ κύριοι, τὸ μὲν γινόμενον πρᾶγμα παρὰ τῶν οἰκετῶν οὐδέποτε μὴ παύσηται· πῶς γὰρ ὁπότε κατὰ χρησμὸν γίνεται θεοῦ δόντος; ἀλλ' ἐὰν ἐμοὶ σπείσησθε[1] καὶ ἐᾶτε ἡμᾶς ἡσυχίαν ἄγειν, ἐγὼ ὑμῖν ἔσομαι πολλῶν ἀγαθῶν ἀρχηγός." σπεισαμένων οὖν τῶν Χίων πρὸς αὐτὸν καὶ ἀνοχὰς ποιησαμένων χρόνον τινὰ κατασκευάζεται μέτρα καὶ σταθμὰ καὶ σφραγῖδα
f ἰδίαν. καὶ δείξας τοῖς Χίοις εἶπε διότι " λήψομαι ὅ τι ἂν[2] παρά τινος ὑμῶν λαμβάνω τούτοις τοῖς μέτροις καὶ σταθμοῖς καὶ λαβὼν τὰ ἱκανὰ ταύτῃ τῇ σφραγῖδι τὰ ταμιεῖα[3] σφραγισάμενος καταλείψω. τοὺς δ' ἀποδιδράσκοντας ὑμῶν δούλους ἀνακρίνας τὴν αἰτίαν ἐὰν μέν μοι δοκῶσιν ἀνήκεστόν τι παθόντες ἀποδεδρακέναι, ἕξω μετ' ἐμαυτοῦ, ἐὰν
266 δὲ μηδὲν λέγωσι δίκαιον, ἀποπέμψω πρὸς τοὺς δεσπότας." ὁρῶντες οὖν οἱ λοιποὶ οἰκέται τοὺς Χίους ἡδέως τὸ πρᾶγμα προσδεξαμένους πολλῷ ἔλαττον ἀπεδίδρασκον φοβούμενοι τὴν ἐκείνου κρίσιν· καὶ οἵ ὄντες δὲ μετ' αὐτοῦ δραπέται πολὺ μᾶλλον ἐφοβοῦντο ἐκεῖνον ἢ τοὺς ἰδίους αὑτῶν δεσπότας καὶ πάντ' αὐτῷ τὰ δέοντ' ἐποίουν, πειθαρχοῦντες ὡς ἂν στρατηγῷ. ἐτιμωρεῖτό τε γὰρ τοὺς ἀτακτοῦντας καὶ οὐθενὶ ἐπέτρεπε συλᾶν ἀγρὸν οὐδ' ἄλλο ἀδικεῖν οὐδὲ ἓν ἄνευ τῆς αὐτοῦ γνώμης.
b ἐλάμβανε δὲ ταῖς ἑορταῖς ἐπιπορευόμενος ἐκ τῶν ἀγρῶν οἶνον καὶ ἱερεῖα τὰ καλῶς ἔχοντα ὅσα μὴ αὐτοὶ[4] δοίησαν οἱ κύριοι· καὶ εἴ τινα αἴσθοιτο ἐπι-

[1] σπείσησθε Meineke: πεισθήσεσθε AC.
[2] ὅ τι ἄν Schweighäuser: ὅταν AC.
[3] ταμιεῖα Schweighäuser: τιμιεῖα A, ταμεῖα C.
[4] μὴ αὐτοὶ Wilamowitz: δ' ἂν αὐτοῖς AC.

he said to them : " Chians and masters ! The trouble you are in because of your slaves will never stop. Why should it, when it happens according to an oracle given by the god ? If, however, you will make a treaty with me and let us alone in peace and quiet, I will initiate many blessings for you." So the Chians made a treaty and an armistice with him for a certain period, and he devised measures, weights, and a special seal. Showing the seal to the Chians he said : " Whatever I take from any one of you, I will take according to these measures and weights, and after taking what I require I will seal up your storehouses with this seal and leave them unharmed. Those of your slaves who run away I will examine to find out the reason, and if in my judgement they have run away because they have suffered something irreparable, I will keep them with me, but if they can urge no justification, I will send them back to their masters." The other slaves, therefore, seeing that the Chians willingly accepted this condition, were much less inclined to run away, because they dreaded the trial before him ; while the runaways in his band feared him far more than their own masters, and did everything that he required, obeying him as they would a military officer. For he not only punished the disobedient, but he also would allow none to plunder a field or commit any other act of injury whatever without his consent. On festival days he would sally forth and take from the fields wine and unblemished victims, except what was voluntarily given him by the masters ; and if he

βουλεύοντα αὐτῷ ἢ ἐνέδρας κατασκευάζοντα ἐτιμωρεῖτο. εἶτ' (ἐκήρυξε γὰρ ἡ πόλις χρήματα δώσειν πολλὰ τῷ αὐτὸν λαβόντι ἢ τὴν κεφαλὴν κομίσαντι) οὗτος ὁ Δρίμακος πρεσβύτερος γενόμενος καλέσας τὸν ἐρώμενον τὸν ἑαυτοῦ εἴς τινα τόπον λέγει αὐτῷ ὅτι "ἐγώ σε πάντων ἀνθρώπων
c ἠγάπησα μάλιστα καὶ σύ μοι εἶ καὶ παῖς καὶ υἱὸς καὶ τὰ ἄλλα πάντα· ἐμοὶ μὲν οὖν χρόνος ἱκανὸς βεβίωται, σὺ δὲ νέος εἶ καὶ ἀκμὴν ἔχεις τοῦ ζῆν. τί οὖν ἐστιν; ἄνδρα σε δεῖ γενέσθαι καλὸν καὶ ἀγαθόν· ἐπεὶ γὰρ ἡ πόλις τῶν Χίων δίδωσι τῷ ἐμὲ ἀποκτείναντι χρήματα πολλὰ καὶ ἐλευθερίαν ὑπισχνεῖται, δεῖ σε ἀφελόντα μου τὴν κεφαλὴν εἰς Χίον ἀπενεγκεῖν καὶ λαβόντα παρὰ τῆς πόλεως τὰ χρήματα εὐδαιμονεῖν." ἀντιλέγοντος δὲ τοῦ
d νεανίσκου πείθει αὐτὸν τοῦτο ποιῆσαι. καὶ ὃς ἀφελόμενος αὐτοῦ τὴν κεφαλὴν λαμβάνει παρὰ τῶν Χίων τὰ ἐπικηρυχθέντα χρήματα καὶ θάψας τὸ σῶμα τοῦ δραπέτου εἰς τὴν ἰδίαν ἐχώρησε. καὶ οἱ Χῖοι πάλιν ὑπὸ τῶν οἰκετῶν ἀδικούμενοι καὶ διαρπαζόμενοι μνησθέντες τῆς τοῦ τετελευτηκότος ἐπιεικείας ἡρῷον ἱδρύσαντο κατὰ τὴν χώραν καὶ ἐπωνόμασαν ἥρωος εὐμενοῦς· καὶ αὐτῷ ἔτι καὶ νῦν οἱ δραπέται ἀποφέρουσιν ἀπαρχὰς πάντων
ὧν ἂν ὑφέλωνται.[1] φασὶ δὲ καὶ καθ' ὕπνους ἐπιφαινόμενον πολλοῖς τῶν Χίων προσημαίνειν οἰκετῶν
e ἐπιβουλάς· καὶ οἷς ἂν ἐπιφανῇ[2] οὗτοι θύουσιν αὐτῷ ἐλθόντες ἐπὶ τὸν τόπον οὗ τὸ ἡρῷόν ἐστιν αὐτοῦ." ὁ μὲν οὖν Νυμφόδωρος ταῦτα ἱστόρησεν· ἐν πολλοῖς δὲ ἀντιγράφοις ἐξ ὀνόματος αὐτὸν καλού-

[1] ὧν ἂν ὑφέλωνται Schweighäuser: ὧν ἀφέλωνται A.
[2] ἐπιφανῇ Schweighäuser: ἐπεφάνη AC.

discovered that anyone was plotting against him or laying an ambush he took vengeance on him. Now the State had proclaimed that it would give a large reward to the man who took him alive or brought in his head, and finally, when this Drimacus had grown old, he summoned his favourite boy to a certain place and said: "I have loved you more than anyone else in the world; you are my favourite, my son, everything that I have. But I have lived long enough, whereas you are young and in the flower of life. What, then, remains? You must become a good and noble man.[a] Since, now, the Chian State offers a large sum to the man who kills me, and promises him freedom, you must cut off my head and carry it to Chios; then you shall receive the money from the State and live in wealth." The lad remonstrated, but was finally persuaded; and cutting off the head of Drimacus he received from the Chians the reward that had been proclaimed, and after burying the body of the runaway he removed to his own country. And once more the Chians suffered injuries at the hands of their slaves, and when they were plundered they remembered the probity of the dead runaway, and founded a shrine in his country, giving it the name of the Kindly Hero. In his honour, to this very day, fugitive slaves render the first-fruits of everything that they purloin. They say also that he appears to many Chians in their sleep and warns them of plots among their slaves; and those persons to whom he appears go to the place where his shrine is and make offerings to him.' This, then, is the story told by Nymphodorus. But in many copies, as I have

[a] *i.e.*, have a liberal education and become a gentleman.

μενον οὐχ εὗρον. οὐδένα δὲ ὑμῶν ἀγνοεῖν οἶμαι οὐδὲ ἃ ὁ καλὸς Ἡρόδοτος ἱστόρησε περὶ Πανιωνίου τοῦ Χίου καὶ ὧν ἐκεῖνος ἔπαθεν δικαίως ἐλευθέρων παίδων ἐκτομὰς ποιησάμενος καὶ τούτους ἀποδόμενος. Νικόλαος δ' ὁ περιπατητικὸς καὶ Ποσειδώνιος ὁ στωικὸς ἐν ταῖς ἱστορίαις ἑκάτερος τοὺς Χίους φασὶν ἐξανδραποδισθέντας
f ὑπὸ Μιθριδάτου τοῦ Καππάδοκος παραδοθῆναι τοῖς ἰδίοις δούλοις δεδεμένους, ἵν' εἰς τὴν Κόλχων γῆν κατοικισθῶσιν· οὕτως αὐτοῖς ἀληθῶς τὸ δαιμόνιον ἐμήνισε πρώτοις χρησαμένοις ὠνητοῖς ἀνδραπόδοις τῶν πολλῶν αὐτουργῶν ὄντων κατὰ τὰς διακονίας. μήποτ' οὖν διὰ ταῦτα καὶ ἡ παροιμία "Χῖος δεσπότην ὠνήσατο," ἣ κέχρηται Εὔπολις ἐν Φίλοις.

Ἀθηναῖοι δὲ καὶ τῆς τῶν δούλων προνοοῦντες τύχης ἐνομοθέτησαν καὶ ὑπὲρ δούλων γραφὰς ὕβρεως εἶναι. Ὑπερείδης γοῦν ὁ ῥήτωρ ἐν τῷ
267 κατὰ Μαντιθέου αἰκίας φησίν· "ἔθεσαν οὐ μόνον ὑπὲρ τῶν ἐλευθέρων, ἀλλὰ καὶ ἐάν τις εἰς δούλου σῶμα ὑβρίσῃ γραφὰς εἶναι κατὰ τοῦ ὑβρίσαντος." τὰ ὅμοια εἴρηκε καὶ Λυκοῦργος ἐν τῷ κατὰ Λυκόφρονος πρώτῳ καὶ Δημοσθένης ἐν τῷ κατὰ Μειδίου. Μάλακος δ' ἐν τοῖς Σιφνίων ὥροις ἱστορεῖ ὡς τὴν Ἔφεσον δοῦλοι τῶν Σαμίων ᾤκισαν[1] χίλιοι τὸν ἀριθμὸν ὄντες, οἳ καὶ τὸ πρῶτον ἀποστάντες εἰς τὸ ἐν τῇ νήσῳ ὄρος κακὰ πολλὰ
b ἐποίουν τοὺς Σαμίους· ἔτει δὲ ἕκτῳ μετὰ ταῦτα

[1] ᾤκισαν Schweighäuser: ᾤκησαν AC.

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[a] viii. 105.
[b] *F.H.G.* iii. 415.
[c] *Ibid.* 265.
[d] In 86 B.C.

found, the man is not mentioned by name. I imagine that none of you is ignorant, either, of the story told by the noble Herodotus [a] concerning Panionius of Chios and the just deserts which he suffered for having made eunuchs of freeborn boys, and selling them. Nicolas the Peripatetic [b] and Poseidonius the Stoic [c] both say in their *Histories* that the Chians were enslaved by Mithridates the Cappadocian [d] and handed over in chains to their own slaves, to be transported to Colchis; so truly did the Deity vent his wrath upon them for being the first to use purchased slaves, although most people did their own work when it came to menial services. Perhaps, therefore, it was because of these experiences that the proverb arose, 'A Chian hath bought him a master,' used by Eupolis in *The Friends*.[e]

"The Athenians took measures to protect the condition of their slaves, and passed laws to legalize suits for outrage even in behalf of slaves. The orator Hypereides, for example, says in the speech *Against Mantitheus*,[f] which involves a case of assault: 'Not only in behalf of free persons, but even when a man outrages the body of a slave, they decreed that actions should lie against the man who committed the outrage.' The like is stated by Lycurgus in the first speech *Against Lycophron*[g] and by Demosthenes in that *Against Meidias*.[h] Malacus, in his *Annals of Siphnos*,[i] records that Ephesus was settled by slaves of the Samians, to the number of a thousand, who at first had retired to the mountain on the island and done much mischief to the Samians. Five years after

[a] Kock i. 332; the Ionic form of the verb is noteworthy.
[b] Chap. 46.
[c] Frag. 123 Blass.
[d] Frag. 72 Turnebus.
[e] *F.H.G.* iv. 442.

ἐκ μαντείας οἱ Σάμιοι ἐσπείσαντο τοῖς οἰκέταις ἐπὶ συνθήκαις, καὶ ἀθῷοι ἐξελθόντες τῆς νήσου ἐκπλεύσαντες κατέσχον τὴν Ἔφεσον· καὶ οἱ Ἐφέσιοι ἐκ τούτων ἐγένοντο.

Διαφέρειν δέ φησι Χρύσιππος δοῦλον οἰκέτου γράφων ἐν δευτέρῳ περὶ ὁμοιοίας διὰ τὸ τοὺς ἀπελευθέρους μὲν δούλους ἔτι εἶναι, οἰκέτας δὲ τοὺς μὴ τῆς κτήσεως ἀφειμένους. "ὁ γὰρ οἰκέτης, c φησί, δοῦλός ἐστι κτήσει κατατεταγμένος." καλοῦνται δ' οἱ δοῦλοι, ὡς μὲν Κλείταρχός φησιν ἐν ταῖς Γλώσσαις, ἄζοι καὶ θεράποντες καὶ ἀκόλουθοι καὶ διάκονοι καὶ ὑπηρέται, ἔτι δ' ἑπάμονες[1] καὶ λάτρεις. Ἀμερίας δὲ ἐρκίτας φησὶ καλεῖσθαι τοὺς κατὰ τοὺς ἀγροὺς οἰκέτας. Ἕρμων δὲ ἐν Κρητικαῖς Γλώτταις μνώτας[2] τοὺς ἐγγενεῖς[3] οἰκέτας, Σέλευκος δ' ἄζους τὰς θεραπαίνας καὶ τοὺς θεράποντας, ἀποφράσην δὲ τὴν δούλην καὶ βολίζην, σίνδρωνα δὲ τὸν δουλέκδουλον, ἀμφίπολον δὲ τὴν περὶ τὴν δέσποιναν θεράπαιναν, d πρόπολον δὲ τὴν προπορευομένην. Πρόξενος δ' ἐν δευτέρῳ Λακωνικῆς πολιτείας ἐπικαλεῖσθαί φησιν χαλκίδας παρὰ Λακεδαιμονίοις τὰς θεραπαίνας. Ἴων δ' ὁ Χῖος ἐν Λαέρτῃ τὸν οἰκέτην ἐπὶ δούλου τέθεικεν εἰπών·

ἴθι[4] *μοι, δόμον, οἰκέτα, κλεῖσον ὑπόπτερος,*
μή τις ἔλθῃ βροτῶν.

[1] δ' ἑπάμονες Valckenaer: δὲ πάλμονες AC.
[2] C: μνῶτας A. *Cf.* μνοία 263 f.
[3] ἐγγενεῖς Eustath. 1024. 37: εὐγενεῖς A.
[4] Wagner: ἴοι A.

[a] This distinction, found again only in Thomas Magister 644, is not observed in classical writers. δοῦλος is the generic term for any kind of bondman, and it is here implied

this the Samians, in obedience to an oracle, made a conditional treaty with the slaves, and they departed unharmed from the island, sailing forth to Ephesus, where they landed. The Ephesians sprang from them.

"Chrysippus, writing *On Concord*, says in the second book that a slave differs from a domestic in that freedmen are still slaves, whereas those who have not been released from ownership are domestics.[a] 'For,' says he, 'the domestic is a slave appointed thereto by ownership.' According to Cleitarchus in his *Glossary*, slaves are known as 'attendants,'[b] 'care-takers,' 'followers,'[c] 'ministers,' 'henchmen,' or again 'footmen'[c] and 'menials.' Amerias says that rural slaves are called 'enclosure-men.' Hermon[d] in the *Cretan Glossary* defines *mnotae* as indigenous slaves, while Seleucus says that *azoi* ('attendants') are handmaids and caretakers, *apophrases* and *bolizes* are female slaves in general, *sindron* is one born of a slave, *amphipolos* is the maid who waits on the mistress, *propolos* the maid who walks before her. Proxenus, in the second book of his *Laconian Constitution*,[e] says that the epithet *chalcides* was given to maid-servants among the Lacedaemonians. Ion of Chios, in *Laertes*,[f] has applied the word 'domestic' to a slave in the line: 'Go, domestic, on winged foot and lock the house lest any mortal enter.' And Achaeus,

that the social stigma remained after manumission; οἰκέτης is a house-slave. *Cf.* Plato, *Legg.* 763 A, 777 A.

[b] Especially in temple worship.

[c] Etymologically ἀκόλουθοι and ἑπάμονες mean the same thing.

[d] Hermonax.

[e] *F.H.G.* ii. 463. The exact meaning of *chalcis* is unknown; in *Il.* xiv. 291, it is a bird of prey, in Athen. 328 c, a fish which some identify with the herring or the pilchard.

[f] *T.G.F.*[2] 734.

Ἀχαιὸς δ' ἐν Ὀμφάλῃ περὶ τοῦ σατύρου λέγων φησίν·

ὡς εὔδουλος, ὡς εὔοικος ἦν,

ἰδίως λέγων ὡς χρηστὸς ἐς τοὺς δούλους ἐστὶ καὶ
e τοὺς οἰκέτας. ὅτι δὲ οἰκέτης ἐστὶν ὁ κατὰ τὴν οἰκίαν διατρίβων κἂν ἐλεύθερος ᾖ κοινόν.

Οἱ δὲ τῆς ἀρχαίας κωμῳδίας ποιηταὶ περὶ τοῦ ἀρχαίου βίου διαλεγόμενοι ὅτι οὐκ ἦν τότε δούλων χρεία τοιάδε ἐκτίθενται· Κρατῖνος μὲν ἐν Πλούτοις·

οἷς δὴ βασιλεὺς Κρόνος ἦν τὸ παλαιόν,
ὅτε τοῖς ἄρτοις ἠστραγάλιζον, μᾶζαι δ' ἐν ταῖσι
παλαίστραις
Αἰγιναῖαι κατεβέβλητο δρυπεπεῖς βώλοις τε κο-
μῶσαι.

Κράτης δ' ἐν Θηρίοις·

ἔπειτα δοῦλον οὐδὲ εἷς κεκτήσετ' οὐδὲ δούλην,
ἀλλ' αὐτὸς αὑτῷ δῆτ' ἀνὴρ γέρων διακονήσει;
f B. *οὐ δῆθ'· ὁδοιποροῦντα*[1] *γὰρ τὰ*[2] *πάντ' ἐγὼ*
ποιήσω.
A. *τί δῆτα τοῦτ' αὐτοῖς πλέον;* B. *πρόσεισιν αὔθ' ἕκαστον*
τῶν σκευαρίων ὅταν καλῇ τι· παρατίθου,[3] *τράπεζα·*
αὕτη,[4] *παρασκεύαζε σαυτήν.*[5] *μάττε, θυλακίσκε.*
ἔγχει, κύαθε. ποῦσθ' ἡ κύλιξ; διάνιζ' ἰοῦσα
σαυτήν.[6]
ἀνάβαινε, μᾶζα. τὴν χύτραν χρῆν[7] *ἐξερᾶν τὰ*[8]
τεῦτλα.

[1] Casaubon: ὁδοιποροῦ τὰ A.
[2] τὰ Elmsley: ταῦτα A.
[3] Elmsley: παρατιθῶ A.

speaking in *Omphale* [a] of the satyr says: 'How kind was he to his slaves, to his domestics!' thereby properly meaning that he is good to his slaves and domestics. But that 'domestic' may mean anyone living in the house, even if he be a free person, is generally known.[b]

"The poets of the Old Comedy, when they tell us about life in primitive times, set forth such lines as the following to show that in those days no use was made of slaves.[c] Cratinus, for example, in *The Plutuses* [d]: '*Their* king was Cronus in the old days, when they used to shoot dice with bread-loaves, and in the wrestling-schools fees were paid with Aeginetan [e] barley-cakes, juicy ripe and swelling in lumps.' [f] Crates in *Wild Animals* [g]: 'A. So then, no man shall own any slave, male or female, but, old though he may be, must he serve himself with his own hands? B. Not at all, for I shall make all his utensils capable of walking. A. But what good, pray, will that do him? B. Each article of furniture will come to him when he calls it. Place yourself here, table! You, I mean, get yourself ready! Knead, my little troughy. Fill up, my ladle! Where's the cup? Go and wash yourself. Walk this way, my barley-cake. The pot should disgorge

[a] *T.G.F.*[2] 754.
[b] See Herod. viii. 106.
[c] *Cf.* above, 263 b.
[d] Kock i. 64.
[e] Alluding to the sound coinage of Aegina; *cf.* 141 c, 143 b, 225 b.
[f] A sacrificial cake called *βωλίς* is mentioned by Hesychius.
[g] Kock i. 133; a prophecy of the electric age!

[4] A: *αὐτὴ* C.
[5] C: *σαυτόν* A.
[6] Dindorf: *λιανιζουσα σεαυτην* A: *νίζε σεαυτήν* C.
[7] Elmsley: *χρὴ* AC.
[8] *ἐξερᾶν τὰ* Schweighäuser: *ἐξάιραντα* A: *ἐξ ἄραι τὰ* C.

ἰχθύ, βάδιζ'. ἀλλ' οὐδέπω 'πὶ[1] θάτερ' ὀπτός εἰμι.
οὔκουν μεταστρέψας σεαυτὸν ἁλὶ πάσεις ἀλείφων;

268 ἑξῆς δὲ μετὰ ταῦτα ὁ τὸν ἐναντίον τούτῳ παραλαμβάνων λόγον φησίν·

ἀλλ' ἀντίθες τοι· ἐγὼ γὰρ αὐτὰ τἄμπαλιν[2]
τὰ θερμὰ λουτρὰ πρῶτον ἄξω τοῖς ἐμοῖς
ἐπὶ κιόνων, ὥσπερ διὰ τοῦ Παιωνίου,
ἀπὸ[3] τῆς θαλάττης, ὥσθ' ἑκάστῳ ῥεύσεται
εἰς τὴν πύελον· ἐρεῖ δὲ θὕδωρ "ἀνέχετε.[4]"
εἶτ'[5] ἀλάβαστος εὐθέως ἥξει μύρου
αὐτόματος, ὁ σπόγγος τε καὶ τὰ σάνδαλα.

Βέλτιον δὲ τούτων Τηλεκλείδης Ἀμφικτύοσι·

b λέξω τοίνυν βίον ἐξ ἀρχῆς ὃν ἐγὼ θνητοῖσι παρεῖχον·
εἰρήνη μὲν πρῶτον ἁπάντων ἦν ὥσπερ ὕδωρ κατὰ χειρός.
ἡ γῆ δ' ἔφερ' οὐ δέος οὐδὲ νόσους, ἀλλ' αὐτόματ' ἦν τὰ δέοντα·
οἴνῳ γὰρ ἅπασ' ἔρρει χαράδρα, μᾶζαι δ' ἄρτοις ἐμάχοντο
περὶ τοῖς στόμασιν τῶν ἀνθρώπων ἱκετεύουσαι καταπίνειν,
εἴ τι φιλοῖεν τὰς λευκοτάτας. οἱ δ' ἰχθύες οἴκαδ' ἰόντες
c ἐξοπτῶντες σφᾶς αὐτοὺς ἂν παρέκειντ' ἐπὶ ταῖσι τραπέζαις.
ζωμοῦ δ' ἔρρει παρὰ τὰς κλίνας ποταμὸς κρέα θερμὰ κυλίνδων·
ὑποτριμματίων δ' ὀχετοὶ τούτων τοῖς βουλομένοισι παρῆσαν,

the beets. Fish, get up! "But I'm not yet done on the other side!" Well, turn yourself over, won't you? and baste yourself with oil and salt.' Immediately after these lines the one who plays opposite him takes up the word and says [a]: 'Well, then, match that with this. I in turn will first draw, for the benefit of my friends, warm baths from the sea on columns, like those in the doctor's office, so that they shall flow of their own accord into every man's basin, and the water will say, Stop me! And the ointment-bottle, full of perfume, will come immediately, of its own accord, and so will the sponge and the sandals.'

"Better still than this is the way in which Telecleides sets it forth in *The Amphictyons* [b]: 'I will, then, tell of the life of old which I provided for mortals. First, there was peace over all, like water over the hands.[c] The earth produced no terror and no disease; on the other hand, things needful came of their own accord. Every torrent flowed with wine, barley-cakes strove with wheat-loaves for men's lips, beseeching that they be swallowed if men loved the whitest. Fishes would come to the house and bake themselves, then serve themselves on the tables. A river of broth, whirling hot slices of meat, would flow by the couches; conduits full of piquant sauces for the meat were close

[a] Kock i. 134.
[b] *Ibid.* 209; *cf.* Athen. 64 f, 644 f.
[c] A proverb of anything easy to get; *cf.* 156 e.

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[1] 'πὶ Erfurdt: τάπι AC.
[2] Casaubon: πάμπαλιν A.
[3] Bergk: ἐπὶ A.
[4] Dindorf: ἀνεχετει A: ἀναχαιτε C.
[5] Bergk: ἔπειτα AC.

ὥστ' ἀφθονία τὴν ἔνθεσιν ἣν ἄρδοιθ' ἁπαλὴν
καταπίνειν.
λεκανίσκαισιν δ' ἂν ψαιστὰ[1] παρῆν ἡδυσματίοις
κατάπαστα,
ὀπταὶ δὲ κίχλαι μετ' ἀμητίσκων εἰς τὸν φάρυγ'[2]
εἰσεπέτοντο·
d τῶν δὲ πλακούντων ὠστιζομένων περὶ τὴν γνάθον
ἣν ἀλαλητός.
μήτρας δὲ τόμοις καὶ χναυματίοις οἱ παῖδες ἂν
ἠστραγάλιζον.[3]
οἱ δ' ἄνθρωποι πίονες ἦσαν τότε καὶ μέγα χρῆμα
γιγάντων.

Πρὸς τῆς Δήμητρος ὑμῖν, ὦ ἑταῖροι, εἰ ταῦτα
οὕτως ἐγίνετο, χρεία τίς ἡμῖν ἦν οἰκετῶν; ἀλλὰ
γὰρ αὐτουργοὺς εἶναι ἐθίζοντες ἡμᾶς οἱ ἀρχαῖοι
διὰ τῶν ποιημάτων ἐπαίδευον εὐωχοῦντες λόγοις.
ἐγὼ δ' ἐπειδὴ ὥσπερ λαμπάδιον κατασείσαντος
e τοῦ θαυμασιωτάτου Κρατίνου τὰ προκείμενα ἔπη
καὶ οἱ[4] μετ' αὐτὸν γενόμενοι μιμησάμενοι ἐπ-
εξειργάσαντο, ἐχρησάμην τῇ τάξει τῶν δραμάτων
ὡς ἐδιδάχθη· καὶ εἰ μὴ ἐνοχλῶ τι ὑμῖν (τῶν γὰρ
κυνικῶν φροντὶς οὐδὲ ἡ σμικροτάτη), ἀπομνη-
μονεύσω κατὰ τὴν τάξιν καὶ τὰ τοῖς ἄλλοις
εἰρημένα ποιηταῖς· ὧν εἷς ἐστιν ὁ Ἀττικώτατος
Φερεκράτης, ὃς ἐν μὲν τοῖς Μεταλλεῦσί φησιν·

πλούτῳ δ' ἐκεῖν' ἦν πάντα συμπεφυρμένα,
ἐν πᾶσιν ἀγαθοῖς πάντα τρόπον εἰργασμένα.
ποταμοὶ μὲν ἀθάρης καὶ μέλανος ζωμοῦ πλέῳ
f διὰ τῶν στενωπῶν τονθολυγοῦντες ἔρρεον
αὐταῖσι μυστίλαισι καὶ ναστῶν τρύφῃ,

at hand for the asking, so that there was plenty for moistening a mouthful and swallowing it tender. On dishes there would be honey-cakes all sprinkled with spices, and roast thrushes served up with milk-cakes were flying into the gullet. The flat-cakes jostled each other at the jaws and set up a racket, the slaves would shoot dice with slices of paunch and tid-bits. Men were fat in those days and every bit mighty giants.'

" In Demeter's name, I ask you, comrades, if things were like that what need had we of servants? It was to give us practice in doing our own work that the ancients tried to educate us in their verse, feasting us on words. The altogether admirable Cratinus gave the signal with his torch, as it were, in the verses I have cited, and his successors imitated and rounded out his ideas to completeness. I, therefore, have adopted, in citing the dramas, the order in which they were brought out. And if I don't bore you (as for the Cynics, I don't care the smallest bit for what they think), I will recite in chronological order what other poets have said, beginning with the most Athenian of all, Pherecrates, who says in *The Miners* [a]: 'A. All things in the world yonder were mixed with wealth and fashioned with every blessing in every way. Rivers full of porridge and black broth flowed babbling through the channels spoons [b] and all, and lumps of

[a] Kock i. 174, *cf.* Pollux vi. 58. A woman returning from the underworld relates what she saw there.

[b] For the pieces of bread used as spoons see 126 a-f.

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[1] ἂν ψαιστὰ Meineke: ἀνάπαιστα A.
[2] φάρυγ' Schweighäuser: φάρυγγ' AC.
[3] ἂν ἠστραγάλιζον Schweighäuser: ἀνεστραγάλιζον A.
[4] ὡς after οἱ deleted by Kaibel.

ὥστ' εὐμαρῆ γε καὐτομάτην[1] τὴν ἔνθεσιν
χωρεῖν λιπαρὰν κατὰ τοῦ λάρυγγος τοῖς νεκροῖς.
φύσκαι δὲ καὶ σίζοντες[2] ἀλλάντων τόμοι
παρὰ τοῖς ποταμοῖσιν ἐξεκέχυντ'[3] ἀντ' ὀστράκων.
καὶ μὴν παρῆν τεμάχη μὲν ἐξωπτημένα,
καταχυσματίοισι παντοδαποῖσιν εὐτρεπῆ·
269 σχελίδες δ' ὁλόκνημοι πλησίον τακερώταται
ἐπὶ πινακίσκοις καὶ δίεφθ' ἀκροκώλια
ἤδιστον ἀπατμίζοντα[4] καὶ χόλικες βοὸς
καὶ πλευρὰ δελφάκει' ἐπεξανθισμένα
χναυρότατα παρέκειτ' ἐπ' ἀμύλοις καθήμενα.
παρῆν δὲ χόνδρος γάλακι[5] κατανενιμμένος
ἐν καταχύτλοις λεκάναισι καὶ πυοῦ τόμοι.[6]
Β. οἴμ' ὡς ἀπολεῖς μ' ἐνταῦθα διατρίβουσ' ἔτι,
παρὸν κολυμβᾶν ὡς ἔχετ' εἰς τὸν Τάρταρον.
b Α. τί δῆτα λέξεις, τἀπίλοιπ' ἤνπερ πύθῃ;
ὀπταὶ κίχλαι γὰρ εἰς ἀνάβραστ'[7] ἠρτυμέναι
περὶ τὸ στόμ' ἐπέτοντ' ἀντιβολοῦσαι καταπιεῖν
ὑπὸ μυρρίναισι κἀνεμώναις κεχυμένας.[8]
τὰ δὲ μῆλ' ἐκρέματο[9] τὰ καλὰ τῶν καλῶν ἰδεῖν[10]
ὑπὲρ κεφαλῆς, ἐξ οὐδενὸς πεφυκότα.
κόραι δ' ἐν ἀμπεχόναις τριχάπτοις ἀρτίως
ἠβυλλιῶσαι καὶ τὰ ῥόδα κεκαρμέναι
πλήρεις κύλικας οἴνου μέλανος ἀνθοσμίου
c ἤντλουν διὰ χώνης τοῖσι βουλομένοις πιεῖν.

[1] εὐμαρῆ γε καὐτομάτην Casaubon: εὐμαρῆ ἦγεν αὐτοματ' εἰς A (καὐτομάτοις Kaibel). [2] σίζοντες Herwerden: ζέοντες AC. [3] ποταμοῖσιν ἐξεκέχυντ' Herwerden: ποταμοῖς σίζοντες ἐκέχυντ' AC. [4] Dindorf: ἀτμίζοντα AC. [5] Gulick: γάλακτι AC (γάλατι Dindorf, but *cf. Anec. Oxon.* iv. 338). [6] πυοῦ τόμοι Villebrun: πυοτομοι A. [7] Meineke: ἀναβρασειs. αναβρασειs. ἀναβραστ' A: ἀνάβραστα (without εἰς) C.

cheese-cakes too. Hence the morsel could slip easily and oilily of its own accord down the throats of the dead. Blood-puddings there were, and hot slices of sausage lay scattered by the river banks just like shells. Yes, and there were roasted fillets nicely dressed with all sorts of spiced sauces.[a] Close at hand, too, on platters, were whole hams [b] with shin and all, most tender, and trotters well boiled which gave forth a pleasant steam ; ox-guts and pork-ribs most daintily browned sat perched on cakes of finest meal. And there was polenta with its snowy covering of milk showered over it in pans, and beestings in slices. B. Oh, you'll be the death of me if you dally any longer here, when the whole pack of you should dive at once into Tartarus. A. What will you say, I wonder, when you have heard the rest ? For roast thrushes, dressed for a *réchauffé*, flew round our mouths entreating us to swallow them as we lay stretched among the myrtles and anemones. And the apples ! The fairest of the fair to see [c] hung over our heads, though there was nothing on which they grew. Girls in silk shawls,[d] just reaching the flower of youth, and shorn of the hair on their bodies, drew through a funnel full cups of red wine with fine bouquet for all who

[a] Here Pollux adds the line, *τεύτλοισι τ' ἐγχέλεια συγκεκαλυμμένα*, " and eels smothered in beets."

[b] Here and at 96 a I have rendered *σχελίδες* by " hams," in view of *ὀλόκνημοι*, though the grammarians say they were ribs of beef.

[c] See critical note.

[d] *Cf.* Photius, *τρίχαπτον*, *τὸ βομβύκινον ὕφασμα· ἱμάτιον πολυτίμητον.* If this is right, the silk would be Coan, not real Chinese. *Cf.* p. 153 note *a*.

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[8] Kock : *κεχυμέναι* AC.

[9] Porson : *ἐκρέμαντο* AC.

[10] For *τῶν καλῶν ἰδεῖν* Kock proposed *τῶν Κυδωνίων*, " quinces."

καὶ τῶνδ' ἑκάστοτ'[1] εἰ φάγοι τις ἢ πίοι,
διπλάσι' ἐγίγνετ' εὐθὺς ἐξ ἀρχῆς πάλιν.

Κἀν τοῖς Πέρσαις δέ φησιν·

τίς δ' ἔσθ' ἡμῖν τῶν σῶν ἀροτῶν ἢ ζυγοποιῶν ἔτι χρεία
ἢ δρεπανουργῶν ἢ χαλκοτύπων ἢ σπέρματος ἢ χαρακισμοῦ;
αὐτόματοι γὰρ διὰ τῶν τριόδων ποταμοὶ λιπαροῖς ἐπιπάστοις
d ζωμοῦ μέλανος καὶ Ἀχιλλείοις μάζαις κοχυδοῦντες ἐπιβλύζ
ἀπὸ τῶν πηγῶν τῶν τοῦ Πλούτου ῥεύσονται, σφῶν ἀρύτεσθαι.
ὁ Ζεὺς δ' ὗων οἴνῳ καπνίᾳ κατὰ τοῦ κεράμου βαλανεύσει,
ἀπὸ τῶν δὲ τεγῶν ὀχετοὶ βοτρύων μετὰ ναστίσκων[2] πολυτύρων
ὀχετεύσονται θερμῷ[3] σὺν ἔτνει καὶ λειριοπολφανεμώναις.
τὰ δὲ δὴ δένδρη τἀν τοῖς ὄρεσιν χορδαῖς ὀπταῖς ἐριφείοις
e φυλλοροήσει καὶ τευθιδίοις ἁπαλοῖσι[4] κίχλαις τ' ἀναβράστοις.

Τί δεῖ πρὸς τούτοις ἔτι παρατίθεσθαι τὰ ἐκ Ταγηνιστῶν τοῦ χαρίεντος Ἀριστοφάνους; πάντες γὰρ τῆς καταχήνης[5] αὐτοῦ πλήρεις ἐστέ. τῶν δὲ Μεταγένους ἐκ Θουριοπερσῶν μνημονεύσας καταπαύσω τὸν λόγον, μακρὰ χαίρειν εἰπὼν ταῖς Νικοφῶντος Σειρῆσιν, ἐν αἷς τάδε γέγραπται·

wished to drink. And whenever one had eaten or drunk of these things, straightway there came forth once more twice as much again.'

"And in *The Persians* [a] also Pherecrates says: 'What need have we any longer of your ploughmen or yoke-makers, your armourers or coppersmiths? or of seed or vine-propping? Why! Rivers of black broth, gushing forth copiously of their own accord over the cross-roads with rich spice-cakes and barley-cakes of finest meal,[b] will flow from the springs of Plutus all ready to be ladled up. And Zeus will rain smoky wine [c] and drench your tiles like a bath-man; and from the roofs conduits of grapes, in company with cheese-cakes, stuffed with cheese, will draw off rills of hot pease-porridge and polenta made of lilies and anemones. The trees on the mountains will put forth leaves of roast kids' guts, tender cuttle-fish, and boiled thrushes.'

"Why need I further cite, in addition to these lines, the verses from *Masters of the Frying-pan* [d] by the witty Aristophanes? For you are all surfeited with his malicious mockery. But after quoting from *The Thurio-Persians* of Metagenes I will bring my talk to a close, first dismissing with scorn *The Sirens* [e] of Nicophon, in which the following stands written:

[a] Kock i. 182.
[b] For 'Αχιλλείοις μάζαις see 114 f. [c] See 131 f.
[d] Kock i. 523. [e] *Ibid.* 777; Athen. 368 b.

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[1] ἑκάστοτ' Jacobs: ἕκαστος AC.
[2] μετὰ ναστίσκων Schweighäuser: μετ' ἀμητίσκων καὶ νατίσκων A.
[3] Villebrun: θερμοὶ AC.
[4] Dobree: ἀπαλοῖς A.
[5] Schweighäuser: κατ' ἀχαρνεῖς A.

νειφέτω μὲν ἀλφίτοις.
ψακαζέτω δ' ἄρτοισιν, ὑέτω δ' ἔτνει,
ζωμὸς διὰ τῶν ὁδῶν κυλινδείτω κρέα,
πλακοῦς ἑαυτὸν ἐσθίειν κελευέτω.

f ἀλλ' ὅ γε Μεταγένης τάδε φησίν·

ὁ μὲν ποταμὸς ὁ Κρᾶθις ἡμῖν καταφέρει
μάζας μεγίστας αὐτομάτας μεμαγμένας,
ὁ δ' ἕτερος[1] ὠθεῖ κῦμα ναστῶν καὶ κρεῶν
ἑφθῶν τε βατίδων εἰλυομένων αὐτόσε[2]·
τὰ δὲ μικρὰ ταυτὶ ποτάμι' ἐνμεντευθενὶ[3]
ῥεῖ[4] τευθίσιν ὀπταῖς καὶ φάγροις καὶ καράβοις,
ἐντευθενὶ δ' ἀλλᾶσι καὶ περικόμμασι,
270 τῇδὶ δ' ἀφύαισι,[5] τῇδε δ'[6] αὖ ταγηνίαις.
τεμάχη δ'[7] ἄνωθεν αὐτόματα πεπνιγμένα
εἰς τὸ στόμ' ἅττει, τὰ δὲ παρ' αὐτὼ τὼ πόδε.
ἄμυλοι δὲ περινέουσιν[8] ἡμῖν ἐν κύκλῳ.

οἶδα δὲ ὅτι καὶ οἱ Θουριοπέρσαι καὶ τὸ τοῦ Νικοφῶντος δρᾶμα ἀδίδακτά ἐστι, διόπερ καὶ τελευταίων αὐτῶν ἐμνήσθην."

Ταῦτα τοῦ Δημοκρίτου σαφῶς καὶ τορῶς διεξελθόντος ἐπῄνουν μὲν οἱ δαιταλεῖς, ὁ δὲ Κύνουλκος
b ἔφη· "ἄνδρες σύσσιτοι, σφόδρα με λιμώττοντα οὐκ ἀηδῶς ὁ Δημόκριτος εἱστίασεν ποταμοὺς διαπερανάμενος ἀμβροσίας καὶ νέκταρος, ὑφ' ὧν 'ἀρδευθεὶς τὴν ψυχὴν πάνυ πειναλέος γεγένημαι' λόγους αὐτὸ μόνον καταβροχθίσας· ὥστε ἤδη παυσάμενοί ποτε τῆς τοσαύτης ἀπεραντολογίας κατὰ[9]

[1] After ἕτερος AC have γε ὁ σύβαρις καλούμενος ποταμὸς, which raises the suspicion that ποταμὸς ὁ Κρᾶθις is also a gloss which has supplanted other words.
[2] εἰλυομένων αὐτόσε Dindorf: εἰλιωμεν αὐτοσσε A.

'Let it snow barley-meal, sprinkle wheat-loaves, rain pease-porridge; let broth roll its lumps of meat through the streets, let a flat-cake give orders to be eaten.' Well, as I was saying, Metagenes has the following [a]: 'The river Crathis brings down for us huge barley-cakes which have kneaded themselves, while the other river [b] thrusts its billow of cheese-cakes and meat and boiled rays wriggling to us here. These little rivulets flow on one side with baked squid-fish, braize, and crawfish, on the other side with sausages and hashed meat; here anchovies, yonder pancakes. And cutlets automatically stewed dart downwards into the mouth, others upwards at our very feet, while cakes of fine meal swim round us in a circle.' I am aware that *The Thurio-Persians*, as well as Nicophon's play, was never produced, which is why I mentioned it last."

This clear and distinct exposition by Democritus [c] was applauded by the Dinnervillians, but Cynulcus said: "Messmates, although I am quite famished, Democritus has feasted me not unpleasantly by so thoroughly discussing rivers of ambrosia and nectar; though 'my soul has been moistened, yet am I very hungry,' [d] for I have swallowed nothing but words. Wherefore let us at last cease from such interminable harangues and take up instead certain viands of such

[a] Kock i. 706.
[b] The Sybaris; see critical note, and *cf.* Ovid, *Met.* xv. 315, Theocritus, v. 124-127.
[c] Begun at 262 b.
[d] An unidentified hexameter (omitting τὴν); Demiańczuk, *Suppl. Comic.* 114.

[3] Elmsley: ἐν μὲν ἐντεῦθεν AC.
[4] Elmsley: ῥέει AC.
[5] Villebrun: ἀφύλισι A.
[6] Elmsley: τήν δε A.
[7] Schweighäuser: λ' A.
[8] Jacobitz: περινάουσιν A.
[9] καὶ before κατὰ deleted by Dindorf.

τὸν Παιανιέα ῥήτορα τοιούτων τινῶν μεταλάβωμεν ἃ μήτ' ἰσχὺν ἐντίθησι μήτ' ἀποθνήσκειν ἐᾷ·

ἐν κενῇ γὰρ γαστρὶ τῶν καλῶν ἔρως
c οὐκ ἔστι· πεινῶσιν γὰρ ἡ Κύπρις πικρά,

Ἀχαιός φησιν ἐν Αἴθωνι σατυρικῷ. παρ' οὗ ὁ σοφὸς Εὐριπίδης λαβὼν ἔφη·

ἐν πλησμονῇ τοι Κύπρις, ἐν πεινῶντι δ' οὔ."

πρὸς ὃν ὁ Οὐλπιανὸς ἀεί ποτε διαπολεμῶν ἔφη·

"πλήρης μὲν λαχάνων ἀγορή, πλήρης δὲ καὶ ἄρτων,

σὺ δέ, ὦ κύον, ἀεὶ λιμώττεις καὶ οὐκ ἐᾷς ἡμᾶς λόγων καλῶν καὶ ἀφθόνων μεταλαμβάνειν, μᾶλλον δὲ σιτεῖσθαι· τροφὴ γὰρ ψυχῆς λόγοι καλοί." καὶ ἅμα στραφεὶς πρὸς τὸν οἰκέτην "Λεῦκε, ἔφη,
d κἂν ἐκφατνίσματά τινα ἄρτων ἔχῃς, δὸς τοῖς κυσίν." καὶ ὁ Κύνουλκος "εἰ μὲν εἰς ἀκροάσεις λόγων, ἔφη, παρεκεκλήμην, ἠπιστάμην ἥκειν ἀγορᾶς πληθυούσης (οὕτως γάρ τις τῶν σοφῶν τὴν τῶν δείξεων ὥραν ἐκάλει, καὶ αὐτὸν οἱ πολλοὶ διὰ τοῦτο Πληθαγόραν ὠνόμαζον)· εἰ δὲ λουσάμενοι λογάρια δειπνοῦμεν,

μακρὰς[1] τίθημι συμβολὰς ἀκροώμενος

[1] μακρὰς Cobet: μικρὰς AC.

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[a] Demosth. iii. 33.

[b] *T.G.F.*[2] 748; the title, *Fiery* or *Ravenous*, may refer to Odysseus.

[c] *T.G.F.*[2] 647; *cf.* Athen. 28 f (Antiphanes), and Somerset Maugham in *Caroline*: "No man wants to make love before luncheon."

[d] An anonymous hexameter verse.

a nature as (to quote the orator from Paeania) [a] ' neither increase one's strength nor yet allow one to die.' ' For in an empty belly no love of the beautiful can reside, since Cypris is a cruel goddess to them that hunger,' Achaeus says in the satyric drama *Aethon*.[b] From him the wise Euripides has borrowed the idea and has said [c]: ' For Love dwells where plenty is, but in a hungry man, no ! ' " In answer to Cynulcus, Ulpian, who was always quarrelling with him, said : " ' Full of greens is the market-place, full, too, of bread.' [d] But you, Cynic, are always famishing, and won't allow us to partake of good and ample discourse—nay, feed on it. For noble discourse is food for the soul." With this he turned to his slave and said, " Leucus, if you have any bread scraps from the manger,[e] give them to these Dogs." And Cynulcus answered : " If I had been invited to a feast of reason merely, I should have known enough to arrive at the hour of full market [f] (by this term one of the sophists denominated the hour of lectures, and the vulgar named him Full-market [g] on that account) ; but if we have bathed [h] only to come to a dinner of cheap talk, then, to quote Menander,[i] ' I pay a contribution too high for the privilege of listening.'

[a] *Cf.* Athen. 540 c ἐκφατνιζομένων σωρευμάτων.

[b] Middle of the forenoon, when the sophists and others had the opportunity to meet the largest audience; so Socrates, Xen. *Mem.* i. 1. 10. Cynulcus takes up the taunt of Ulpian, who has just invited him to go to the market where he can get *greens*.

[c] One of the best puns in Athenaeus. The word Plethagoras is built like Pythagoras, Protagoras, and plays on the two meanings of ἀγορά, " market " and " speech." Here Full-Market = Full-Speech, vain and windy.

[d] Equivalent to " put on our best clothes."

[e] Kock iii. 212 ; see critical note.

κατὰ τὸν Μένανδρον. διὸ παραχωρῶ σοι, ὦ γάστρων, τῆς τοιαύτης ἐμφορεῖσθαι σιτήσεως·

e πεινῶντι γὰρ ἀνδρὶ μᾶζα τιμιωτέρα
χρυσοῦ τε κἀλέφαντος,

κατὰ τὸν τοῦ Ἐρετριέως Ἀχαιοῦ Κύκνον."

Καὶ ἅμα ταῦτα λέγων οἷος[1] ἦν ἀπανίστασθαι· ἐπιστραφεὶς δὲ καὶ θεασάμενος πλῆθος ἰχθύων καὶ ἄλλων παντοδαπῶν ὄψων παρασκευὴν εἰσκυκλουμένην τύψας τῇ χειρὶ τὸ προσκεφάλαιον ἀνέκραγεν·

"τέτλαθι δή, πενίη, καὶ ἀνάσχεο μωρολογούντων
f ὄψων γὰρ πλῆθός σε δαμᾷ καὶ λιμὸς ἀτερπής.

ἐγὼ γὰρ ἤδη ὑπὸ τῆς ἐνδείας οὐ διθυράμβους φθέγγομαι κατὰ τὸν Σωκράτην, ἀλλ' ἤδη καὶ ἔπη "λιμῶδες" γὰρ ὄντως "ἡ ῥαψῳδία." κατὰ γὰρ Ἀμειψίαν, ὃς ἐν Σφενδόνῃ ἔφη περὶ σοῦ μαντευσάμενος, ὦ Λαρήνσιε,

κοὐδ' εἷς σοὐστὶν τῶν πλουτούντων, μὰ τὸν
Ἥφαιστον, προσόμοιος,
271 καλλιτράπεζος καὶ βουλόμενος λιπαρὸν ψωμὸν
καταπίνειν.

ὁρῶ (γὰρ)[2] θαῦμ' ἄπιστον, ἰχθύων γένη
περὶ τὴν ἄκραν παίζοντα, κωβιούς, σπάρους,
ψήττας, ἐρυθρίνους, κεστρέας, πέρκας, ὄνους,
θύννους, μελανούρους, σηπίας, αὐλωπίας,
τρίγλας, ἐλεδώνας, σκορπίους,

φησὶν Ἡνίοχος ἐν Πολυπράγμονι· δεῖ οὖν κἀμὲ κατὰ τὸν κωμικὸν Μεταγένην ἐπειπόντα

εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ δείπνου
τετλάναι."

Wherefore, greedy, I yield to you the right to sate yourself on that kind of food; for 'a barley-cake is worth more to a hungry man than gold and ivory,' as Achaeus of Eretria says in *Cycnus*.[a]"

With these words he made as if to get up and depart; but as he turned he saw a quantity of fish and all sorts of other dressed dainties rolling in, and punching the cushion with his fist he bawled:[b] "'Be of good courage, poverty mine, and endure when men talk foolishness; for a multitude of dainties overpowers thee, as well as joyless hunger.' Yes, I am so empty that I begin to sing, no dithyrambs, like Socrates,[c] but epic verses. For 'this rhapsody' is truly 'about hunger.'[d] Ameipsias, as it happens, prophesied about you, Larensis, when he said in *The Sling*[e]: 'Not one of our rich men, so help me Hephaestus, is like you; you set so fine a table, you are eager to eat such rich morsels.' For 'I see a wonder incredible—all kinds of fish sporting off the cape, gobies, breams, sole, red fish, grey mullets, perch, hake, tunnies, black-tails, cuttle-fish, germons, red mullets, octopuses, and bullheads.' So speaks Heniochus in *The Busybody*.[f] I must, therefore, be of good cheer, adding another line from the comic poet Metagenes[g]: 'One omen is best, to dare fight for our dinner.'"

[a] *T.G.F.*[2] 752, *cf.* Aristot. *Eth. Nic.* 1176 a 6 Ἡράκλειτός φησιν ὄνους σύρματ' (hay) ἂν ἐλέσθαι μᾶλλον ἢ χρυσόν.

[b] A parody of *Il.* i. 586 and 61. See Kock i. 709.

[c] Plato, *Phaedr.* 238 D.

[d] Alluding to the first book of the *Iliad*, but substituting λιμῶδες for λοιμῶδες, "of pestilence" (pronounced at this time in the same way); Schweighäuser, however, thought it a quotation.

[e] Kock i. 675.

[f] Kock ii. 432.

[g] Kock i. 709. *Cf. Il.* xii. 243.

[1] οἷος Wilamowitz: οἷός τ' A.

[2] γὰρ belongs to Cynulcus, not to the quotation.

b Σιωπήσαντος δ' αὐτοῦ ὁ Μασσούριος ἔφη· "ἀλλ' ἐπειδὴ ὑπολείπεταί τινα περὶ τοῦ ἀμφὶ τοὺς οἰκέτας λόγου συμβαλοῦμαί τι καὶ αὐτὸς μέλος εἰς ἔρωτα τῷ σοφῷ καὶ φιλτάτῳ Δημοκρίτῳ. Φίλιππος ὁ Θεαγγελεὺς ἐν τῷ περὶ Καρῶν καὶ Λελέγων συγγράμματι καταλέξας τοὺς Λακεδαιμονίων εἵλωτας καὶ τοὺς Θετταλικοὺς πενέστας καὶ Κᾶράς φησι τοῖς Λέλεξιν ὡς οἰκέταις χρήσασθαι πάλαι τε καὶ νῦν. Φύλαρχος δ' ἐν ἕκτῃ ἱστοριῶν καὶ
c Βυζαντίους φησὶν οὕτω Βιθυνῶν δεσπόσαι ὡς Λακεδαιμονίους τῶν εἱλώτων. περὶ δὲ τῶν παρὰ Λακεδαιμονίοις ἐπευνάκτων καλουμένων (δοῦλοι δ' εἰσὶ καὶ οὗτοι) σαφῶς ἐκτίθεται Θεόπομπος διὰ τῆς δευτέρας καὶ τριακοστῆς τῶν ἱστοριῶν λέγων οὕτως· "ἀποθανόντων πολλῶν Λακεδαιμονίων ἐν τῷ πρὸς Μεσσηνίους πολέμῳ οἱ περιλειφθέντες εὐλαβηθέντες μὴ καταφανεῖς γένωνται τοῖς ἐχθροῖς ἐρημωθέντες ἀνεβίβασαν τῶν εἱλώτων ἐφ' ἑκάστην
d στιβάδα τῶν τετελευτηκότων τινάς· οὓς καὶ πολίτας ὕστερον ποιήσαντες προσηγόρευσαν ἐπευνάκτους, ὅτι κατετάχθησαν ἀντὶ τῶν τετελευτηκότων εἰς τὰς στιβάδας." ὁ δ' αὐτὸς ἱστορεῖ κἀν τῇ τριακοστῇ καὶ τρίτῃ τῶν ἱστοριῶν παρὰ Σικυωνίοις κατωνακοφόρους καλεῖσθαι δούλους τινὰς παραπλησίους ὄντας τοῖς ἐπευνάκτοις. τὰ παραπλήσια ἱστορεῖ
e καὶ Μέναιχμος ἐν τοῖς Σικυωνιακοῖς.[1] ἔτι Θεό-

[1] Here the clause κατωνακοφόρους . . . ἐπευνάκτοις is repeated in AC, deleted by Meineke.

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[a] Philoxenus of Cythera, frag. 6, Athen. 692 d.
[b] *F.H.G.* iv. 475. [c] *F.H.G.* i. 336.

When Cynulcus had lapsed into silence, Masurius spoke : " Since there remain some points connected with the discussion of slaves, ' I too will contribute a poem addressed to love ' [a] for the benefit of the wise and very dear Democritus. Philip of Theangela, in his treatise *On the Carians and Leleges*,[b] after giving an account of the Lacedaemonian helots and the Thessalian penestae, says that the Carians have used the Leleges as slaves both in times past and to-day. Phylarchus, in the sixth book of the *Histories*,[c] says also that the Byzantians exercised mastery over the Bithynians as the Spartans did over the helots. Concerning the men in Lacedaemon called *epeunacti* [d] (these, too, were slaves), Theopompus gives a clear account in the course of the thirty-second book of his *Histories*,[e] as follows : ' Since many Spartans had been killed in the war with the Messenians, the survivors feared that it might become known to the enemy that they had become depopulated ; so they made some of the helots mount the bed of every man who had died. These helots, later made citizens, became known as *epeunacti* because they had been assigned to the nuptial bed to take the place of the dead.' Theopompus also records, in the thirty-third book of his *Histories*,[f] that among the Sicyonians there are certain slaves, called *catonacophori*,[g] who are analogous to the *epeunacti*. A like account is given by Menaechmus in his *History of Sicyon*.[h] Again, Theopompus, in the second book of

[a] From ἐυνάζεσθαι, " receive into one's bed," explained in the subsequent account.

[b] *F.H.G.* i. 310. [c] *Ibid.* 311.

[d] Wearers of the *catonacê*, a rough coat edged with sheepskin.

[e] Frag. 2 Müller.

πομπος ἐν τῇ δευτέρᾳ τῶν Φιλιππικῶν Ἀρδιαίους[1] φησὶ κεκτῆσθαι προσπελατῶν ὥσπερ εἰλώτων τριάκοντα μυριάδας. οἱ δὲ μόθακες καλούμενοι παρὰ Λακεδαιμονίοις ἐλεύθεροι μέν εἰσιν, οὐ μὴν Λακεδαιμόνιοι. λέγει δὲ περὶ αὐτῶν Φύλαρχος ἐν τῇ πέμπτῃ καὶ εἰκοστῇ τῶν ἱστοριῶν οὕτως· "εἰσὶ δ' οἱ μόθακες σύντροφοι τῶν Λακεδαιμονίων· ἕκαστος γὰρ τῶν πολιτικῶν παίδων, ὡς ἂν καὶ τὰ ἴδια ἐκποιῶσιν,[2] οἱ μὲν ἕνα, οἱ δὲ δύο, τινὲς δὲ πλείους ποιοῦνται συντρόφους αὐτῶν. εἰσὶν οὖν
f οἱ μόθακες ἐλεύθεροι μέν, οὐ μὴν Λακεδαιμόνιοί γε,[3] μετέχουσιν δὲ τῆς παιδείας πάσης. τούτων ἕνα φασὶ γενέσθαι καὶ Λύσανδρον τὸν καταναυμαχήσαντα τοὺς Ἀθηναίους πολίτην γενόμενον δι' ἀνδραγαθίαν." Μύρων δὲ ὁ Πριηνεὺς ἐν δευτέρῳ Μεσσηνιακῶν "πολλάκις, φησίν, ἠλευθέρωσαν Λακεδαιμόνιοι δούλους καὶ οὓς μὲν ἀφέτας ἐκάλεσαν, οὓς δὲ ἀδεσπότους, οὓς δὲ ἐρυκτῆρας, δεσποσιοναύτας δ' ἄλλους, οὓς εἰς τοὺς στόλους κατέτασσον, ἄλλους δὲ νεοδαμώδεις, ἑτέρους ὄντας
272 τῶν εἰλώτων." Θεόπομπος δ' ἐν ζ' Ἑλληνικῶν περὶ τῶν εἰλώτων λέγων ὅτι καὶ ἐλεάται καλοῦνται γράφει οὕτως· "τὸ δὲ τῶν εἰλώτων ἔθνος παντάπασιν ὠμῶς διάκειται καὶ πικρῶς· εἰσὶ γὰρ οὗτοι καταδεδουλωμένοι πολὺν ἤδη χρόνον ὑπὸ τῶν Σπαρτιατῶν, οἱ μὲν αὐτῶν ἐκ Μεσσήνης ὄντες, οἱ δ' ἐλεάται κατοικοῦντες πρότερον τὸ καλούμενον Ἕλος τῆς Λακωνικῆς." Τίμαιος δ' ὁ

[1] Ἀρδιαίους Palmer: ἀρκαδίους A.

[2] Not corrupt, as Kaibel and others have thought, although the neuter plural with plural verb is noteworthy. See Gildersleeve, *S.C.G.* 102, Athen. 167 e.

[3] Dindorf: τε A.

his *History of Philip*,[a] says that the people of Ardia own 300,000 bondmen who are like helots. The *mothaces*, as they are called among the Spartans, are free, to be sure, but they are not Spartans. Phylarchus says of them in the twenty-fifth book of the *Histories*[b]: 'The *mothaces* are foster-brothers of the Spartans; for all the sons of the citizen class, according as their private means suffice, choose their own foster-brothers, some one, some two, and some again more. Hence the *mothaces* are free, to be sure, yet not altogether Spartans, though they share the training of the boys at all points. They say that Lysander, who defeated the Athenians in the naval battle,[c] was one of these, but was made a citizen in recognition of his merit.' And Myron of Priene, in the second book of his *Messenian History*,[d] says that 'the Spartans often freed their slaves, calling some "released," some "masterless," some "curbers," others again "master-seamen"; the last they assigned to the sea forces. Others still they called "newly-enfranchised," all being different from the helots.' Theopompus, speaking of the helots in the seventh book of his *Hellenica*,[e] in which he says that they are called *heleats*, writes as follows: 'The helot class is in a condition altogether cruel and bitter. They are the people who have been a very long time subjected to the slavery of the Spartiates, some of them being from Messenia, while the *heleats* formerly dwelt in what is called Helos (Marsh), in Laconia.

[a] *F.H.G.* i. 284; Athen. 443 b.
[b] *F.H.G.* i. 347.
[c] At Aegospotami, 405 B.C.
[d] *F.H.G.* iv. 461.
[e] *F.H.G.* i. 280.

Ταυρομενίτης ἐκλαθόμενος αὑτοῦ (ἐλέγχει δ' αὐτὸν εἰς τοῦτο Πολύβιος ὁ Μεγαλοπολίτης διὰ τῆς
b δωδεκάτης τῶν ἱστοριῶν) οὐκ εἶναι ἔθη σύνηθες τοῖς Ἕλλησι δούλους κτᾶσθαι, αὐτὸς εἰπὼν ὁ Ἐπιτίμαιος (οὕτως δ' αὐτὸν καλεῖ Ἴστρος ὁ Καλλιμάχειος ἐν ταῖς πρὸς αὐτὸν ἀντιγραφαῖς), εἰπὼν γὰρ ὅτι Μνάσων ὁ Φωκεὺς πλείους ἐκέκτητο δούλους τῶν χιλίων· κἀν τῇ τρίτῃ δὲ τῶν ἱστοριῶν ὁ Ἐπιτίμαιος ἔφη οὕτως εὐδαιμονῆσαι τὴν Κορινθίων πόλιν ὡς κτήσασθαι δούλων μυριάδας ἓξ καὶ
c τεσσαράκοντα· δι' ἃς ἡγοῦμαι καὶ τὴν Πυθίαν αὐτοὺς κεκληκέναι χοινικομέτρας. Κτησικλῆς δ' ἐν τρίτῃ Χρονικῶν κατὰ τὴν ἑπτακαιδεκάτην[1] πρὸς ταῖς ἑκατόν φησιν Ὀλυμπιάδα Ἀθήνησιν ἐξετασμὸν γενέσθαι ὑπὸ Δημητρίου τοῦ Φαληρέως τῶν κατοικούντων τὴν Ἀττικὴν καὶ εὑρεθῆναι Ἀθηναίους μὲν δισμυρίους πρὸς τοῖς χιλίοις, μετοίκους δὲ μυρίους, οἰκετῶν δὲ μυριάδας μ'. Νικίας δ' ὁ Νικηράτου, ὡς ὁ καλὸς ἔφη Ξενοφῶν ἐν τῷ περὶ πόρων, χιλίους ἔχων οἰκέτας ἐμίσθωσεν αὐτοὺς εἰς τὰ ἀργυρεῖα Σωσίᾳ τῷ Θρᾳκὶ ἐφ' ᾧ ὀβολὸν
d ἑκάστου[2] τελεῖν τῆς ἡμέρας. Ἀριστοτέλης δ' ἐν Αἰγινητῶν πολιτείᾳ καὶ παρὰ τούτοις φησὶ γενέσθαι ἑπτὰ καὶ τεσσαράκοντα μυριάδας δούλων. Ἀγαθαρχίδης δ' ὁ Κνίδιος ἐν τῇ ὀγδόῃ καὶ τριακοστῇ τῶν Εὐρωπιακῶν Δαρδανεῖς φησι δούλους

[1] ἑπτακαιδεκάτην Dindorf following St. Croix: καὶ δεκάτῃ A: ἐν τρίτῳ καὶ δεκάτῳ πρὸς ταῖς ρ' ὀλυμπιάδι C.
[2] ἑκάστου Xenophon: ἕκαστον AC.

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[a] Polyb. xii. 6; *cf.* Athen. 264 c.
[b] *F.H.G.* i. 207.
[c] He who criticizes others.
[d] *F.H.G.* i. 202.

Timaeus of Tauromenium, forgetting what he himself has said (he is refuted on this point by Polybius of Megalopolis in the twelfth book of the *Histories* [a]), denied [b] that it was customary for the Greeks to acquire slaves; although this "Epitimaeus" [c] (as Istrus, the disciple of Callimachus, calls him in his *Rejoinder to Timaeus*) has himself stated that Mnason of Phocis owned more than a thousand slaves; again, in the third book of the *Histories*,[d] Epitimaeus has said that the city of Corinth was so rich that it had acquired 460,000 slaves—the reason why, in my opinion, the Pythian priestess called the Corinthians 'pint-measurers.' [e] Ctesicles, in the third book of his *Chronicles*,[f] says that at Athens, during the one hundred and seventeenth Olympiad, a census of the inhabitants of Attica was taken by Demetrius of Phalerum, and the number of Athenians was found to be 21,000, of resident aliens 10,000, of slaves 400,000.[g] Nicias, the son of Niceratus, as the noble Xenophon has said in his work *On Revenues*,[h] owned a thousand slaves, and let them out to Sosias of Thrace to work in the silver-mines, the pay of each being a penny a day. Aristotle, in *The Constitution of Aegina*,[i] says that even among the Aeginetans there were 470,000 slaves. Agatharchides of Cnidus, in the thirty-eighth book of his *European History*,[j] declares that the Dardani owned so many slaves

[a] The χοῖνιξ, about 1½ pints, was the daily ration of a slave.

[b] *F.H.G.* iv. 375.

[c] This number is exaggerated; the other numbers refer to adult males. The date is uncertain (see critical note), but may possibly be 309/8 B.C., the year when Demetrius was archon.

[d] 4. 14.

[e] Frag. 427 Rose.

[f] *F.H.G.* iii. 194; see critical note.

κεκτῆσθαι τὸν μὲν χιλίους, . . .[1] τὸν δὲ καὶ πλείους· τούτων δ' ἕκαστον ἐν μὲν εἰρήνῃ γεωργεῖν, ἐν πολέμῳ δὲ λοχίζεσθαι ἡγεμόνα νέμοντας τὸν ἴδιον δεσπότην."

Πρὸς ταῦτα ἀπαντήσας ὁ Λαρήνσιος ἔφη· "ἀλλὰ Ῥωμαίων ἕκαστος (οἶδας δ' ἀκριβῶς ταῦτα, ὦ
e καλὲ Μασσούριε) πλείστους ὅσους κεκτημένος οἰκέτας· καὶ γὰρ μυρίους καὶ δισμυρίους καὶ ἔτι πλείους δὲ πάμπολλοι κέκτηνται, οὐκ ἐπὶ προσόδοις δέ, ὥσπερ ὁ τῶν Ἑλλήνων ζάπλουτος Νικίας, ἀλλ' οἱ πλείους τῶν Ῥωμαίων συμπροϊόντας ἔχουσι τοὺς πλείστους. καὶ αἱ πολλαὶ δὲ αὗται Ἀττικαὶ μυριάδες τῶν οἰκετῶν δεδεμέναι εἰργάζοντο τὰ
f μέταλλα. Ποσειδώνιος γοῦν, οὗ συνεχῶς μέμνησαι,[2] ὁ φιλόσοφος καὶ ἀποστάντας φησὶν αὐτοὺς καταφονεῦσαι μὲν τοὺς ἐπὶ τῶν μετάλλων φύλακας, καταλαβέσθαι δὲ τὴν ἐπὶ Σουνίῳ ἀκρόπολιν καὶ ἐπὶ πολὺν χρόνον πορθῆσαι τὴν Ἀττικήν. οὗτος δ' ἦν ὁ καιρὸς ὅτε καὶ ἐν Σικελίᾳ ἡ δευτέρα τῶν δούλων ἐπανάστασις ἐγένετο· πολλαὶ δὲ αὗται ἐγένοντο, καὶ ἀπώλοντο οἰκετῶν ὑπὲρ τὰς ἑκατὸν μυριάδας· σύγγραμμα δὲ[3] ἐκδέδωκε περὶ τῶν δουλικῶν πολέμων Καικίλιος ὁ ῥήτωρ ὁ ἀπὸ Καλῆς ἀκτῆς· καὶ Σπάρτακος δὲ ὁ μονομάχος ἐκ Καπύης πόλεως Ἰταλικῆς ἀποδρὰς κατὰ τὰ Μιθριδατικὰ[4] πολὺ πλῆθος ἀποστήσας οἰκετῶν (ἦν δὲ καὶ αὐτὸς οἰκέτης, Θρᾷξ γένος) κατέδραμε πᾶσαν Ἰταλίαν
273 χρόνον οὐκ ὀλίγον πολλῶν δούλων καθ' ἑκάστην

[1] Lacuna marked by Meineke.
[2] Musurus: μέμνηται A. [3] δὲ Kaibel: τε A.
[4] Μιθριδατικὰ Casaubon: μίθρια ἀττικὰ A.

[a] *F.H.G.* iii. 264.

that one man had a thousand, another even more; in time of peace every one of these tilled the land, but in time of war they were enrolled in companies with their own master as captain."

In answer to this Larensis said: "But every Roman, as you are well aware, good Masurius, owns an infinite number of slaves; in fact there are very many who own 10,000, 20,000, or even more—not to bring in revenue, as in the case of the opulent Greek Nicias; but the majority of Romans have the largest numbers to accompany them when they go out. Moreover, most of these Athenian slaves, counted in myriads, worked in the mines as prisoners. Poseidonius,[a] the philosopher, at any rate (whom you have constantly quoted), says that they revolted, murdered the superintendents of the mines, seized the hill of Sunium, and for a long time plundered Attica. This was the period[b] when in Sicily also the second uprising of slaves occurred. There were many of these uprisings, and more than a million slaves were killed. A treatise on the slave wars has been published by Caecilius, the orator from Cape Fair. Again, the gladiator Spartacus, escaping from the Italian city of Capua about the time of the wars with Mithradates, roused a very large number of slaves to revolt (he was a slave himself, a native of Thrace) and overran the whole of Italy for a long time, while a stream of slaves poured in to join him

[b] 102–99 B.C.; it is to be noted that such insurrections did not happen until Roman times. Gulick, *Life of the Ancient Greeks*, 69-70.

ἡμέραν συρρεόντων ὡς αὐτόν· καὶ εἰ μὴ ἀπέθανεν ἐν τῇ πρὸς Λικίννιον Κράσσον παρατάξει, οὐ τὸν τυχόντα ἂν ἱδρῶτα τοῖς ἡμεδαποῖς παρεσχήκει, ὡς ὁ κατὰ τὴν Σικελίαν Εὔνους.

Σώφρονες δ' ἦσαν καὶ πάντα ἄριστοι οἱ ἀρχαῖοι Ῥωμαῖοι· Σκιπίων[1] γοῦν ὁ Ἀφρικανὸς ἐπίκλην ἐκπεμπόμενος ὑπὸ τῆς συγκλήτου ἐπὶ τὸ καταστήσασθαι τὰς κατὰ τὴν οἰκουμένην βασιλείας, ἵνα τοῖς προσήκουσιν ἐγχειρισθῶσιν, πέντε μόνους συνεπήγετο[2] οἰκέτας, ὡς ἱστορεῖ Πολύβιος καὶ
b Ποσειδώνιος, καὶ ἑνὸς ἀποθανόντος κατὰ τὴν ὁδοιπορίαν ἐπέστειλε τοῖς οἰκείοις ἄλλον ἀντ' ἐκείνου πριαμένους πέμψαι αὐτῷ. Ἰούλιος δὲ Καῖσαρ ὁ πρῶτος πάντων ἀνθρώπων περαιωθεὶς ἐπὶ τὰς Βρεττανίδας νήσους μετὰ χιλίων σκαφῶν τρεῖς οἰκέτας τοὺς πάντας συνεπήγετο, ὡς Κόττας ἱστορεῖ ὁ τότε ὑποστρατηγῶν αὐτῷ ἐν τῷ περὶ τῆς Ῥωμαίων πολιτείας συγγράμματι, ὃ τῇ πατρίῳ ἡμῶν γέγραπται φωνῇ. ἀλλ' οὐ Σμινδυρίδης ὁ Συβαρίτης τοιοῦτος, ὦ Ἕλληνες, ὃς ἐπὶ τὸν
c Ἀγαρίστης[3] τῆς Κλεισθένους θυγατρὸς ἐξορμῶν γάμον ὑπὸ χλιδῆς καὶ τρυφῆς χιλίους συνεπήγετο οἰκέτας, ἁλιεῖς καὶ ὀρνιθευτὰς καὶ μαγείρους· οὗτος δ' ὁ ἀνὴρ καὶ ἐνδείξασθαι βουλόμενος ὡς εὐδαιμόνως ἔζη, ὡς ἱστορεῖ Χαμαιλέων ὁ Ποντικὸς ἐν τῷ περὶ ἡδονῆς (τὸ δ' αὐτὸ βιβλίον καὶ ὡς Θεοφράστου φέρεται) οὐκ ἔφη τὸν ἥλιον ἐτῶν εἴκοσιν οὔτ' ἀνατέλλοντα οὔτε δυόμενον ἑωρακέναι. καὶ τοῦτ' ἦν αὐτῷ μέγα καὶ θαυμαστὸν πρὸς

[1] Casaubon: *σκηπίων* regularly A.
[2] *συνεπήγετο* Kaibel: *ἐπήγετο* A.
[3] **ἀγαρόστης AC.**

every day. If he had not been killed in the battle with Licinius Crassus, he would have caused no ordinary sweat to my compatriots, as Eunus [a] did in Sicily.

"The Romans of early times, however, were moderate and highly virtuous in all things. Scipio surnamed Africanus, for example, when dispatched by the Senate to pacify the kingdoms of the world and entrust them to their rightful rulers, took as retinue only five slaves, as we are told by Polybius [b] and Poseidonius [c]; and when one of them died on the way, Scipio wrote to his family telling them to purchase and send to him another in his place. Julius Caesar, the first man in the world to cross over to attack the British Isles, though he had a thousand ships, took as retinue three slaves in all; this is related by Cotta, his second in command on that occasion, in the treatise on the *Roman Constitution*, which is written in our native tongue.[d] But Smindyrides of Sybaris was not like that, my Greek friends! When he set out on his journey to wed Agaristê, the daughter of Cleisthenes, he took with him in his ostentatious luxury a thousand slaves—fishermen, fowlers, and cooks. This man wished to show what an opulent life he led, according to Chamaeleon of Pontus in his work *On Pleasure* [e] (the same book goes under the name of Theophrastus); and so he asserted that for twenty years he had not seen the sun rise or set. This he regarded as something big, and a remarkable testimony to his wealth. It

[a] See the interesting account of this medicine-man and revolutionary slave in Diodorus xxxiv. 2.

[b] Frag. 166 Hultsch. [c] *F.H.G.* iii. 255.

[d] Latin, since Larensis is the speaker. See ed. min. p. 247 Peter. [e] Frag. 33 Koepke.

εὐδαιμονίαν. οὗτος, ὡς ἔοικεν, πρωὶ μὲν ἐκάθευδεν, ὀψὲ δ' ἠγείρετο,[1] κατ' ἀμφότερα δυστυχῶν.
d ὁ δὲ Ποντικὸς Ἑστιαῖος καλῶς ἐκαυχᾶτο μήτε ἀνατέλλοντα μήτε καταδυόμενόν ποτε τὸν ἥλιον ἑωρακέναι διὰ τὸ παιδείᾳ παντὶ καιρῷ προσέχειν, ὡς ὁ Νικαεὺς Νικίας ἱστορεῖ ἐν ταῖς Διαδοχαῖς. τί οὖν, οὐκ εἶχεν καὶ Σκιπίων καὶ ὁ Καῖσαρ οἰκέτας; εἶχον, ἀλλ' ἐφύλασσον τοὺς πατρίους νόμους καὶ κεκολασμένως ἔζων τηροῦντες τὰ τῆς πολιτείας ἔθη. συνετῶν γάρ ἐστιν ἀνδρῶν ἐμμένειν τοῖς παλαιοῖς ζηλώμασιν δι' ὧν στρατευό-
e μενοι κατεστρέφοντο τοὺς ἄλλους,[2] λαμβάνοντες ἅμα τοῖς δοριαλώτοις καὶ εἴ τι χρήσιμον καὶ καλὸν ὑπῆρχε παρ' ἐκείνοις εἰς μίμησιν· ὅπερ ἐν τοῖς πάλαι χρόνοις ἐποίουν οἱ Ῥωμαῖοι. διαφυλάττοντες γὰρ ἅμα καὶ τὰ πάτρια μετῆγον παρὰ τῶν χειρωθέντων εἴ τι λείψανον καλῆς ἀσκήσεως εὕρισκον, τὰ ἄχρηστα ἐκείνοις ἐῶντες, ὅπως μηδ' εἰς ἀνάκτησιν ὧν ἀπέβαλον ἐλθεῖν ποτε δυνηθῶσι. παρὰ γοῦν τῶν Ἑλλήνων μηχανὰς καὶ ὄργανα πολιορκητικὰ μαθόντες τούτοις αὐτῶν περιεγέ-
f νοντο, Φοινίκων τε τὰ ναυτικὰ εὑρόντων τούτοις αὐτοὺς κατεναυμάχησαν. ἔλαβον δὲ καὶ παρὰ Τυρρηνῶν τὴν σταδίαν μάχην φαλαγγηδὸν ἐπιόντων, καὶ παρὰ Σαυνιτῶν δὲ ἔμαθον θυρεοῦ χρῆσιν, παρὰ δὲ Ἰβήρων γαίσων, καὶ ἄλλα δὲ παρ' ἄλλων

[1] ἀνίστατο C.
[2] After ἄλλους A, not C, has καί.

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[a] See Athen. 520 a, and Cicero, *De finibus* ii. 8, "qui (*i.e.* prodigals) solem, ut aiunt, nec occidentem umquam viderint nec orientem."

[b] *F.H.G.* iv. 464; for the title see 162 e, note *e*.

is plain that he went to bed in the morning and rose in the evening, which was unfortunate for him in either case.[a] But the boast of Hestiaeus of Pontus, that he had never seen the sun rise or set because he was engaged in study all the time, is a noble one. This is recorded by Nicias of Nicaea in *The Successions*.[b] What then? Did not Scipio and Caesar own slaves? They did; but they observed ancestral laws and lived lives restrained by adherence to customs sanctioned by the constitution. For it is a mark of wise men to abide by those ancient ideals by which they were inspired to make war and subdue others, taking along with their captives whatever was useful and beautiful in them to imitate;[c] precisely what the Romans did in earlier times. For at the same time that they retained their ancestral customs, they took over from their subjects whatever remnant of noble discipline they could find, leaving to them that which was useless, in order that they might never become capable of attaining to the recovery of what they had lost. From the Greeks, for example, they came to know engines and instruments of siege, and with these won superiority over them; and so, though the Phoenicians were the inventors of nautical devices, the Romans used them to overcome the Phoenicians on the sea. From the Etruscans, also, who attacked in close formation, they took over the close battle[d]; from the Samnites they learned the use of the oblong shield,[e] from the Spaniards, the use of the javelin, and so on, learning different

[c] Graecia capta ferum victorem cepit et artis intulit agresti Latio (Hor. *Ep.* ii. 1. 156).

[d] As in the World War, opposed to the war of movement.

[e] The *scutum*, as opposed to the *clipeus*.

μαθόντες ἄμεινον ἐπεξειργάσαντο· μιμησάμενοί τε κατὰ πάντα τὴν Λακεδαιμονίων πολιτείαν διετήρησαν αὐτὴν μᾶλλον ἢ ἐκεῖνοι. νῦν δὲ τὴν ἐκλογὴν τῶν χρησίμων ποιούμενοι παρὰ τῶν ἐναντίων συναποφέρονται καὶ τὰ μοχθηρὰ ζηλώ-
274 ματα. πάτριος μὲν γὰρ ἦν αὐτοῖς, ὡς φησι Ποσειδώνιος, καρτερία καὶ λιτὴ δίαιτα καὶ τῶν ἄλλων τῶν ὑπὸ[1] τὴν κτῆσιν ἀφελὴς καὶ ἀπερίεργος χρῆσις, ἔτι δὲ εὐσέβεια μὲν θαυμαστὴ περὶ τὸ δαιμόνιον, δικαιοσύνη δὲ καὶ πολλὴ τοῦ πλημμελεῖν εὐλάβεια πρὸς πάντας ἀνθρώπους μετὰ τῆς κατὰ γεωργίαν ἀσκήσεως. τοῦτο δ' ἔστιν ἐκ τῶν πατρίων θυσιῶν ὧν ἐπιτελοῦμεν ἰδεῖν· ὁδούς τε γὰρ πορευόμεθα τεταγμένας καὶ ὡρισμένας καὶ
b τεταγμένα φέρομεν καὶ λέγομεν ἐν ταῖς εὐχαῖς καὶ δρῶμεν ἐν ταῖς ἱερουργίαις, ἀφελῆ τε ταῦτα καὶ λιτά, καὶ οὐδὲν πλέον τῶν κατὰ φύσιν οὔτε ἠμφιεσμένοι καὶ περὶ τὰ σώματα ἔχοντες οὔτε ἀπαρχόμενοι, ἐσθῆτάς τε ἔχομε καὶ ὑποδέσεις εὐτελεῖς πίλους τε ταῖς κεφαλαῖς περικείμεθα προβατείων[2] δερμάτων δασεῖς, κεράμεα δὲ καὶ χαλκᾶ τὰ διακονήματα κομίζομεν κἀν τούτοις βρωτὰ καὶ ποτὰ πάντων ἀπεριεργότατα, ἄτοπον ἡγούμενοι τοῖς μὲν θεοῖς πέμπειν κατὰ τὰ πάτρια,
c αὑτοῖς δὲ χορηγεῖν κατὰ τὰ ἐπείσακτα· καίτοι γε τὰ μὲν εἰς ἡμᾶς δαπανώμενα τῇ χρείᾳ μετρεῖται, τὰ δ' εἰς τοὺς θεοὺς ἀπαρχαί τινές εἰσι.

[1] ὑπὸ AC: περὶ Meineke, πρὸς Kaibel. Why?
[2] C: προβατίων A.

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[a] *F.H.G.* iii. 253.
[b] Lit. "all other things in the category of possession." See critical note.

things from different peoples, and bringing them to greater perfection. In like manner they imitated at all points the Spartan constitution, but maintained it better than the Spartans did. But to-day, though they select what is useful, they are also borrowing from their enemies pernicious ideals. As Poseidonius [a] says, their ancestral traits used to be rugged endurance, a frugal manner of life, a plain and simple use of material possessions in general,[b] a religion, moreover, wonderful in its devotion to deity; upright dealing, and great care in avoiding wrongdoing in their relations with all men; associated with these qualities was the pursuit of agriculture.[c] This may be seen in the ancestral festivals which we celebrate; for in their performance we proceed in ways regularly appointed and defined, we bring appointed offerings; what we say in prayers or do in the sacred offices is plain and frugal; again, we do not overstep nature either in our dress or in the care of our bodies or in the offering of first-fruits; and so we wear clothes and shoes which are cheap, on our heads we put hats made of rough sheepskins; the utensils which we bring are of earthenware or bronze,[d] and in them are the simplest foods and drinks in the world, because we think it absurd that while we bring to the gods offerings ordained by ancestral custom, we should indulge ourselves in exotic luxuries; and yet of course what we spend on ourselves is measured by our necessities, whereas for the gods there are certain first-fruits.[e]

[c] Not an anticlimax, but one of many intimations in ancient literature that morality is rural, immorality urban.

[d] Not silver and gold, as in the Greek Eleusinia.

[e] *i.e.*, the very best to be had.

Μούκιος γοῦν Σκευόλας τρίτος ἐν Ῥώμῃ τὸν Φάνιον ἐτήρει νόμον αὐτὸς καὶ Αἴλιος[1] Τουβέρων καὶ Ῥουτίλιος Ῥοῦφος ὁ τὴν πάτριον ἱστορίαν γεγραφώς. ἐκέλευε δ' ὁ νόμος τριῶν μὲν πλείονας τῶν ἔξω τῆς οἰκίας μὴ ὑποδέχεσθαι, κατὰ ἀγορὰν δὲ τῶν πέντε· τοῦτο δὲ τρὶς τοῦ μηνὸς ἐγίνετο. ὀψωνεῖν δὲ πλείονος τῶν δυεῖν δραχμῶν καὶ ἡμίσους οὐκ ἐπέτρεπεν· κρέως δὲ καπνιστοῦ δεκαπέντε τάλαντα δαπανᾶν εἰς τὸν ἐνιαυτὸν ἐπεχώρει
d καὶ ὅσα γῆ φέρει λάχανα καὶ ὀσπρέων ἐψήματα. σμικρᾶς δὲ πάνυ τῆς δαπάνης ὑπαρχούσης διὰ τὸ τοὺς παρανομοῦντας καὶ ἀφειδῶς ἀναλίσκοντας ἀνατετιμηκέναι τὰ ὤνια πρὸς τὸ ἐλευθεριώτερον νομίμως προήρχοντο· ὁ μὲν γὰρ Τουβέρων παρὰ τῶν ἐν τοῖς ἰδίοις ἀγροῖς ὄρνιθας ὠνεῖτο δραχμιαίους, ὁ δὲ Ῥουτίλιος παρὰ τῶν ἁλιευόντων αὐτοῦ δούλων τριωβόλου τὴν μνᾶν τοῦ ὄψου καὶ μάλιστα τοῦ θυρσίωνος[2] καλουμένου· μέρος δ' ἐστὶ τοῦτο θαλασσίου κυνὸς οὕτω καλούμενον. ὁ δὲ
e Μούκιος παρὰ τῶν εὐχρηστουμένων ὑπ' αὐτοῦ πρὸς τὸν αὐτὸν τύπον ἐποιεῖτο τὴν διατίμησιν. ἐκ τοσούτων οὖν μυριάδων ἀνθρώπων οὗτοι μόνοι τὸν νόμιον ἐνόρκως ἐτήρουν καὶ δῶρον οὐδὲ τὸ μικρότατον ἐδέχοντο, αὐτοὶ[3] δ' ἄλλοις ἐδίδοσαν καὶ φίλοις τοῖς ἀπὸ παιδείας ὁρμωμένοις μεγάλα· καὶ γὰρ ἀντείχοντο τῶν ἐκ τῆς στοᾶς δογμάτων.

[1] αὐτὸς καὶ Αἴλιος Mercer: ναυτος καικίλιος A.
[2] θυρσίωνος Kaibel (*cf.* 310 e, Pliny *H.N.* ix. 9. 11): θυριανοῦ AC.
[3] αὐτοὶ Meineke: οὗτοι AC.

[a] Athen. 168 e.
[b] The Lex Fannia of 161 B.C. Pliny, *H.N.* x. 71.

"Mucius Scaevola, Aelius Tubero, and Rutilius Rufus (who wrote the history of our country) [a] are three Romans who observed in their own lives the Fannian Law.[b] This law ordained that not more than three persons outside the family should be entertained, on market-days [c] not more than five; these last occurred thrice a month. The law would not permit the purchase of food of more than two and a half shillings' worth. It permitted the yearly expenditure of fifteen talents for smoked meat and for all green and leguminous boiled vegetables which the earth bears. But though expenditures were very small because law-breakers [d] and spendthrifts caused a rise in the price of commodities, these men whom I have mentioned managed to attain a more liberal mode of living without breaking the law. Tubero, for example, bought game birds from his own peasants, Rutilius bought fish from those of his slaves who were fishermen, at threepence the pound, including even the delicacy called the stalk [e]; this is a part known under this name taken from the sea-dog.[f] Mucius, again, fixed prices in each case in a similar way with those who were under obligations to him. Out of so many thousands of people, then, these were the only men who religiously observed the law and refused to accept even the smallest gift; but they themselves made presents to others, large presents, in fact, to the friends who were inspired by desire of self-culture; for they were adherents of the doctrines of the Porch.

[a] The nundinae.
[d] The bootlegger is not a modern phenomenon.
[e] Athen. 310 e; see critical note.
[f] Perhaps the sword-fish; but Pliny, *H.N.* ix. 9. 11, compares the *tursio* with the dolphin.

Τῆς δὲ πολυτελείας τῆς νῦν ἀκμαζούσης πρῶτος
ἡγεμὼν ἐγένετο Λεύκολλος ὁ καταναυμαχήσας
Μιθριδάτην, ὡς Νικόλαος ὁ περιπατητικὸς ἱστορεῖ·
f ἀφικόμενος γὰρ εἰς τὴν Ῥώμην μετὰ τὴν ἧτταν
τὴν Μιθριδάτου ἔτι τε τὴν Τιγράνου τοῦ Ἀρ-
μενίου καὶ θριαμβεύσας λόγον τε ἀποδοὺς τῶν
τοῦ πολέμου πράξεων ὤκειλεν[1] εἰς πολυτελῆ
δίαιταν ἐκ τῆς παλαιᾶς σωφροσύνης καὶ πρῶτος
τρυφῆς εἰσηγητὴς Ῥωμαίοις ἐγένετο, καρπω-
σάμενος δυεῖν βασιλέων τῶν προειρημένων πλοῦ-
τον. Κάτων δὲ ἐκεῖνος, ὡς Πολύβιος ἱστορεῖ ἐν
τῇ πρώτῃ καὶ τριακοστῇ τῶν ἱστοριῶν, ἐδυσ-
275 χέραινε καὶ ἐκεκράγει ὅτι τινὲς τὰς ξενικὰς τρυ-
φὰς εἰσήγαγον εἰς τὴν Ῥώμην, τριακοσίων μὲν
δραχμῶν κεράμιον ταρίχων Ποντικῶν ὠνησάμενοι,
καὶ μειράκια δ' εὔμορφα ὑπερβαλλούσης ἀγρῶν
τιμῆς. πρότερον δὲ οὕτως ὀλιγοδεεῖς ἦσαν οἱ τὴν
Ἰταλίαν κατοικοῦντες ὥστε καὶ καθ' ἡμᾶς ἔτι,
φησὶν ὁ Ποσειδώνιος, οἱ σφόδρα εὐκαιρούμενοι
τοῖς βίοις, ἦγον[2] τοὺς υἱοὺς ὕδωρ μὲν ὡς τὸ πολὺ
πίνοντας, ἐσθίοντας δ' ὅ τι ἂν τύχῃ. καὶ πολ-
λάκις, φησίν, πατὴρ ἢ μήτηρ υἱὸν ἠρώτα πότερον
ἀπίους ἢ κάρυα βούλεται δειπνῆσαι, καὶ τούτων
b τι φαγὼν ἠρκεῖτο καὶ ἐκοιμᾶτο. νῦν δέ, ὡς ὁ
Θεόπομπος ἱστορεῖ ἐν τῇ πρώτῃ τῶν Φιλιππικῶν,
οὐδείς ἐστι καὶ τῶν μετρίως εὐπορουμένων ὅστις

[1] C (*cf.* 543 a): ὠίκει μὲν A.
[2] ἦγον AC: διῆγον Usener.

[a] Athen. 543 a, *cf.* *F.H.G.* iii. 416, 83.

"The first man who led the way to that extravagant luxury which flourishes in modern times was Lucullus, who defeated Mithradates on the high seas. This is recorded by Nicolas the Peripatetic.[a] For on his return to Rome after the defeat of Mithradates, as well as that of the Armenian Tigranes, he celebrated a triumph, rendered an account of his operations in the war, and then, abandoning his earlier sobriety, he went to smash in a career of extravagance. He became the first to introduce luxury among the Romans, after he had harvested for himself the wealth of the two kings I have mentioned. And Cato, whom everybody knows, was disgusted, as Polybius records in the thirty-first book of the *Histories*,[b] and cried out that 'certain persons had imported foreign luxuries into Rome; they had, he said, bought a cask of Pontic smoked fish for three hundred shillings, and beautiful boys for more than the cost of broad acres.'[c] But in earlier times the inhabitants of Italy, according to Poseidonius, even those who were very well off for a livelihood, trained[d] their sons in drinking water, mostly, and in eating whatever they happened to have. And often, he tells us, a father or mother would ask a son whether he preferred to make his dinner of pears or walnuts, and after eating some of these he was satisfied and went to bed. But to-day, as Theopompus records in the first book of his *History of Philip*,[e] there is nobody, even among those in moderate circumstances, who fails to set an extra-

[b] Chap. 24 Hultsch. *Cf.* Cato's complaint about the price of fish, Plutarch, *Qu. Symp.* iv. 4.

[c] *F.H.G.* iii. 253.

[d] ἄγω is uncommon in this sense except in the passive; see critical note.

[e] *F.H.G.* i. 284.

οὐ πολυτελῆ μὲν τράπεζαν παρατίθεται, μαγείρους δὲ καὶ θεραπείαν ἄλλην πολλὴν κέκτηται καὶ πλείω δαπανᾷ τὰ καθ' ἡμέραν ἢ πρότερον ἐν ταῖς ἑορταῖς καὶ ταῖς θυσίαις ἀνήλισκον."

Ἐπεὶ δὲ εἰς ἱκανὸν μῆκος προὔβη τὰ τῶν ἀπομνημονευθέντων, αὐτοῦ καταπαύσωμεν τὸν λόγον.

vagant table, or does not own cooks and many other servants, or does not lavish more for daily needs than they used to expend at the festivals and sacrifices."

Since the matters here recorded have reached a sufficient length, let us stop our discourse at this point.

Z[1]

Ἐπιτελουμένου δὲ ἤδη τοῦ δείπνου τῶν Φαγησίων ἑορτὴν συντελεῖσθαι νομίσαντες οἱ κυνικοὶ πάντων μᾶλλον ηὐφραίνοντο. καὶ ὁ Κύνουλκος ἔφη· "ἕως ἡμεῖς δειπνοῦμεν, ὦ Οὐλπιανέ (λόγοις γὰρ ἑστιᾷ), προβάλλω σοι παρὰ τίνι εἴρηται Φαγήσια[2] ἑορτὴ καὶ Φαγησιπόσια.[2]" καὶ ὃς ἀπορηθεὶς ἐπισχεῖν τε κελεύσας τοὺς παῖδας τὴν περιφορὰν καίτοι ἤδη οὔσης ἑσπέρας· "οὐ συμπεριφέρομαι, ὦ σοφώτατε· ὥστε λέγειν σοὶ καιρός, ἵνα μᾶλλον καὶ δειπνήσῃς ἥδιον." καὶ ὃς "εἰ χάριν ὁμολογήσεις[3] μαθών, λέξω." ὁμολογήσαντος δ' ἔφη· "Κλέαρχος Ἀριστοτέλους μαθητής, Σολεὺς δὲ τὸ γένος, ἐν τῷ προτέρῳ περὶ γρίφων[4] (κρατῶ γὰρ καὶ τῆς λέξεως διὰ τὸ σφόδρα μοι εἶναι προσφιλῆ) οὑτωσί πως εἴρηκε· "φαγήσια, οἱ δὲ φαγησιπόσια προσαγορεύουσι τὴν ἑορτήν· ἐξέλιπε δὲ αὕτη, καθάπερ ἡ τῶν ῥαψῳδῶν ἣν ἦγον . . . καὶ τὴν τῶν Διονυσίων· ἐν ᾗ παριόντες ἑκάστῳ[5]

[1] των εις λ̄ αρχη του ιγ̄ MSS., *i.e.* the beginning of Book XIII.
[2] Casaubon: *φαγησία* and *φαγησιποσία* A.
[3] ὁμολογήσειας A. [4] *περὶ γρίφων* Casaubon: *περιγραφων* A.
[5] ἑκάστῳ Welcker: ἕκαστοι A.

[a] *Cf.* Plato, *Rep.* 571 D *ἑστιάσας λόγων καλῶν.*
[b] *Cf.* the scene between Socrates and Thrasymachus, Plato, *Rep.* 338 B.

BOOK VII

Now that the dinner was in full swing, the Cynics, thinking that the Eating-festival was to be celebrated, cheered up more than anyone else. And Cynulcus said: "While we dine, Ulpian (since you like to feast on words [a]), I will put a question to you. Who is it that has used Eating-festival and Eating-and-drinking-festival as a word for a holiday?" Ulpian was puzzled, and told the slaves to stop passing the food although it was already evening. "I cannot accommodate you, my learned friend; so now is your chance to speak out, and that will make you enjoy your dinner more." Cynulcus replied: "If you will confess your gratitude when I have instructed you,[b] I will speak;" and when the other promised, he went on: "Clearchus, a disciple of Aristotle and native of Soli, says [c] something like the following in the first book of his work *On Riddles* (I retain the memory of the word [d] because I like it so much): 'phagesia (eating-festival), others phagesiposia (eating-and-drinking-festival), is the name they give to the holiday; this festival has become extinct, as is that of the rhapsodists which they celebrated . . . and that of the Dionysia. In it the rhapsodists

[c] *F.H.G.* ii. 321; ἐν τῷ προτέρῳ (not πρώτῳ) shows that the work was in two books.

[d] φαγήσια.

τῶν θεῶν οἷον τιμὴν ἐπετέλουν τὴν ῥαψῳδίαν."
276 ταῦτ' εἶπεν ὁ Κλέαρχος. εἰ δ' ἀπιστεῖς, ὦ ἑταῖρε,
καὶ τὸ βιβλίον κεκτημένος οὐ φθονήσω σοι· ἀφ'
οὗ πολλὰ ἐκμαθὼν εὐπορήσεις προβλημάτων· καὶ
γὰρ Καλλίαν ἱστορεῖ τὸν Ἀθηναῖον γραμματικὴν[1]
συνθεῖναι τραγῳδίαν ἀφ' ἧς ποιῆσαι τὰ μέλη καὶ
τὴν διάθεσιν Εὐριπίδην ἐν Μηδείᾳ καὶ Σοφοκλέα
τὸν Οἰδίπουν." θαυμασάντων δὲ πάντων τὸ εὐ-
παίδευτον τοῦ Κυνούλκου ὁ Πλούταρχος "κατὰ τὸ
ὅμοιον, ἔφη, καὶ ἐν Ἀλεξανδρείᾳ τῇ ἐμῇ Λαγυνο-
φόρια[2] ἑορτή τις ἤγετο, περὶ ἧς ἱστορεῖ Ἐρατο-
b σθένης ἐν τῷ ἐπιγραφομένῳ συγγράμματι Ἀρσινόη.
λέγει δὲ οὕτως· "τοῦ Πτολεμαίου κτίζοντος
ἑορτῶν[3] καὶ θυσιῶν παντοδαπῶν γένη καὶ μάλιστα
περὶ τὸν Διόνυσον, ἠρώτησεν Ἀρσινόη τὸν φέροντα
τοὺς θαλλοὺς τίνα νῦν ἡμέραν ἄγει καὶ τίς ἐστιν
ἑορτή. τοῦ δ' εἰπόντος "καλεῖται μὲν Λαγυνο-
φόρια, καὶ τὰ κομισθέντα αὐτοῖς δειπνοῦσι κατα-
κλιθέντες ἐπὶ στιβάδων καὶ ἐξ ἰδίας ἕκαστος
λαγύνου παρ' αὐτῶν φέροντες πίνουσιν." ὡς δ'
c οὗτος ἀπεχώρησεν, ἐμβλέψασα πρὸς ἡμᾶς "συν-
οίκιά γ', ἔφη, ταῦτα ῥυπαρά. ἀνάγκη γὰρ τὴν
σύνοδον γίνεσθαι παμμιγοῦς ὄχλου, θοίνην ἕωλον
καὶ οὐδαμῶς εὐπρεπῆ παρατιθεμένων." εἰ δὲ τὸ
γένος τῆς ἑορτῆς ἤρεσκεν, οὐκ ἂν ἐκοπίασε δήπου
τὰ αὐτὰ ταῦτα παρασκευάζουσα ἡ βασίλεια καθ-
άπερ ἐν τοῖς Χουσίν· εὐωχοῦνται μὲν γὰρ κατ'

[1] γραμματικὴν Schweighäuser (lemma in A): γραμματικὸν AC
[2] Schweighäuser: λαγυνοφορία AC regularly.
[3] Schweighäuser: ἑορτὴν AC.

came forward and performed their rhapsody as an act of homage to the several gods.' Thus Clearchus. If you don't believe it, comrade, I own the book and will not begrudge it to you; you will learn a lot from it and will be rich in questions to propound. For he records that Callias of Athens composed an *Alphabetic Tragedy*, from which Euripides in *Medea* and Sophocles in *Oedipus* drew the models of their choruses and plots." After all had expressed their admiration for the learning of Cynulcus, Plutarch said: "To cite a similar case, there used to be celebrated in my native Alexandria also a festival named Flagon-bearing, of which Eratosthenes gives an account in the treatise entitled *Arsinoë*.[a] He says: 'Ptolemy founded all kinds of festivals and sacrifices, particularly those connected with Dionysus; and Arsinoë asked the man who carried the olive-branches what day he was then celebrating and what festival it was. He replied: "It is called Flagon-bearing, and the celebrants eat what is brought to them while they recline on beds of rushes, and each man drinks out of a special flagon which he brings from his own house." When he had passed on, she looked at us and said: "That must indeed be a dirty get-together. For the assembly can only be that of a miscellaneous mob who have themselves served with a stale and utterly unseemly feast."' But if she had liked that kind of festival, the queen would, of course, never have grown tired of getting up the very same offerings which were customary at the Feast of Pitchers.[b] For there, to be sure,

[a] Page 197 Bernhardy.

[b] The second day of the Anthesteria. *Cf.* Athen. 437 c-d, and for its reputed origin, Euripides, *I.T.* 940 ff.

ἰδίαν, παρέχει δὲ ταῦτα ὁ καλέσας ἐπὶ τὴν ἑστίασιν."

Τῶν δὲ παρόντων γραμματικῶν τις ἀποβλέψας εἰς τὴν τοῦ δείπνου παρασκευὴν ἔφη·

"εἶτα πῶς δειπνήσομεν
τοσαῦτα δεῖπνα;

d ἴσως διὰ νυκτός, ὡς ὁ[1] χαρίεις Ἀριστοφάνης ἐν Αἰολοσίκωνι εἶπεν οὕτως λέγων οἱονεὶ δι' ὅλης νυκτός· ὡς καὶ τὸ Ὁμηρικὸν ἔχει·

κεῖτ' ἔντοσθ' ἄντροιο[2] τανυσσάμενος διὰ μήλων,

ἀντὶ τοῦ διὰ πάντων τῶν μήλων, τὸ μέγεθος αὐτοῦ ἐμφανίζων." πρὸς ὃν ὁ ἰατρὸς ἔφη Δάφνος "ὠφελιμώτερά ἐστι, φίλτατοι,[3] παντὶ σώματι τὰ νυκτερινὰ δεῖπνα· τὸ γὰρ τῆς σελήνης ἄστρον πρὸς τὰς τῆς τροφῆς ἁρμόττει πέψεις σηπτικὸν ὑπ-
e άρχον· κατὰ σῆψιν δ' ἡ πέψις. εὐσηπτότερα γοῦν τὰ νύκτωρ θυόμενα τῶν ἱερείων καὶ τῶν ξύλων τὰ πρὸς τὸ σελήνιον κοπτόμενα, καὶ τῶν καρπῶν δὲ οἱ πλεῖστοι πρὸς τὸ σελήνιον πεπαίνονται."

Πολλῶν δὲ ὄντων καὶ διαφόρων τῶν παρεσκευασμένων καὶ αἰεὶ παρασκευαζομένων ἰχθύων μεγέθει τε καὶ ποικιλίᾳ ὁ Μυρτίλος ἔφη· "εἰκότως, ἄνδρες φίλοι, πάντων τῶν προσοψημάτων ὄψων καλουμένων ἐξενίκησεν ὁ ἰχθὺς διὰ τὴν ἐξαίρετον ἐδωδὴν[4] μόνος οὕτως καλεῖσθαι διὰ τοὺς ἐπιμανῶς ἐσχη-
f κότας πρὸς ταύτην τὴν ἐδωδήν. λέγομεν γοῦν[5]

[1] ὁ added by Musurus. [2] ἐντὸς θεάτροιο A (!).
[3] φίλτατοι Kaibel: φίλτατε, τῷ AC.
[4] διὰ τὴν ἐξ. ἐδωδὴν may be a gloss.
[5] Dindorf: οὖν AC.

[a] Part of two lines from a comic poet. Blaydes (con-

they feast in solitary fashion, but the food is provided by him who invites them to the entertainment."

One of the pundits there present, after glancing at the dinner spread before us, said: "'But then, how are we going to eat so many dinners?'[a] Probably 'it will take the night,' to quote the witty Aristophanes in *Aeolosicon*.[b] For he says 'through the night' meaning 'through the whole night.' It is like the Homeric phrase[c]: 'He lay inside the cave sprawling through his sheep,' instead of 'throughout all his sheep,' thus indicating his gigantic size." In answer to him the physician Daphnus said: "Meals taken at night, dear friends, are more beneficial to every organism; for the celestial body of the moon suits the digestion of food, being septic, since digestion is a septic process. At any rate, victims sacrificed at night, and timbers cut in the moonlight, rot more easily; so also most fruits ripen in moonlight."[d]

The fishes which had been set before us or from time to time were set before us were numerous and extraordinary in size and variety. Myrtilus remarked: "It is no wonder, my friends, that among all the specially prepared dishes which we call an *opson*,[e] fish is the only one which has won its way, on account of its excellent eating-qualities,[f] to be called by this name, because people are so mad for this kind of food. Anyway, we give the name

tradicted by Kaibel) tried to connect them with the following quotation from Aristophanes.

[b] Kock i. 395.

[c] *Od.* ix. 298.

[d] *Cf.* Plutarch, *Qu. Symp.* iii. 10.

[e] Originally any relish eaten with bread or meat, which were the staple foods.

[f] See critical note, and *cf.* Plutarch, *Qu. Symp.* iv. 4. 4.

ὀψοφάγους οὐ τοὺς βόεια ἐσθίοντας, οἷος ἦν Ἡρακλῆς, ὃς τοῖς "βοείοις κρέασιν ἐπήσθιε σῦκα χλωρά," οὐδὲ τὸν φιλόσυκον, οἷος ἦν Πλάτων ὁ φιλόσοφος, ὡς ἱστορεῖ Φανόκριτος ἐν τῷ περὶ Εὐδόξου· ἱστορεῖ δ' ὅτι καὶ Ἀρκεσίλας φιλόβοτρυς ἦν, ἀλλὰ τοὺς περὶ τὴν ἰχθυοπωλίαν ἀναστρεφομένους. φιλόμηλοι δ' ἦσαν Φίλιππός τε ὁ Μακεδὼν καὶ ὁ υἱὸς αὐτοῦ Ἀλέξανδρος, ὡς
277 Δωρόθεός φησιν ἐν τῇ ἕκτῃ τῶν περὶ Ἀλέξανδρον ἱστοριῶν. Χάρης δ' ὁ Μυτιληναῖος ἱστορεῖ ὡς κάλλιστα μῆλα εὑρὼν ὁ Ἀλέξανδρος περὶ τὴν Βαβυλωνίαν χώραν τούτων τε πληρώσας τὰ σκάφη μηλομαχίαν ἀπὸ τῶν νεῶν ἐποιήσατο, ὡς τὴν θέαν ἡδίστην γενέσθαι. οὐκ ἀγνοῶ δὲ ὅτι ὄψον κυρίως καλεῖται πᾶν τὸ πυρὶ κατασκευαζόμενον εἰς ἐδωδήν· ἤτοι γὰρ ἕψον ἐστὶν ἢ παρὰ τὸ ὠπτῆσθαι ὠνόμασται."

Πολλῶν οὖν ὄντων τῶν ἰχθύων, οὓς κατὰ τὰς ἑκάστας ὥρας ἐδαινύμεθα,[1] ὦ θαυμασιώτατε Τιμόκρατες, κατὰ γὰρ τὸν Σοφοκλέα

b χορὸς δ' ἀναύδων ἰχθύων ἐπερρόθει,
σαίνοντες[2] οὐραίοισι

οὐ τὴν κεκτημένην, ἀλλὰ τὰς λοπάδας· καὶ κατὰ τὰς Ἀχαιοῦ δὲ Μοίρας·

πολὺς γὰρ ὅμιλος ποντίου κύκλου σοβῶν
. . . . . ἐνάλιος θεωρία,
χραίνοντες οὐραίοισιν[3] εὐδίαν ἁλός,

ἀπομνημονεύσω δέ σοι ἃ περὶ ἑκάστου ἔλεξαν οἱ δειπνοσοφισταί. πάντες γὰρ συνεισήνεγκαν εἰς

[1] Kaibel: ἐνδαινύμεθα A. [2] Brunck: σαίνουσιν AC.

'relish-eaters,' not to those who eat beef, like Heracles, who 'after the flesh of oxen ate green figs,'[a] nor to the fig-lover either, such as the philosopher Plato was, as recorded by Phanocritus in his essay *On Eudoxus*.[b] He also records that Arcesilas was a grape-lover. No, we give the name rather to people who gad about among the fishmongers. Philip of Macedon and his son Alexander were apple-lovers, according to Dorotheus in the sixth book of his *History of Alexander*.[c] And Chares of Mitylene records[d] that Alexander, finding that the best apples were in Babylonia, filled his ships with them and got up an apple fight from the ships, making a very delightful spectacle. I am not unaware, either, that *opson* is properly said of anything that is prepared for eating by the use of fire; in other words, it is for *epson* (cooking), or else is so named from its being cooked (*ôptêsthai*)."[e]

The fishes, then, were numerous, and we feasted on them in their proper seasons, most admirable Timocrates. For, as Sophocles[f] puts it: "A troop of mute fishes romped noisily up, wagging their tails," not at the mistress but at the casseroles; and according to the *Fates*[g] of Achaeus: "For a mighty throng of Ocean's swirling creatures came rushing violently . . . a delegation from the sea, flicking with their tails the level surface of the brine." I shall, then, quote for you what the Deipnosophists said about each one. For they all brought together

[a] Euripides, *T.G.F.*[2] 652, frag. 907. [b] *F.H.G.* iv. 473.
[c] Frag. 1 Müller. [d] Frag. 4 Müller.
[e] A correct etymology. *Cf.* also Πυανόψια, the Bean-boiling Festival, in the month Pyanopsion. Athen. 408 a.
[f] *T.G.F.*[2] 296. [g] *Ibid.* 753.

[3] Casaubon: χραίνοντος θυραίοισιν A.

c αὐτοὺς τὰς ἐκ βιβλίων συμβολάς, ὧν τὰ ὀνόματα διὰ τὸ πλῆθος παραλείψω.

ὅστις ἀγοράζων ὄψον . . . . . .
ἐξὸν ἀπολαύειν ἰχθύων ἀληθινῶν
ῥαφανῖδας ἐπιθυμεῖ πρίασθαι, μαίνεται·

φησὶν Ἄμφις ἐν Λευκάδι· ἵνα δὲ εὐμνημόνευτά σοι γένηται τὰ λεχθέντα, κατὰ στοιχεῖον τάξω τὰ ὀνόματα. καὶ γὰρ Σοφοκλέους εἰπόντος ἐν Αἴαντι μαστιγοφόρῳ τοὺς ἰχθῦς ἕλλοὺς

ἐφῆκεν ἕλλοῖς ἰχθύσιν διαφθοράν,

ἐζήτησέν τις εἰ καὶ τῶν πρὸ αὐτοῦ τις τῷ ὀνόματι κέχρηται. πρὸς ὃν ὁ Ζωίλος ἔφη· "ἐγὼ δὲ οὐκ
d ὢν ὀψοφαγίστατος (οὕτω γὰρ Ξενοφῶν ὠνόμασεν ἐν Ἀπομνημονεύμασι γράφων οὕτως· "ὀψοφαγίστατός τε καὶ βλακίστατός ἐστιν") οἶδα ὅτι ὁ τὴν Τιτανομαχίαν ποιήσας, εἴτ' Εὔμηλός ἐστιν ὁ Κορίνθιος ἢ Ἀρκτῖνος ἢ ὅστις δήποτε χαίρει ὀνομαζόμενος, ἐν τῷ δευτέρῳ οὕτως εἴρηκεν·

ἐν δ' αὐτῇ πλωτοὶ χρυσώπιδες ἰχθύες ἕλλοὶ
νήχοντες παίζουσι δι' ὕδατος ἀμβροσίοιο.

e ἔχαιρε δὲ Σοφοκλῆς τῷ ἐπικῷ κύκλῳ, ὡς καὶ ὅλα δράματα ποιῆσαι κατακολουθῶν τῇ ἐν τούτῳ μυθοποιίᾳ."

Παρατεθεισῶν οὖν ΑΜΙΩΝ ἔφη τις· "ταύτας

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[a] Kock ii. 243. Kaibel thinks this quotation inappropriate here (it occurred at 57 b). But it may serve as a motto for the entire discourse on fish, and it also illustrates the earlier meaning of ὄψον, which *later* meant 'fish.'

[b] Line 1297. The reference is to Aerope, wife of Atreus, caught in adultery with Thyestes and drowned by order of Atreus. [c] iii. 13. 4. [d] *Frag. ep.* 4 Kinkel.

to the company their contributions gathered from books, the names of which I will omit because of their number.

"Any man who goes to market to get some delicacy and prefers to buy radishes when he may enjoy real fish must be crazy," says Amphis in *Leucas*.[a] To make it easier for you to remember what was said, I will arrange the names alphabetically. But by way of preface: Sophocles in *Ajax the Lash-Wielder*[b] called fishes mute: "Gave (her) over to be devoured by the mute fishes." One of the company asked whether anyone before him had used the epithet. In answer to him Zoïlus said: "I am not much of a fish-eater myself (this is a name used by Xenophon in the *Memorabilia*,[c] writing as follows: 'He is very much of a fish-eater and very lazy'), yet I know that the author of the *Titanomachia*, whether it is Eumelus of Corinth or Arctinus or whatever he likes to be called, has the word in the following lines of the second book[d]: 'Afloat in it were golden-eyed mute fishes, swimming and playing in the ambrosial water.' Now Sophocles liked the Epic Cycle, and even composed entire plays in close conformity to the stories told in it."

First, then some *Amiae*[e] were served, and one speaker said: "These are recorded by Aristotle[f]

[e] Said to be a kind of tunny, by some identified with the bonito; certainly different from the bowfin and mudfish, which to-day are classed with the *Amiidae*. The speaker here may be the physician Daphnus, since the remarks about Archestratus at 278 d are attributed to Daphnus at 116 f. But it is not possible to assign to him this entire account of fishes, which extends to the end of the book and is mingled with Athenaeus's own compilations (*cf.* 277 c κατὰ στοιχεῖον τάξω).

[f] p. 301 Rose.

'Αριστοτέλης ἱστορεῖ τὰ μὲν βράγχια ἔχειν καλυπτά, εἶναι δὲ καρχαρόδοντας καὶ τῶν συναγελαζομένων καὶ σαρκοφάγων χολήν τε ἔχειν ἰσομήκη τῷ ἐντέρῳ καὶ σπλῆνα ὁμοίως. λέγεται δὲ ὡς
f θηρευθεῖσαι προσανάλλονται καὶ ἀποτρώγουσαι τὴν ὁρμιὰν ἐκφεύγουσιν. μνημονεύει δ' αὐτῶν Ἄρχιππος ἐν Ἰχθύσι λέγων οὕτως·

ὅτε δ' ἦσθες ἀμίας παχείας.

καὶ Ἐπίχαρμος δ' ἐν Σειρῆσιν·

πρωὶ μέν γ' ἀτενὲς ἀπ' ἀοῦς ἀφύας ἀπεπυρίζομες[1]
στρογγύλας καὶ δελφακίνας ὀπτὰ κρέα καὶ πωλύπους,
καὶ γλυκύν γ' ἐπ' ὢν ἐπίομες οἶνον. Β. οἰβοιβοῖ τάλας.
Α. περί γα μὰν αἴκλου τί κά τις καὶ[2] λέγοι. Β. φοῦ τῶν κακῶν.
278 Α. ὅκα παρῇ[3] τρίγλα τε μία παχῆα κἀμίαι δύο διατετμαμέναι[4] μέσαι φάσσαι τε τοσσαῦται[5] παρῆν σκορπίοι τε.

'Αριστοτέλης δὲ παρετυμολογῶν αὐτῆς τοὔνομά φησιν ὠνομάσθαι παρὰ τὸ ἅμα ἰέναι ταῖς παραπλησίαις· ἐστὶ γὰρ συναγελαστική. Ἱκέσιος δ' ἐν τοῖς περὶ ὕλης εὐχύλους μὲν αὐτὰς εἶναι καὶ ἁπαλάς, πρὸς δὲ τὰς ἐκκρίσεις μέσας, ἧσσον δὲ τροφίμους. ὁ δὲ ὀψοδαίδαλος Ἀρχέστρατος ἐν τῇ Γαστρολογίᾳ (οὕτως γὰρ ἐπιγράφεσθαί φησι Λυκό-
b φρων ἐν τοῖς περὶ κωμῳδίας ὡς τὴν Κλεοστράτου

[1] Schweighäuser: ἀποπυρίζομες A.
[2] περί γα μὰν αἴκλου τί κά τις καὶ Kaibel: περὶ σᾶμά με καλοῦσα κατίσκα A.

as having opercular gills; they have jagged teeth; they are gregarious and carnivorous, and have a gall-bladder and likewise a spleen as long as the gut. It is said that when they are hooked they leap at the line and bite it off, so making their escape. Archippus mentions them in *The Fishes*[a] in these words: 'When you were eating fat amiae.' Epicharmus, also, in *The Sirens*[b]: 'A. Early in the morning, with the first coming of dawn, we would put on the fire some plump small fry, the roasted flesh of a pig, and some polyps; then we would wash them all down with sweet wine. B. Dear me, dear me, what a hard life! A. Ay, one might call it nothing but a small snack. B. Alas for your miserable luck! A. Yes, when we had at hand only a single fat red mullet and two bonitos split in the middle, and there were besides the same number of ringdoves and sculpins.' Referring to the etymology of the word *amia*, Aristotle[c] says that the name is derived from the circumstance that these fish go with (*ama ienai*) their kind; for it is gregarious. Hicesius, in *Materials*, says that they are well-flavoured and tender, but as to elimination only moderately good, and not so very nourishing. And that entrée-artist, Archestratus, in his *Gastrology* (for that is the title, according to Lycophron in his work *On Comedy*,[d] just as the poem of Cleostratus of Tenedos is entitled

[a] Kock i. 683; Introd. to Vol. I. p. ix.
[b] Kaibel 114.
[c] p. 301 Rose.
[d] Frag. 19 Strecker.

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[3] ὅκα παρῇ Lumb: ὅ καὶ παρὰ A.
[4] Meineke: διατεταγμαμεναι A.
[5] Schweighäuser: τοσαῦται A.

τοῦ Τενεδίου Ἀστρολογίαν[1]) περὶ τῆς ἀμίας φησὶν οὕτως·

τὴν δ' ἀμίαν φθινοπώρου, ὅταν Πλειὰς καταδύνῃ,
πάντα τρόπον σκεύαζε. τί σοι τάδε μυθολογεύω;
οὐ γὰρ μὴ σὺ διαφθείρῃς[2] οὐδ' ἂν ἐπιθυμῇς.
εἰ δ' ἐθέλεις καὶ τοῦτο δαήμεναι, ὦ φίλε Μόσχε,
ὄντινα χρή σε τρόπον κείνην διαθεῖναι ἄριστα,
c ἐν συκῆς φύλλοις καὶ ὀριγάνῳ οὐ μάλα πολλῇ·
μὴ τυρόν, μὴ λῆρον[3]· ἁπλῶς δ' οὕτως θεραπεύσας
ἐν συκῆς φύλλοις σχοίνῳ κατάδησον ἄνωθεν,
εἶθ' ὑπὸ θερμὴν ὗσον ἔσω σποδόν, ἐν φρεσὶ καιρὸν
γιγνώσκων ὁπότ' ἔστ' ὀπτή, καὶ μὴ κατακαύσῃς.
ἔστω δ' αὕτη σοι Βυζαντίου ἐξ ἐρατεινοῦ,
εἴπερ ἔχειν ἀγαθὴν ἐθέλεις, κἂν ἐγγὺς ἁλῶ που
τοῦδε τόπου, κεδνὴν λήψει· τηλοῦ δὲ θαλάσσης
d Ἑλλησποντιάδος χείρων, κἂν κλειτὸν[4] ἀμείψῃς
Αἰγαίου πελάγους ἔναλον πόρον, οὐκ ἔθ' ὁμοία
γίγνεται, ἀλλὰ καταισχύνει τὸν πρόσθεν ἔπαινον.

Οὗτος ὁ Ἀρχέστρατος ὑπὸ φιληδονίας γῆν πᾶσαν καὶ θάλασσαν περιῆλθεν ἀκριβῶς, ἐμοὶ δοκεῖ, τὰ πρὸς γαστέρα ἐπιμελῶς ἐξετάσαι βουληθείς· καὶ ὥσπερ οἱ τὰς Περιηγήσεις καὶ τοὺς Περίπλους ποιησάμενοι μετ' ἀκριβείας ἐθέλει πάντα ἐκτίθεσθαι "ὅπου ἐστὶν ἕκαστον κάλλιστον βρωτόν τε ποτόν τε.[5]" τοῦτο γὰρ αὐτὸς ἐν τῷ
e προοιμίῳ ἐπαγγέλλεται τῶν καλῶν τούτων ὑπο-

[1] Ἀστρολογίαν Heringa: γαστρολογιαν A.
[2] σὺ διαφθείρῃς Coraes: σε διαφθείρηγ' AC.

Astrology [a]), has this about the amia: 'As for the amia, prepare that in the autumn, what time the Pleiad is setting, and in any way thou likest. Why need I recite it for thee word for word? For thou canst not possibly spoil it even if thou so desire. Still, if thou insist, dear Moschus, on being instructed here also in the best way to dress that fish, wrap it in fig-leaves with a very little marjoram. No cheese, no nonsense! Just place it tenderly in fig-leaves and tie them on top with a string; then push it under hot ashes, bethinking thee wisely of the time when it is done, and burn it not up. Let it come to thee from lovely Byzantium if thou desire the best, yet thou wilt get what is good even if it be caught somewhere near this place here. But it is poorer the farther thou goest from the Hellespontine sea, and if thou journey over the glorious courses of the briny Aegean main, it is no longer the same, but utterly belies my earlier praise.'

This Archestratus, impelled by love of pleasure, diligently traversed all lands and seas in his desire, as it appears to me, of testing carefully the delights of the belly; [b] and imitating the authors of *Travels* and *Voyages*, he aims to expound accurately whatever and "wherever there is anything best that is eatable or drinkable." For this is his own announcement [c] in the preface to those noble *Counsels* [d] which

[a] Frag. 7 Ribbeck 35 Brandt; Athen. 314 a.
[b] *Cf.* 116 f.
[c] Frag. 2 Ribbeck 2 Brandt, *cf.* Athen. 314 f.
[d] The usual title given to didactic poems, such as those of Hesiod and of Tyrtaeus.

[3] λῆρον AC: 'λαιον Brandt (but *cf.* ἡδυσματολήρων 311 c).
[4] κλεινὸν Porson: κεινον A.
[5] ποτόν τε added by Casaubon.

θηκῶν ὧν πρὸς τοὺς ἑταίρους ποιεῖται Μόσχον τε καὶ Κλέανδρον, ὥσπερ ὑποτιθέμενος αὐτοῖς κατὰ τὴν Πυθίαν ζητεῖν

ἵππον Θεσσαλικὴν Λακεδαιμονίην τε γυναῖκα,
ἄνδρας δ' οἳ πίνουσιν ὕδωρ καλῆς Ἀρεθούσης.

Χρύσιππος δ' αὐτὸν ὁ ὄντως φιλόσοφος καὶ περὶ πάντα ἀνὴρ ἀρχηγὸν Ἐπικούρῳ φησὶ γενέσθαι
f καὶ τοῖς τὰ τούτου ἐπισταμένοις τῆς πάντα διαλυμηναμένης ἡδονῆς· καὶ γὰρ οὐκ ἐγκαλυπτόμενος ὁ Ἐπίκουρος λέγει, ἀλλὰ μεγάλῃ τῇ φωνῇ· "οὐ γὰρ ἔγωγε δύναμαι νοῆσαι ταγαθὸν ἀφελὼν μὲν τὴν διὰ χυλῶν, ἀφελὼν δὲ τὴν δι' ἀφροδισίων ἡδονήν." οἴεται γὰρ οὕτως ὁ σοφὸς καὶ τὸν ἀσώτων βίον ἀνεπίληπτον εἶναι, εἴπερ αὐτῷ προσγένοιτο τὸ ἀδεὲς καὶ ἵλεων. διὸ καὶ οἱ τῆς κωμῳδίας ποιηταὶ κατατρέχοντές που τῆς ἡδονῆς καὶ ἀκρασίας ἐπικούρους καὶ βοηθοὺς βοῶσιν.
279 Βάτων[1] μὲν ἐν Συνεξαπατῶντι δυσχεραίνοντα ποιήσας πατέρα τῷ τοῦ υἱοῦ παιδαγωγῷ καὶ λέγοντα·

ἀπολώλεκας τὸ μειράκιόν μου παραλαβών,
ἀκάθαρτε, καὶ πέπεικας ἐλθεῖν ἐς βίον
ἀλλότριον αὑτοῦ· καὶ πότους ἑωθινοὺς
πίνει διὰ σὲ νῦν, πρότερον οὐκ εἰθισμένος.
Β. εἶτ' εἰ μεμάθηκε, δέσποτα, ζῆν, ἐγκαλεῖς;
Α. ζῆν δ' ἐστὶ τὸ τοιοῦθ'[2]; Β. ὡς λέγουσιν οἱ σοφοί·

[1] Casaubon: πλάτων AC (*cf.* 103 b).
[2] τοιοῦθ' Musurus: τοιοῦτον AC.

he addresses to his friends Moschus and Cleander, counselling them, as it were (to quote the Pythian priestess), "to seek out a mare from Thessaly, a wife from Sparta, and men who drink the water flowing in fair Arethusa." [a] Chrysippus, who was a real philosopher in all respects, says that Archestratus was the forerunner of Epicurus and those who adopt his doctrines of pleasure, which is the cause of all corruption. For Epicurus [b] does not speak with face muffled, but in a loud voice he declares: "As for myself, I cannot conceive of the Good if I exclude either the pleasure derived from taste or that derived from sexual intercourse." On this theory, in fact, the wise man can hold that even a prodigal's way of life is blameless, provided that the element of freedom from anxiety and the element of cheerfulness be added in his favour. Hence the comic poets, when they run down pleasure and incontinence, shout for helpers [c] and reinforcements. Baton, in *The Fellow-Cheater*, portrays a father complaining of his son's nurse [d] and saying [e]: "You have taken my boy and ruined him, you foul wretch, and have lured him into a life foreign to his nature. He now takes a morning cup through your influence, something he never did before. NURSE: And so, master, you blame me if he has seen a bit of life? FATHER: Life! Do you call that life? NURSE: Yes, the wise so call it. Epicurus, anyhow,

[a] An oracle given to the Megarians, quoted more fully by Suidas *s.v.* Τμεῖς, ὦ Μεγαρῆες.

[b] p. 120 Usener; *cf.* Athen. 280 a, 546 e.

[c] Punning on the name of Epicurus, which means helper. See Kock iii. 464.

[d] The old male slave appointed to attend young boys.

[e] Kock iii. 328, Athen. 103 c.

ὁ γοῦν Ἐπίκουρός φησιν εἶναι τἀγαθὸν
τὴν ἡδονὴν δήπουθεν· οὐκ ἔστιν δ' ἔχειν
b ταύτην ἑτέρωθεν, ἐκ δὲ τοῦ ζῆν δὴ καλῶς[1]
εὖ ζῶσ' ἅπαντες. ἢ τυχὸν δώσεις ἐμοί[2];
A. ἑόρακας οὖν φιλόσοφον, εἰπέ μοι, τινὰ
μεθύοντ' ἐπὶ τούτοις θ' οἷς λέγεις κηλούμενον;
B. ἅπαντας· οἱ γὰρ τὰς ὀφρῦς ἐπηρκότες
καὶ τὸν φρόνιμον ζητοῦντες ἐν τοῖς περιπάτοις
καὶ ταῖς διατριβαῖς ὥσπερ ἀποδεδρακότα
οὕτως, ἐπὰν γλαυκίσκος αὐτοῖς παρατεθῇ,
ἴσασιν οὗ δεῖ πρῶτον ἅψασθαι τόπου
c καὶ τὴν κεφαλὴν ζητοῦσιν ὥσπερ πράγματος,
ὥστ' ἐκπεπλῆχθαι πάντας.

καὶ ἐν τῷ Ἀνδροφόνῳ δὲ ἐπιγραφομένῳ ὁ αὐτὸς Βάτων[3] διαπαίξας τινὰ τῶν ἐπιεικῶν φιλοσόφων ἐπιφέρει·

ἐξὸν γυναῖκ' ἔχοντα κατακεῖσθαι καλὴν
καὶ Λεσβίου χυτρῖδε λαμβάνειν δύο·
ὁ φρόνιμος οὗτός[4] ἐστι, τοῦτο τἀγαθόν.
Ἐπίκουρος ἔλεγε ταῦθ' ἃ νῦν ἐγὼ λέγω.
εἰ τοῦτον ἔζων πάντες[5] ὃν ἐγὼ ζῶ βίον,
d οὔτ' ἄτοπος ἦν ἂν οὔτε μοιχὸς οὐδὲ εἷς.

Ἡγήσιππος δ' ἐν Φιλεταίροις·

Ἐπίκουρος ὁ σοφὸς ἀξιώσαντός τινος
εἰπεῖν πρὸς αὐτὸν ὅτι ποτ' ἐστὶ τἀγαθὸν
ὃ διὰ τέλους ζητοῦσιν, εἶπεν[6] ἡδονήν.
B. εὖ γ', ὦ κράτιστ' ἄνθρωπε καὶ σοφώτατε·

[1] δὴ καλῶς 103 d: παγκάλως AC.
[2] *Cf.* 103 d: εὐσωσιαπαντητυχον A: εὔζως δ' ἅπαντας εὐτυχεῖν δώσεις ἐμοί Diels.
[3] Casaubon: πλάτων A.
[4] οὗτός added by Kaibel.
[5] Casaubon: ἅπαντες AC.
[6] Casaubon: εἰπεῖν AC.

says that pleasure is the highest Good; everybody knows that. You cannot have it in any other way; whereas by living well, of course, all live rightly. Perhaps you will grant me that?[a] FATHER: Tell me then, have you ever seen a true philosopher drunk, or beguiled by the doctrines you preach? NURSE: Ay, every mother's son of them. For those who walk with eyebrows uplifted and seek in their discussions and discourses for 'the wise man', as if he were a runaway slave, once you set a sea-lizard before them, know so well what 'topic' to attack first, seek so skilfully for the 'gist or head of the matter,' that everybody is amazed at their knowledge." And in *The Murderer*,[b] as it is entitled, Baton, after ridiculing one of the 'nice' philosophers, proceeds: "He might have taken his place on the couch with a fair lady, and had two pots of Lesbian. That is the wise man, that is the chief Good. Epicurus used to say only what I am saying now. If everybody lived the life which I am living, nobody would be a profligate or an adulterer—no, not one!"[c] So Hegesippus in *True Friends*[d]: "A. The wise Epicurus, when someone asked him to explain what the chief Good is that men are always seeking, replied, 'Pleasure.' B. Bravo, my wise and able fellow! In fact there is no good

[a] Or, following the reading of Diels: "You will grant me that all good livers are happy." For the ambiguity in εὖ ζῆν and καλῶς ζῆν, "good living," see Plato, *Crito* 48 B.

[b] Kock iii. 327.

[c] *i.e.*, all distinctions between right and wrong would be happily abolished.

[d] Kock iii. 314.

τοῦ γὰρ μασᾶσθαι κρεῖττον οὐκ ἔστ' οὐδὲ ἓν ἀγαθόν· A.[1] πρόσεστιν ἡδονῇ γὰρ τἀγαθόν.

'Ασπάζονται δὲ οὐ μόνον οἱ 'Επικούρειοι τὴν ἡδονήν, ἀλλὰ καὶ οἱ Κυρηναικοὶ καὶ οἱ[2] Θάσιοι,[3]
e Μνησιστράτειοι δὲ καλούμενοι· καὶ γὰρ οὗτοι ζῆν μὲν ἡδέως . . .[4] χαίρουσιν, ὥς φησι Ποσειδώνιος. οὐ μακρὰν δὲ τούτων ἦν καὶ Σπεύσιππος ὁ Πλάτωνος ἀκουστὴς καὶ συγγενής· Διονύσιος γοῦν ὁ τύραννος ἐν ταῖς πρὸς αὐτὸν ἐπιστολαῖς καὶ τὰ τῆς φιληδονίας αὐτοῦ διεξερχόμενος ἔτι τε τῆς φιλαργυρίας ἐρανίζεσθαί τε παρὰ πολλῶν αὐτὸν διελέγχων ὀνειδίζει καὶ τὸν Λασθενείας τῆς 'Αρκαδικῆς[5]
f ἑταίρας ἔρωτα ἐπὶ πᾶσίν τε λέγει τάδε· "σύ τισι φιλαργυρίαν ὀνειδίζεις αὐτὸς μηδὲν ἐλλελοιπὼς αἰσχροκερδείας; τί γὰρ οὐ πεποίηκας; οὐχ ὑπὲρ ὧν 'Ερμείας ὤφειλεν αὐτὸς ἐκτετικὼς ἔρανον συνάγειν ἐπιχειρεῖς;" περὶ δὲ τοῦ 'Επικούρου Τίμων ἐν γ' σίλλων φησί·

γαστρὶ χαριζόμενος, τῆς οὐ λαμυρώτερον οὐδέν.

ταύτης γὰρ ἕνεκεν ὁ ἀνὴρ καὶ τῆς ἄλλης τῆς κατὰ σάρκα ἡδονῆς ἐκολάκευεν καὶ 'Ιδομενέα καὶ Μητρόδωρον. καὶ αὐτὸς δέ που ὁ Μητρόδωρος οὐκ ἀπο-
280 κρυπτόμενος τὰς καλὰς ταύτας θέσεις φησίν· "περὶ γαστέρα γάρ, ὦ φυσιολόγε Τιμόκρατες, περὶ γαστέρα ὁ κατὰ φύσιν βαδίζων λόγος τὴν ἅπασαν ἔχει σπουδήν." 'Επίκουρος γὰρ ἦν ὁ τούτων διδάσκαλος, ὃς[6] καὶ βοῶν ἔλεγεν· "ἀρχὴ

[1] A. added by Kaibel. [2] οἱ added by Kaibel.
[3] Θάσιοι added by Capps.
[4] Lacuna marked by Wilamowitz.
[5] Menagius: ἀρδικῆς A, σαρδικῆς C.
[6] ὃς added by Casaubon.

at all better than eating. A. Right; for the chief Good is a property of pleasure."[a]

But it is not merely the Epicureans who embrace pleasure; there are also the Cyrenaics and the Thasians who call themselves disciples of Mnesistratus. For they too follow the life of pleasure, though they like . . . , as Poseidonius[b] says. Not far removed from these was Speusippus, Plato's pupil and kinsman. Dionysius the Tyrant, at any rate, dilates in his letters to Speusippus on his pleasure-loving practices, as also on his avarice, scores him for receiving doles from numerous persons, and berates his passion for Lastheneia, the hetaera from Arcadia. To cap it all he says: "You berate avarice in certain people, yet have you ever been lacking in greed yourself? What, in fact, have you ever refrained from doing? Did you not pay the debts which Hermeias owed, and then try to collect contributions to reimburse yourself?" Of Epicurus, Timon says in his *Satires*, third book[c]: "Indulging his belly, than which nothing is more greedy." For it was, in fact, for the sake of the belly and the pleasures of the flesh in general that this man flattered Idomeneus and Metrodorus. And Metrodorus[d] himself, making no attempt to hide these noble principles, says, I believe: "Yes, Timocrates, devoted to the study of nature as you are, it is indeed the belly, the belly and nothing else, which any philosophy that proceeds according to nature makes its whole concern." Epicurus, in fact, was the teacher of these men, and he used to maintain

[a] This converts Aristotle's proposition, that pleasure is a property of the Good; *Eth. Nic.* 1174 b 20-22.
[b] *F.H.G.* iii. 253. See critical note.
[c] Frag. 56 Wachsmuth 186 Diels.
[d] Frag. 13 Duening, Athen. 546 f.

καὶ ῥίζα παντὸς ἀγαθοῦ ἡ τῆς γαστρὸς ἡδονή, καὶ τὰ σοφὰ καὶ τὰ περιττὰ εἰς ταύτην ἔχει τὴν ἀναφοράν." κἀν τῷ περὶ τέλους δέ φησιν οὕτω πως· "οὐ γὰρ ἔγωγε δύναμαι νοῆσαι τἀγαθὸν
b ἀφαιρῶν μὲν τὰς διὰ χυλῶν ἡδονάς, ἀφαιρῶν δὲ τὰς δι' ἀφροδισίων, ἀφαιρῶν δὲ τὰς δι' ἀκροαμάτων, ἀφαιρῶν δὲ τὰς διὰ μορφῆς κατ' ὄψιν ἡδείας κινήσεις." καὶ προελθών (φησι) λέγει[1]· "τιμητέον τὸ καλὸν καὶ τὰς ἀρετὰς καὶ τὰ τοιουτότροπα, ἐὰν ἡδονὴν παρασκευάζῃ· ἐὰν δὲ μὴ παρασκευάζῃ, χαίρειν ἐατέον."

Πρότερος δὲ τοῦ Ἐπικούρου Σοφοκλῆς ὁ τραγῳδιοποιὸς ἐν Ἀντιγόνῃ περὶ τῆς ἡδονῆς τοιαῦτα εἴρηκεν·

τὰς γὰρ ἡδονὰς
ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ
ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.
c πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα
καὶ ζῇ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῇ
τούτων τὸ χαίρειν, τἄλλ' ἐγὼ καπνοῦ σκιᾶς[2]
οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

Φιλέταιρος Κυναγίδι·

τί δεῖ γὰρ ὄντα θνητόν, ἱκετεύω, ποιεῖν
πλὴν ἡδέως ζῆν τὸν βίον καθ' ἡμέραν,
ἐὰν ἔχῃ τις ὁπόθεν; ἀλλὰ δεῖ σκοπεῖν
τοῦτ' αὐτὸ τἀνθρώπει' ὁρῶντα πράγματα,
d εἰς αὔριον δὲ μηδὲ[3] φροντίζειν ὅ τι[4]

[1] (φησι) λέγει Kaibel: φησὶ λέγειν A.
[2] τἄλλα λέγω καπνοὺς σκιάς A.
[3] μηδὲ added by Grotius.

with a shout [a]: "The beginning and root of all good is the satisfaction of the belly, and all wise and notable things have in this their standard of reference." Again, in the work on the *End* [b] he says something like this: "As for myself, I cannot conceive of the Good if I exclude the pleasures derived from taste, or those derived from sexual intercourse, or those derived from entertainments to which we listen, or those derived from the motions of a figure delightful to the eye." And proceeding further (Chrysippus says), Epicurus [c] declares: "We should prize the Good and the virtues and such things as that, provided they give us pleasure; if they do not give pleasure, we should renounce them."

Long before Epicurus, however, the tragic poet Sophocles set down these lines concerning pleasure in *Antigone* [d]: "For when men abandon pleasurable deeds I reckon such as not alive, but I regard them as a living corpse. Ay, heap up mighty wealth in your house, if you so desire, and live in tyrannical state; if, however, joy in these things be absent, I would not purchase all the rest from a man at the price of the shadow of smoke, in comparison with pleasure." Philetaerus in *The Huntress* [e]: "For what, pray, ought a mere mortal to do except to live his life day by day in pleasure, if he have the wherewithal? Nay, that is the only thing that one who looks on human circumstances should consider; as for the morrow, he should not worry, either, about what it

[a] p. 278 Usener.
[b] p. 120 Usener; above, 278 f.
[c] p. 123 Usener.
[d] Lines 1165 ff.; the Messenger speaks.
[e] Kock ii. 232.

[f] ὅ τι Erfurdt: εἴ τι AC.

ἔσται· περίεργόν ἐστιν ἀποκεῖσθαι πάνυ
ἕωλον ἔνδον τἀργύριον.[1]

καὶ ἐν Οἰνοπίωνι δὲ ὁ αὐτός φησιν·

θνητῶν δ' ὅσοι
ζῶσιν κακῶς ἔχοντες ἄφθονον βίον,
ἐγὼ μὲν αὐτοὺς ἀθλίους εἶναι λέγω.
οὐ γὰρ θανών γ' ἂν δή ποτ'[2] ἔγχελυν φάγοις
οὐδ' ἐν νεκροῖσι πέττεται γαμήλιος.

Ἀπολλόδωρος δ' ὁ Καρύστιος ἐν Γραμματειδιοποιῷ·

ὦ πάντες ἄνθρωποι, τί τὸ ζῆν ἡδέως
e παρέντες ἐπιμελεῖσθε τοῦ κακῶς ποιεῖν
πολεμοῦντες ἀλλήλους; πότερα πρὸς τῶν θεῶν
ἐπίστατεῖ τις τοῦ βίου νυνὶ τύχη
ἄγροικος ἡμῶν οὔτε παιδείαν ὅλως
εἰδυῖα, τί τὸ κακόν ποτ' ἢ τί[3] τἀγαθὸν
ἔστ' ἀγνοοῦσα παντελῶς, εἰκῇ τέ πως
ἡμᾶς κυλίνδουσ' ὄντιν' ἂν τύχῃ τρόπον;
οἶμαί γε. τίς γὰρ μᾶλλον ἂν προείλετο
Ἕλλην ἀληθῶς οὖσα λεπομένους ὁρᾶν
f αὐτοὺς ὑφ' αὑτῶν καὶ καταπίπτοντας νεκρούς,
ἐξὸν ἱλαρούς, παίζοντας, ὑποπεπωκότας,
αὐλουμένους ὡς δεῖ[4]; λέγ' αὐτή, γλυκυτάτη,
ἔλεγχ' ἄγροικον οὖσαν ἡμῶν τὴν τύχην.

καὶ προελθών·

οὐ τοῦτο τὸ ζῆν ἐστι τὸν[5] καλούμενον
θεῶν ἀληθῶς βίον; ὅσῳ δ' ἡδίονα
τὰ πράγματ' ἐν ταῖς πόλεσιν ἦν ἂν ἢ[6] τὰ νῦν,
εἰ μεταβαλόντες[7] τὸν βίον διήγομεν·
281 πίνειν Ἀθηναίους ἅπαντας τοὺς μέχρι

shall be. It is altogether fussy to lay up a store of money in the house to grow stale.[a]" In *Oenopion*,[b] also, Philetaerus says: "All mortals who live unhappily when they have abundant substance I for one count as despicable. For surely when you're dead you can never have eels to eat, and they don't bake wedding-cake in the land of the dead." Apollodorus of Carystus, in *The Tablet-Maker*[c]: "O world of men! Why do ye give up the happy life, and devote all your thought to injuring one another by making war? Can it be that some boorish fate to-day presides over our lives—a fate which knows no culture at all, is completely ignorant of what is bad or what is good, and in some random way tosses us about as chance decrees? I think so indeed. For what fate, were she really a Greek, would prefer to see men thrashed[d] by one another and lying prone as corpses, when they might be jolly, playful, just a bit tipsy, enjoying the sound of music as they should? Tell me, yourself, sweetest lady, say that our fate is indeed a boor." And going on Apollodorus says: "Won't this be living what they call the very life of the gods? How much pleasanter things would be in our communities than they are to-day, if we completely changed our mode of living: every Athenian up to thirty years engaged in drinking;

[a] ἔωλος regularly refers to food left over from the day before.
[b] Kock ii. 234.
[c] Kock iii. 281.
[d] Literally, "peeled."

[1] τἀργύριον Meineke: ἀργύριον AC.
[2] γ' ἂν δή ποτ' Wilamowitz: γε δήπουθεν AC.
[3] ποτ' ἢ τί Porson: ἢ τί ποτ' ἢ τί A.
[4] αὐλουμένους ὡς δεῖ Lumb (ἰδεῖν Morel): αὐλουμένους. ωδει A.
[5] τὸν Schweighäuser: τὸ A.
[6] ἢ Musurus: ἦν A.
[7] Casaubon: μεταβάλλοντες A.

ἐτῶν τριάκοντ', ἐξιέναι τοὺς δ' ἱππέας
ἐπὶ κῶμον εἰς Κόρινθον ἡμέρας δέκα
στεφάνους ἔχοντας καὶ μύρον πρὸ ἡμέρας,
τοὺς τὴν ῥάφανον πωλοῦντας ἔψειν Μεγαρέων,
εἰς τὸ βαλανεῖον ἀπιέναι τοὺς συμμάχους,
κεραννύναι τὸν οἶνον Εὐβοεῖς.[1] τρυφὴ
καὶ βίος ἀληθῶς. ἀλλ' ἀπαιδεύτῳ τύχῃ
b δουλεύομεν.

Φιλήδονον δ' οἱ ποιηταὶ καὶ τὸν ἀρχαῖόν φασι γενέσθαι Τάνταλον· ὁ γοῦν τὴν τῶν Ἀτρειδῶν ποιήσας κάθοδον ἀφικόμενον αὐτὸν λέγει πρὸς τοὺς θεοὺς καὶ συνδιατρίβοντα ἐξουσίας τυχεῖν παρὰ τοῦ Διὸς αἰτήσασθαι ὅτου ἐπιθυμεῖ. τὸν δὲ πρὸς τὰς ἀπολαύσεις ἀπλήστως διακείμενον ὑπὲρ αὐτῶν τε τούτων μνείαν ποιήσασθαι καὶ τοῦ ζῆν τὸν αὐτὸν τρόπον τοῖς θεοῖς. ἐφ' οἷς ἀγανακ-
c τήσαντα τὸν Δία τὴν μὲν εὐχὴν ἀποτελέσαι διὰ τὴν ὑπόσχεσιν, ὅπως δὲ μηδὲν ἀπολαύῃ τῶν παρακειμένων, ἀλλὰ διατελῇ ταραττόμενος, ὑπὲρ τῆς κεφαλῆς ἐξήρτησεν αὐτῷ πέτρον, δι' ὃν οὐ δύναται τῶν παρακειμένων τυχεῖν οὐδενός. καὶ τῶν στωικῶν δέ τινες συνεφήψαντο ταύτης τῆς ἡδονῆς· Ἐρατοσθένης γοῦν ὁ Κυρηναῖος μαθητὴς γενόμενος Ἀρίστωνος τοῦ Χίου, ὃς ἦν εἷς τῶν ἀπὸ τῆς στοᾶς, ἐν τῷ ἐπιγραφομένῳ Ἀρίστωνι παρεμφαίνει τὸν διδάσκαλον ὡς ὕστερον ὁρμήσαντα
d ἐπὶ τρυφήν, λέγων ὧδε· "ἤδη δέ ποτε καὶ τοῦτον πεφώρακα τὸν τῆς ἡδονῆς καὶ ἀρετῆς μεσότοιχον διορύττοντα καὶ ἀναφαινόμενον παρὰ τῇ ἡδονῇ." καὶ Ἀπολλοφάνης[2] δὲ (γνώριμος δὲ ἦν καὶ οὗτος

[1] Meineke: εὐβοῆς A.
[2] Ἀπολλοφάνης Casaubon: καὶ ἀφάνης A.

the Knights, wreathed and perfumed before the dawn, marching forth to revel in Corinth for ten days; the cabbage-vending Megarians boiling them undisturbed; our allies dismissed to the public bath; the Euboeans mixing wine. That would be luxury and real life! But we are slaves to an uncivilized fate."

The poets say that Tantalus of old was also pleasure-loving; at least, the author of *The Return of the Atreidae* [a] says that Tantalus went to the abode of the gods, and while living among them obtained from Zeus the privilege of asking for anything he desired. Having a disposition that was insatiable of physical enjoyments, he made mention of them alone, and of a life similar to that of the gods. Zeus was wroth at this, and while he fulfilled his wish because of his promise, nevertheless, that Tantalus might never enjoy anything set before him, but might always live in disquiet, Zeus hung over his head a stone which made it impossible for him to reach anything set before him. Again, some of the Stoics joined in making this kind of pleasure their goal. Eratosthenes of Cyrene, at any rate, a disciple of Ariston of Chios, who was one of the Stoics, indicates in the work entitled *Ariston* that his master later adopted a luxurious mode of life. He says [b]: "Many a time before this have I caught him in the act of digging through the wall [c] which divides pleasure from goodness, and popping up on the side of pleasure." Apollophanes also (he too

[a] *Frag. ep.* 56.

[b] p. 193 Bernhardy.

[c] For the term "wall-digger" (τοιχωρύχος) used of a burglar see 228 a note *b*. *Cf.* "the strait and narrow road between right and wrong."

τοῦ Ἀρίστωνος) ἐν τῷ Ἀρίστωνι, καὶ αὐτὸς οὕτως ἐπιγράψας τὸ σύγγραμμα, ἐμφανίζει τὴν τοῦ διδασκάλου φιληδονίαν. περὶ δὲ Διονυσίου τοῦ Ἡρακλεώτου τί δεῖ καὶ λέγειν; ὃς ἄντικρυς ἀποδὺς τὸν τῆς ἀρετῆς χιτῶνα ἀνθινὰ μετημφιάσατο καὶ Μεταθέμενος καλούμενος ἔχαιρε, καίτοι
e γηραιὸς ἀποστὰς τῶν τῆς στοᾶς λόγων καὶ ἐπὶ τὸν Ἐπίκουρον μεταπηδήσας· περὶ οὗ οὐκ ἀχαρίτως ὁ Τίμων ἔφη·

ἡνίκ' ἐχρῆν δύνειν, νῦν ἄρχεται ἡδύνεσθαι·
ὥρη ἐρᾶν, ὥρη δὲ γαμεῖν, ὥρη δὲ πεπαῦσθαι.[1]

Ἀπολλόδωρος ὁ Ἀθηναῖος ἐν τῷ τρίτῳ περὶ Σώφρονος τῷ εἰς τοὺς ἀνδρείους μίμους προθεὶς τὸ "καταπυγοτέραν τ' ἀλφηστᾶν" φησίν· "ἰχθῦς
f τινες οἱ ΑΛΦΗΣΤΑΙ τὸ μὲν ὅλον κιρροειδεῖς,[2] πορφυρίζοντες δὲ κατά τινα μέρη. φασὶ δ' αὐτοὺς ἁλίσκεσθαι σύνδυο καὶ φαίνεσθαι τὸν ἕτερον ἐπὶ τοῦ ἑτέρου κατ' οὐρὰν ἑπόμενον. ἀπὸ τοῦ οὖν κατὰ τὴν πυγὴν θατέρῳ τὸν ἕτερον ἀκολουθεῖν τῶν ἀρχαίων τινὲς τοὺς ἀκρατεῖς καὶ καταφερεῖς οὕτω καλοῦσιν. Ἀριστοτέλης ἐν τῷ περὶ ζῴων μονάκανθον εἶναι καὶ κιρρὸν τὸν ἀλφηστικόν. μνη-
282 μονεύει δ' αὐτοῦ[3] καὶ Νουμήνιος ὁ Ἡρακλεώτης ἐν Ἁλιευτικῷ οὕτως·

φυκίδας ἀλφηστήν τε καὶ ἐν χροιῇσιν ἐρυθρὸν
σκορπίον.

[1] *Anthol. Pal.* x. 38: παύεσθαι AC.
[2] κιρροειδεῖς C, *Et. Mag.* 72. 52: κηροειδεῖς A.
[3] αὐτοῦ C: αὐτῶν A.

was a friend of Ariston), in his *Ariston*, a treatise to which he gave the same title as Eratosthenes had, emphasizes his master's love of pleasure. As for Dionysius of Heracleia, why need I say anything? Why, he stripped off the shirt of Virtue before everybody, and put on in its place a gay motley, delighting in the name of Shifty [a]; and though old enough to know better, he deserted the doctrines of the Porch and leaped over to embrace Epicurus. Of him Timon [b] said not unwittily: "Now, when his sun ought to be *declining*, he begins to *recline* in the lap of pleasure; it's high time he were loving, high time he were marrying, and high time that he—stopped."

Apollodorus of Athens, in the third book of his treatise *On Sophron* (the book which deals with the *Mimes of Men*), after quoting the phrase "more lecherous than a wrasse," [c] says: "Certain fishes, the *Alphestae*,[d] are as a whole of yellowish appearance, though tending to purplish tints in certain spots. It is said that they are caught in pairs, and that one appears over the other, following close at the tail. From this circumstance, then, that one follows at the tail of the other, some of the old poets call incontinent and lascivious men by their name.[e]" Aristotle, in his book *On Animals*,[f] says that the wrasse has one prickly fin and is yellow. It is mentioned also by Numenius of Heracleia in *The Art of Angling* [g] thus: "Wrasse and *labrus*-wrasse, and sculpin with red

[a] See Athen. 437 e.
[b] Frag. 59 Wachsmuth 188 Diels.
[c] Kaibel 165.
[d] *Labrus cinaedus*, a kind of wrasse.
[e] *Alphestae*; *cf.* below and 305 b (ἀλφηστικός).
[f] p. 301 Rose.
[g] Frag. 18 Birt; Athen. 313 d, 319 b, 320 e.

καὶ Ἐπίχαρμος ἐν Ἥβας γάμῳ·

μύες ἀλφησταί τε κορακῖνοί τε[1] κοριοειδέες.

μνημονεύει δ' αὐτοῦ καὶ Μίθαικος ἐν Ὀψαρτυτικῷ.

ΑΝΘΙΑΣ κάλλιχθυς· τούτου μέμνηται Ἐπίχαρμος ἐν Ἥβας γάμῳ·

b καὶ σκιφίας χρόμις[2] θ', ὃς[3] ἐν τῷ ἦρι κὰτ τὸν Ἀνάνιον
ἰχθύων πάντων ἄριστος, ἀνθίας δὲ χείματι.

λέγει δὲ Ἀνάνιος οὕτως·

ἔαρι μὲν χρόμιος ἄριστος, ἀνθίας δὲ χειμῶνι,
τῶν καλῶν δ' ὄψων ἄριστον καρὶς ἐκ συκέης φύλλου.
ἡδὺ δ' ἐσθίειν χιμαίρης φθινοπωρισμῷ κρέας·
δέλφακος δ', ὅταν τραπέωσι καὶ πατέωσιν, ἐσθίειν·
καὶ κυνῶν αὖτη τόθ' ὥρη καὶ λαγῶν κἀλωπέκων·
ὅιος[4] αὖτ' ὅταν[5] θέρος τ' ᾖ κηχέται βαβράζωσιν.
εἶτα δ' ἐστὶν ἐκ θαλάσσης θύννος οὐ κακὸν βρῶμα,
ἀλλὰ πᾶσιν ἰχθύεσσιν ἐμπρεπὴς ἐν μυττωτῷ.

c βοῦς δὲ πιανθείς, δοκέω μέν, καὶ μεσέων νυκτῶν ἡδὺς
κἠμέρης.

τῶν τοῦ Ἀνανίου πλεόνων ἐμνημόνευσα νομίζων καὶ τοῦτον ὑποθήκας τοῖς λάγνοις τοιαύτας ἐκ-

[1] τε added from 308 e.
[2] χρόμις Ahrens (*cf.* 328 a): χρόμιος A.
[3] θ' ὃς Schweighäuser: τ' A-τε ἃς A at 328 a.
[4] Casaubon: οἷος A.

skin." And by Epicharmus in *The Marriage of Hebe* [a]: "File-fish and wrasses and dark-gleaming crow-fishes." It is also mentioned by Mithaecus in his *Cookery-Book.*

The *Anthias*,[b] or beauty-fish.—Epicharmus mentions this in *The Marriage of Hebe* [c]: "And the sword-fish and the chromis,[d] which Ananius says is the best of all fishes in springtime, though the anthias is better in winter." Now Ananius [e] says: "In spring the chromius is best, in winter the anthias; but of all fine delicacies the shrimp served on a fig-leaf is best. Pleasant it is, in autumn, to eat the flesh of the she-goat and of the porker too, when men turn and tread (the grapes). That, too, is the season for the hounds, the hares, and the foxes; the time of the sheep is when it is summer and the shrill cicadas chirp. And after that comes from the sea the tunny, no mean food, but distinguished above all other fish when mixed in the olio. The fatted ox, I think, is sweet in the mid watches of the night and in the daytime as well." I have quoted the verses of Ananius at length because I believe that he too has set forth these counsels as a caution to the lecherous. Aristotle,

[a] Kaibel 99; Athen. 308 e. μῦς = *Balistes capriscus.*

[b] Said to be another labrus (*Serranus Anthias*); identified with the *Aulopias* Arist. *H.A.* 570 b 20.

[c] Kaibel 101; Athen. 328 a.

[d] No English equivalent exists for chromis (or chromius, also cremys, 305 d). *Chromidae* is the term in modern ichthyology for a well-known family of Mediterranean fishes; but Aubert-Wimmer, *Aristoteles Tierkunde* 144, incline to place the chromis among the *Sciaenidae*, perhaps *Sciaena aquila* or maigre, or *Umbrina cirrosa.*

[e] αὖτ' ὅταν Heringa: αὐτοετ' ὅταν A.

τεθῆσθαι.[1] Ἀριστοτέλης δ' ἐν τῷ περὶ ζῴων ἠθῶν "ὅπου ἂν ἀνθίας ᾖ," φησίν, "οὐκ ἔστιν θηρίον· ᾧ σημείῳ χρώμενοι οἱ σπογγιεῖς[2] κατακολυμβῶσι καλοῦντες αὐτὸν ἱερὸν ἰχθύν." μνημονεύει δ' αὐτοῦ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων· "τὸν δ' d ἀνθίαν τινὲς καὶ κάλλιχθυν καλοῦσιν, ἔτι δὲ καλλιώνυμον καὶ ἔλοπα." Ἱκέσιος δ' ἐν τοῖς περὶ ὕλης ὑπὸ μέν τινων λύκον, ὑπὸ δ' ἄλλων καλλιώνυμον· εἶναι δ' αὐτὸν χονδρώδη καὶ εὔχυλον καὶ εὐέκκριτον, οὐκ εὐστόμαχον δέ. Ἀριστοτέλης δὲ καὶ καρχαρόδοντα εἶναι τὸν κάλλιχθυν σαρκοφάγον τε καὶ συναγελαζόμενον. Ἐπίχαρμος δ' ἐν Μούσαις τὸν μὲν ἔλοπα καταριθμεῖται, τὸν δὲ κάλλιχθυν ἢ καλλιώνυμον ὡς τὸν αὐτὸν ὄντα σεσίγηκεν· λέγει δὲ περὶ τοῦ ἔλοπος οὕτως·

τόν τε πολυτίματον ἔλοφ' (ὁ δ' αὐτὸς χαλκὸς ὤνιος),
ἕνα μόνον, καὶ κῆνον ὁ Ζεὺς ἔλαβε κηκελήσατο
e κατθέμειν[3] αὐτῷ τέ οἱ καὶ τᾷ δάμαρτι θωτέρω.

Δωρίων δ' ἐν τῷ περὶ ἰχθύων διαφέρειν φησὶν ἀνθίαν καὶ κάλλιχθυν, ἔτι τε καὶ καλλιώνυμον καὶ ἔλοπα.

Τίς δ' ἐστὶν ὁ καλούμενος ἱερὸς ἰχθύς; ὁ μὲν τὴν Τελχινιακὴν ἱστορίαν συνθείς, εἴτ' Ἐπιμενίδης ἐστὶν ὁ Κρὴς ἢ Τηλεκλείδης εἴτ' ἄλλος τις, ἱερούς φησιν εἶναι ἰχθύας δελφῖνας καὶ πομπίλους. ἐστὶ f δ' ὁ πομπίλος ζῷον ἐρωτικόν, ὡς ἂν καὶ αὐτὸς

[1] τοῦτον . . . τοιαύτας ἐκτεθῆσθαι Wilamowitz : τούτων . . . ταύτας ἐκτεθήσεσθαι A, τοιαύτας ὑποθήκας . . . Ἀνάνιος ἐκτίθεται C.

[2] σπογγιεῖς Dindorf : σπογγεῖς AC.

[3] κατθέμειν Kaibel : κατθενμὲν A, κατταμεῖν Lumb.

in the work *On the Habits of Animals*,[a] says that "wherever the anthias is, no other creature is to be found; so the sponge-fishers use that as an indication of safety and plunge in, calling the fish sacred." Dorion mentions it also in his work *On Fishes*: "The anthias is by some called 'beauty-fish,' by others again 'beauteous-of-name,' also 'elops.'" And Hicesius, in his work *On Materials*, says that some call it "wolf," others "beauteous-of-name"; its flesh is cartilaginous, juicy, and easily eliminated, but not especially wholesome. Aristotle[b] says that the beauty-fish, like the amias, has jagged teeth; it is carnivorous and gregarious. Epicharmus, in *The Muses*, includes "elops" (sturgeon) in his list, but says nothing of its being the same as the "beauty-fish" or the "beauteous-of-name." Of the elops he has the following[c]: "As for the highly prized elops (the same is worth its weight in bronze), Zeus took that also, but one only, and bade that it be put down[d] for himself; and for his consort a part of another." But Dorion, in his work *On Fishes*, says that the anthias and the beauty-fish are different, and so also are the beauteous-of-name and the elops.

But what is the fish called sacred? The writer of the *Telchinian Story*, whether it is Epimenides of Crete, or Telecleides, or someone else, says[e] that dolphins and pompilos, pilot-fish[f], are sacred. The pompilo is an erotic animal, being sprung from the

[a] *Hist. An.* 620 b 33.
[b] p. 307 Rose.
[c] Kaibel 103; *cf.* Varro, *Menipp.* 549 "nec multinummus piscis ex salo captus helops," and below, 300 d-e.
[d] *i.e.* pickled; but see crit. note.
[e] *Frag. ep.* 233.
[f] A genus of fishes so named because they follow ships.

γεγονὼς ἐκ τοῦ Οὐρανίου αἵματος ἅμα τῇ Ἀφροδίτῃ. Νίκανδρος δ' ἐν δευτέρῳ Οἰταικῶν φησι·

πομπίλος, ὃς ναύτῃσιν ἀδημονέουσι[1] κελεύθους
μήνυσεν[2] φιλέρωσι καὶ ἄφθογγός περ ἀμύνων.[3]

283 Ἀλέξανδρος δ' ὁ Αἰτωλὸς ἐν Κρίκᾳ,[4] εἰ γνήσιον τὸ ποιημάτιον·

πηδαλίῳ ἄκρῳ ἔπι[5] πομπίλος ἀνιοχεύων
ἧστ' ἀκάτῳ[6] κατόπισθε θεῆς[7] ὕπο πόμπιμος[8] ἰχθύς.

Παγκράτης δ' ὁ Ἀρκὰς ἐν τοῖς θαλασσίοις ἔργοις ἐπιγραφομένοις προειπών·

πομπίλος, ὃν καλέουσιν ἁλίπλοοι ἱερὸν ἰχθύν,

διηγεῖται ὡς οὐ μόνον τῷ Ποσειδῶνι ὁ πομπίλος ἐστὶ διὰ τιμῆς, ἀλλ' ὅτι καὶ τοῖς τὴν Σαμοθράκην
b κατέχουσι θεοῖς. ἁλιέα γοῦν τινα πρεσβύτην τῷ ἰχθύι τούτῳ κόλασιν ὑποσχεῖν ἔτι τοῦ χρυσοῦ γένους κατ' ἀνθρώπους ὄντος. ὄνομα δ' ἦν αὐτῷ Ἐπωπεὺς καὶ ἐξ Ἰκάρου ἦν τῆς νήσου. καὶ τοῦτον οὖν ἅμα τῷ υἱῷ ἁλιεύοντα καὶ οὐκ εὐτυχήσαντα ἄλλων ἰχθύων ἐν τῇ ἄγρᾳ ἢ πομπίλων οὐκ ἀποσχέσθαι τῆς τούτων ἐδωδῆς, ἀλλὰ πάντας μετὰ τοῦ υἱοῦ καταθοινηθῆναι καὶ μετ' οὐ πολὺ δίκας ἐκτῖσαι τῆς δυσσεβείας· κῆτος γὰρ ἐπελθὸν τῇ νηὶ τὸν Ἐπωπέα ἐν ὄψει τοῦ παιδὸς καταπιεῖν.
c ἱστορεῖ δ' ὁ Παγκράτης ὡς καὶ πολέμιός ἐστιν ὁ πομπίλος τῷ δελφῖνι καὶ ὅτι οὐδ' οὗτος ἀτιμώρητος ἐκφεύγει πομπίλου φαγών. ἀχρεῖος γοῦν[9] γίνεται καὶ σφαδάζων ἐπειδὰν φάγῃ καὶ ἐπὶ τοὺς

[1] Casaubon: ἀδημονεύουσι A.
[2] Dobree: μηνύσαι A.
[3] Gesner: ἀμύνω A.
[4] Κίρκᾳ Schweighäuser.

blood of Uranus at the same time with Aphrodite. Nicander, in the second book of *Scenes from Mount Oeta*,[a] says: "The pompilo, which shows the path to anguished sailors in love, and even though voiceless defends them." Alexander of Aetolia, in *Crica*[b] (if the poem is genuine): "At the end of the rudder the pompilo rested, holding the reins behind the barque—the fish sent by the goddess to guide ships." Pancrates of Arcadia, in *Occupations at Sea*, as it is entitled, prefacing with the line, "The pompilo, which voyagers of the deep call the sacred fish," relates that the pompilo is held in honour not only by Poseidon, but also by the gods who preside over Samothrace. An old fisherman, at any rate, underwent punishment because of this fish in the days when the Golden Age still prevailed on earth. His name was Epopeus, and he came from the island of Icarus. Well, he went fishing with his son, and not having any luck in the catch with other fish than pompilos, he did not refrain from eating them, but in company with his son feasted on them altogether. And after a little while he paid the penalty of his impiety; for a sea-monster attacked his ship and swallowed Epopeus before his son's eyes. Pancrates also records that the pompilo is an enemy of the dolphin, and that even the dolphin does not escape unpunished if he eats a bit of pompilo. At any rate, he becomes helpless and struggles impotently when-

[a] Frag. 16 Schneider. [b] Or *Circe*; p. 122 Powell.

[5] Musurus: *ἐπεὶ* A.
[6] *ἀνιοχεύων ἦστ' ἀκάτω* Meineke: *ἀνιοχευ|νηστὰ κάτω* A.
[7] *θεῆς* Wilamowitz (*θεᾶς* Meineke): *θεοῖς* A.
[8] *πόμπιμος* Meineke: *πομπίλος* A.
[9] Dindorf: *οὖν* AC.

αἰγιαλοὺς ἐκκυμανθεὶς βορὰ γίνεται αἰθυίαις[1] τε καὶ λάροις, ἐνίοτε δὲ καὶ ὑπὸ τῶν ταῖς κητείαις παρεδρευόντων ἀνδρῶν παρανομεῖται. μνημονεύει τῶν πομπίλων καὶ Τιμαχίδας ὁ Ῥόδιος ἐν τῷ θ' τοῦ Δείπνου·

κωβιοί[2] εἰνάλιοι καὶ πομπίλοι, ἱεροὶ ἰχθῦς.

d Ἥρινά τε ἢ ὁ πεποιηκὼς τὸ εἰς αὐτὴν ἀναφερόμενον ποιημάτιον·

πομπίλε, ναύτῃσιν πέμπων πλόον εὔπλοον ἰχθύ,[3]
πομπεύσαις[4] πρύμναθεν ἐμὰν ἀδελφεὰν ἑταίραν.

Ἀπολλώνιος δ' ὁ Ῥόδιος ἢ Ναυκρατίτης ἐν Ναυκράτεως κτίσει τὸν Πομπίλον φησὶν ἄνθρωπον πρότερον ὄντα μεταβαλεῖν εἰς ἰχθὺν διά τινα
e Ἀπόλλωνος ἔρωτα· τὴν γὰρ Σαμίων πόλιν παραρρεῖν ποταμὸν Ἴμβρασον,

τῷ ῥά ποτ' Ὠκυρόῃ νύμφῃν, περικαλλέα κούρην,
Χησιὰς εὐπατέρεια τέκεν φιλότητι μιγεῖσα,
Ὠκυρόην, ἣ κάλλος ἀπείριτον ὤπασαν Ὧραι·

ταύτης οὖν ἐρασθέντα Ἀπόλλωνα ἐπιχειρῆσαι ἁρπάσαι. διαπεραιωθεῖσαν δ' εἰς Μίλητον κατά τινα Ἀρτέμιδος ἑορτὴν καὶ μέλλουσαν ἁρπάζεσθαι εὐλαβηθεῖσαν Πομπίλον τινὰ θαλασσουργὸν ἄνθρω-
f πον καθικετεῦσαι ὄντα πατρῷον φίλον, ὅπως αὐτὴν εἰς τὴν πατρίδα διασώσῃ, λέγουσαν[5] τάδε·

πατρὸς ἐμοῖο φίλου συμφράδμονα θυμὸν ἀέξων,
Πομπίλε, δυσκελάδου δεδαὼς θοὰ βένθεα πόντου
σῷζέ με·

καὶ τὸν εἰς τὴν ἀκτὴν διαγαγόντα αὐτὴν δια

[1] Musurus: ἁρπυίαις AC.
[2] κωβιοὶ Casaubon: κωβιοί τ' AC.

ever he eats it, and finally, washed up on shore, he becomes the prey of sea-mews and gulls; sometimes he is lawlessly devoured by men as well, when they are out to catch large fish. Timachidas of Rhodes also mentions pompilos in the ninth book of his *Banquet*: "Gobies of the sea, and pompilos, sacred fish." Erinna also, or whoever composed the poem commonly ascribed to her, says [a]: "Thou pompilo, fish that followest folk faring over the fair main, follow in pomp at the poop my sweet love."

Apollonius of Rhodes or Naucratis, in *The Founding of Naucratis*,[b] says that Pompilus had once been a man who was changed into a fish because of a love affair of Apollo's. For beside the city of the Samians flowed the Imbrasus river: "To whom, clasped in the arms of love, once on a time Chesias, daughter of a noble sire, had borne the nymph Ocyroë, a lovely maiden; upon her the Seasons bestowed infinite beauty." Apollo, then, fell in love with her and tried to carry her off. But she crossed the channel to Miletus during a festival to Artemis, and when on the point of being seized, she in her fear entreated one Pompilus, who was a seafaring man and an old friend of her father, to take her safely across to her native land, saying these words [c]: "Thou who didst bless the sympathetic heart of my father, thy friend, Pompilus, and who knowest the swift depths of the dismal-sounding sea, save me." So he led her safely to the shore and

[a] *P.L.G.*[4] iii. 143. [b] Page 6 Powell. [c] *Ibid.*

[3] Dindorf: ἰχθῦν A.
[4] Stephanus: πομπεύσας A.
[5] λέγουσαν Casaubon: λέγουσα A.

περαιοῦν. ἐπιφανέντα δὲ τὸν Ἀπόλλωνα τήν τε κόρην ἁρπάσαι καὶ τὴν ναῦν ἀπολιθώσαντα τὸν Πομπίλον εἰς τὸν ὁμώνυμον ἰχθὺν μεταμορφῶσαι ποιῆσαί τε τὸν

284 πομπίλον ὠκυάλων νηῶν[1] αἰανὸν[2] ὀδουρόν.[3]

Θεόκριτος δ' ὁ Συρακόσιος ἐν τῇ ἐπιγραφομέιῃ Βερενίκῃ τὸν λεῦκον ὀνομαζόμενον ἰχθὺν ἱερὸν καλεῖ διὰ τούτων·

καΐ τις ἀνὴρ αἰτεῖται ἐπαγροσύνην τε καὶ ὄλβον,
ἐξ ἁλὸς ᾧ ζωή,[4] τὰ δὲ δίκτυα κείνῳ ἄροτρα,
σφάζων ἀκρόνυχος[5] ταύτῃ θεῷ ἱερὸν ἰχθύν,
ὃν λεῦκον καλέουσιν, ὁ γάρ θ' ἱερώτατος ἄλλων,
b καί κε λίνα στήσαιτο καὶ ἐξερύσαιτο θαλάσσης
ἔμπλεα.

Διονύσιος δ' ὁ ἐπικαλούμενος Ἴαμβος ἐν τῷ περὶ διαλέκτων γράφει οὕτως· "ἀκηκόαμεν γοῦν ἁλιέως Ἐρετρικοῦ ἱερὸν[6] ἰχθὺν καὶ ἄλλων πολλῶν ἁλιέων καλούντων τὸν πομπίλον· ἐστὶν πελάγιος καὶ παρὰ τὰς ναῦς πυκνὰ φαίνεται ἐοικὼς πηλαμύδι, ποικίλος. τὸν δ' οὖν ἰχθύν τις παρὰ τῷ ποιητῇ ἕλκει·

c ἀκτῇ ἐπὶ προβλῆτι καθήμενος ἱερὸν ἰχθύν,

εἰ μὴ ἄλλος τίς ἐστιν οὕτω καλούμενος ἱερὸς ἰχθύς." Καλλίμαχος δ' ἐν Γαλατείᾳ τὸν χρύσοφρυν·

ἢ μᾶλλον χρύσειον ἐπ'[7] ὀφρύσιν ἱερὸν ἰχθὺν
ἢ πέρκας ὅσα τ' ἄλλα φέρει βυθὸς ἄσπετος ἅλμης.

[1] νηῶν Schweighäuser νήσων A.
[2] αἰανὸν Gulick: μηονοα A.
[3] ὀδουρὸν Wilamowitz: δουρον A: παιήονα δούρων G. Murray.

ferried her across. But Apollo appeared, and seizing the girl he turned the ship into stone, and changed Pompilus into the like-named fish, and made him "the pompilo, persistent warder of the ways for swift-faring ships." [a] Theocritus of Syracuse, in the poem entitled *Berenice*,[b] calls sacred the fish named white-fish in these lines: "And if haply a man pray for good luck in fishing, and abundance, and his livelihood is won from the sea, and his nets are his ploughs, and at nightfall he sacrifices to this goddess the sacred fish which they call white-fish (for that is most sacred, above all others), then will his nets be taut, and he will draw them teeming from the sea." And Dionysius, surnamed Iambus, writes as follows in the work *On Dialects*: "We have heard, at any rate, an Eretrian fisherman, and indeed many other fishermen, calling the pompilo a sacred fish. It inhabits the deep sea and often appears beside a ship, looking like a young tunny, and speckled. Anyway, it is this fish which a man in the Poet [c] hauls in: 'Seated on a jutting crag, he hauls in a sacred fish,' unless there is some other fish denominated sacred in the same way." But Callimachus in *Galateia* [d] terms the gilt-head so: "Or rather the sacred fish, which is golden over its eyes, or the perch, or whatever other creatures the boundless depths of the salt sea bring forth." And in the

[a] p. 6 Powell; see critical note.
[b] p. 89 Wilamowitz. The fish mentioned may be white mullet.
[c] *Il.* xvi. 407.
[d] Frag. 37 Schneider.

[4] ζωή Toup: ζώει A. [5] ἀκρόννυχος Scaliger: ἀκρονύχους A.
[6] τὸν before ἱερὸν deleted by Kaibel.
[7] ἐπ' Meineke: ἐν AC.

ἐν δὲ τοῖς ἐπιγράμμασιν ὁ αὐτὸς ποιητής φησιν·

ἱερὸς δέ τοι, ἱερὸς ὗκης.

ἄλλοι δ' ἀκούουσιν ἱερὸν ἰχθὺν τὸν ἄνετον, ὡς καὶ ἱερὸν βοῦν τὸν ἄνετον, οἱ δὲ τὸν μέγαν, ὡς "ἱερὸν
d μένος Ἀλκινόοιο," τινὲς δὲ τὸν ἱέμενον πρὸς τὸν ῥοῦν." Κλείταρχος δ' ἐν ἑβδόμῃ Γλωσσῶν "οἱ ναυτικοί, φησίν, πομπίλον ἱερὸν ἰχθὺν προσαγορεύουσι διὰ τὸ ἐκ πελάγους προπέμπειν τὰς ναῦς ἕως εἰς λιμένα· διὸ καὶ πομπίλον καλεῖσθαι, χρύσοφρυν ὄντα." καὶ Ἐρατοσθένης δ' ἐν Ἑρμῇ φησιν·

ἄγρης μοῖραν ἔλειπον, ἔτι ζώοντας ἰούλους
ἠὲ γενειῆτιν τρίγλην ἢ περκάδα κίχλην
ἢ δρομίην χρύσειον ἐπ'[1] ὀφρύσιν ἱερὸν ἰχθύν.

e ἐκ ταύτης ἡμῶν τῆς ὀψολογίας ὁ καλὸς Οὐλπιανὸς ζητείτω κατὰ τί Ἀρχέστρατος ἐν ταῖς καλαῖς ὑποθήκαις περὶ τῶν ἐν Βοσπόρῳ ταρίχων εἰπών·

Βοσπόρου ἐκπλεύσαντα τὰ λευκότατ', ἀλλὰ προσέστω
μηδὲν ἐκεῖ στερεᾶς σαρκὸς Μαιώτιδι λίμνῃ
ἰχθύος αὐξηθέντος, ὃν ἐν μέτρῳ οὐ θέμις εἰπεῖν—

τίς οὗτός ἐστιν ὃν φησιν οὐ θεμιτὸν εἶναι ἐμμέτρως εἰπεῖν;

[1] ἐπ' Plut. 981 d: ἐν A.

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[a] Frag. 72 Schneider, Athen. 327 a.

[b] See below, 300 f, 327 c, where it appears to be a kind of pagrus, or sea-bream.

[c] The term ἄνετος, or more commonly ἄφετος, denoted

Epigrams [a] the same poet says: "Sacred, ay sacred, is the hyces.[b]" Others understand the term sacred fish (hieron) to be the same as consecrated [c]; still others say it means great, like "the sacred might of Alcinoüs" [d]; some, again, explain the word (hieron) as meaning that which rushes (*hiemenon*) up stream (*roun*). Cleitarchus, in the seventh book of his *Glossary*, says that sailors call the pompilo a sacred fish because it escorts ships from the high seas into the haven; hence it is called pompilo,[e] being really a gilt-head. And Eratosthenes in *Hermes* [f] says: "They left a portion of their catch—wrasses still alive, or a barbed mullet, or the hawk-wrasse, or the swift-coursing sacred fish which is golden over its eyes." In the light of our dissertation on fish, let the noble Ulpian ask what Archestratus, in his excellent *Counsels*,[g] means when he says of the smoked fish of the Bosporus [h]: "Of Bosporus the whitest that sail forth; but let nothing be added thereto of the tough flesh of that fish which grows in the Maeotic lake—the fish which may not be mentioned in verse." [i] Now what is that fish which, he says, it is impossible to mention in verse?

an animal or a piece of ground that was set aside as consecrated or under a tabu; it could not be used or tilled.

[d] *i.e.*, the very mighty Alcinoüs, *Od.* viii. 385; the meaning great, imposing, vast, is probably the original in ἱερός.

[e] The thought in this garbled quotation is: Sailors call the gilt-head a pompilo because it escorts (*pempein*) ships safely; it is therefore a sacred fish, not to be harmed by man. *Cf.* Coleridge's albatross: "we hail'd it in God's name."

[f] Frag. 14 Hiller p. 138 Bernhardy.

[g] *Cf.* Athen. 101 f, 278 e note *d*.

[h] Frag. 48 Ribbeck 39 Brandt.

[i] The ἀντακαῖος, sturgeon; its name will not fit into a hexameter verse. The answer may have been lost at the end of the paragraph.

f ΑΦΥΑΙ. καὶ ἑνικῶς δὲ ἀφύην λέγουσιν. Ἀριστ-
ώνυμος Ἡλίῳ ῥιγῶντι[1]·

ὥστ' οὔτ' ἀφύη[2] νῦν ἔστ' ἔθ' ἁπλῶς.[3]

τῆς δ' ἀφύης ἐστὶ γένη πλείω· καὶ ἡ μὲν ἀφρῖτις
λεγομένη οὐ γίνεται ἀπὸ γόνου, ὥς φησιν Ἀριστο-
τέλης, ἀλλ' ἐκ τοῦ ἐπιπολάζοντος τῇ θαλάσσῃ
ἀφροῦ ὅταν ὄμβρων γενομένων πολλῶν σύστασις
γένηται. ἑτέρα δ' ἐστὶν ἀφύη ἡ[4] κωβῖτις λεγο-
μένη· γίνεται δ' αὕτη ἐκ τῶν μικρῶν καὶ φαύλων
285 τῶν ἐν τῇ ἄμμῳ διαγενομένων κωβιδίων· καὶ ἐξ
αὐτῆς δὲ ταύτης τῆς ἀφύης ἀπογεννῶνται ἕτεραι
αἵτινες ἐγκρασίχολοι καλοῦνται. γίνεται δὲ καὶ
ἄλλη ἀφύη ὁ γόνος τῶν μαινίδων καὶ ἄλλη ἐκ τῆς
μεμβράδος καὶ ἔτι ἄλλη ἐκ τῶν μικρῶν κεστρέων
τῶν ἐκ τῆς ἄμμου καὶ τῆς ἰλύος γινομένων.
πάντων δὲ τούτων ἡ ἀφρῖτις ἀρίστη. Δωρίων δ'
ἐν τῷ περὶ ἰχθύων κωβίτην τινὰ ἑψητὸν λέγει καὶ
τὸν ἐξ ἀθερίνης· ἰχθυδίου δὲ ὄνομα ἀθερίνη. εἶναι
δέ φησι καὶ τριγλῖτιν ἀφύην. Ἐπίχαρμος δ' ἐν
b Ἥβας γάμῳ ἐν μεμβράσι καὶ καμμάροις[5] τὰς
ἀφύας καταριθμεῖται διαστέλλων τὸν λεγόμενον
γόνον. Ἰκέσιος δέ φησι· "τῆς ἀφύης ἡ μὲν
λευκὴ καὶ λίαν λεπτὴ καὶ ἀφρώδης, ἣν καλοῦσιν
ἔνιοι καὶ κωβῖτιν,[6] ἡ δὲ ῥυπαρωτέρα ταύτης καὶ
ἁδροτέρα· διαφέρει δ' ἡ καθαρὰ καὶ λεπτή."
Ἀρχέστρατος δ' ὁ ὀψοδαίδαλός φησι·

[1] ῥιγοῦντι A. [2] *Et. Mag.* 195. 33: ἀφύην A.
[3] ἔστ' ἔθ' ἁπλῶς Dindorf: ἐστ' ἁπλῶς A (ἔστιν ἔτι σαφῶς 287 d: ἔστι σαφῶς *Et. Mag.*).
[4] ἡ added by Schweighäuser (*cf.* Schol. Aristoph. *Eq.* 642).
[5] καμμάροις *cf.* 286 f: καμάροις A. [6] Casaubon: κιβῶτιν A.

[a] It has been convenient to render this word by "an-

Aphyae.[a] This word is also used in the singular (aphyê). Thus Aristonymus in *Shivering Helios*[b]: "It's come to such a pass that there simply isn't a minnow left any more." Of the aphyê there are several kinds. There is first the kind called foam-fish, which, according to Aristotle,[c] is not hatched from spawn, but from the foam on the surface of the sea, whenever it forms thickly after severe showers of rain. A second kind is that called gudgeon; this comes from the small and paltry gobies which live in the sand, and from precisely this small fry others are generated which are called encrasicholi.[d] Another kind of small fry are the young fish hatched from sprats, another from the anchovy, and still another from the small grey mullets which grow in the sand and slime. Of all these kinds the foam-fish is the best. Dorion, in his work *On Fishes*, speaks of a *hepsetus*[e] made of gudgeons, as also of smelts; for smelt is the name of a small fish. He also says that the *triglitis*[f] is a kind of small fry. Epicharmus, in *The Marriage of Hebe*,[g] enumerates with anchovies and lobsters the different kinds of small fry, distinguishing what is called *gonos*. Hicesius says: "Among small fry there is the white, very tenuous and foam-like, which some call gudgeon; another, which is less translucent than this, and thicker; the translucent and thin is superior." And Archestratus, the inventive genius of

chovies" when it occurs in the plural, as it usually does in Attic (Hesych. *s.v.* ἀφύων τιμή). It is, however, a collective term for all small fish.

[b] Kock i. 668; below, 287 d.

[c] p. 303 Rose.

[d] See below, 300 f.

[e] *i.e.*, boiled (in large quantities).

[f] Resembling the τρίγλη, red mullet; 325 c.

[g] Kaibel 101; Athen. 286 f, 287 b, 306 c.

τὴν ἀφύην μίνθου πᾶσαν πλὴν τὴν ἐν Ἀθήναις·
τὸν γόνον ἐξαυδῶ, τὸν ἀφρὸν καλέουσιν Ἴωνες·
καὶ λαβὲ πρόσφατον αὐτὸν ἐν εὐκόλποισι
Φαλήρου
c ἀγκῶσιν ληφθένθ' ἱεροῖς. κἀν τῇ περικλύστῳ
ἐστὶ Ῥόδῳ γενναῖος, ἐὰν ἐπιχώριος ἔλθῃ.
ἂν δέ που[1] ἱμείρῃς αὐτοῦ γεύσασθαι, ὁμοῦ χρὴ
κνίδας ὀψωνεῖν, τὰς ἀμφικόμους ἀκαλήφας·
εἰς ταὐτὸν μίξας δ' αὐτὰς ἐπὶ τηγάνου ὄπτα,
εὐώδη τρίψας ἄνθη λαχάνων ἐν ἐλαίῳ.

Κλέαρχος δ' ὁ περιπατητικὸς ἐν τοῖς περὶ
παροιμιῶν περὶ τῆς ἀφύης φησί· "διὰ τὸ μικροῦ
d δεῖσθαι πυρὸς ἐν τοῖς τηγάνοις οἱ περὶ Ἀρχέ-
στρατον ἐπιβαλόντας[2] κελεύουσιν ἐπὶ θερμὸν τήγα-
νον σίζουσαν ἀφαιρεῖν· ἅμα δ' ἥπται καὶ σίζει,
καθάπερ τοὔλαιον, εὐθύς. διὸ λέγεται "ἴδε πῦρ
ἀφύη." Χρύσιππος δ' ὁ φιλόσοφος ἐν τῷ περὶ
τῶν δι' αὑτὰ αἱρετῶν "τὴν ἀφύην, φησί, ἐν
Ἀθήναις μὲν[3] διὰ τὴν[4] δαψίλειαν ὑπερορῶσι καὶ
πτωχικὸν εἶναί φασιν ὄψον, ἐν ἑτέραις δὲ πόλεσιν
ὑπερθαυμάζουσι πολὺ χείρω γινομένην. εἶθ' οἱ
μέν, φησίν, ἐνταῦθα τοὺς Ἀδριατικοὺς ὄρνιθας
τρέφειν σπεύδουσιν, ἀχρειοτέρους ὄντας ὅτι τῶν
e παρ' ἡμῖν πολὺ ἐλάττους εἰσίν· ἐκεῖνοι δὲ τἀναντία

[1] ἂν δέ που Schweighäuser: ἂν δέ τις που A.
[2] Kaibel: ἐπιβάλλοντες AC.
[3] ἐν Ἀθήναις μὲν Wilamowitz: τὴν μὲν ἐν Ἀθήναις C: τὴν ἐν Ἀθήναις A.
[4] διὰ τὴν C: διὰ μὲν τὴν A.

cookery, says [a]: "Count all small fry as abomination,[b] except the Athenian; I mean *gonos*, which Ionians call foam; and accept it only when it is caught fresh in the sacred arm of Phalerum's beautiful bay. That which is found in ocean-washed Rhodes is good, if it be native. And if you desire to taste it, you should at the same time get at the market some nettles—sea-anemones crowned with leafy tentacles. Mixing them with it, bake it in a pan, after you have made a sauce of the fragrant tops of choice greens mixed in oil."

Clearchus the Peripatetic, in his work *On Proverbs*,[c] says of small fry: "Because of the small amount of heat required in the pan, the disciples of Archestratus direct[d] that small fry be put into a hot pan and taken off sizzling; no sooner does it catch the heat than it sizzles immediately, like oil. Hence the saying, 'The small fry have seen the fire.'"[e] And the philosopher Chrysippus, in the tract *On Things to be chosen for their own Sake*,[f] says: "In Athens they despise small fry on account of their abundance, and declare that they are beggars' food; but in other cities people like small fry extravagantly, though much inferior to the Athenian. Again (he continues), people here take great pains to grow Adriatic fowls, though they are less useful because they are much smaller than those in our own country. Contrariwise, the people up there import the fowls

[a] Frag. 10 Ribbeck 9 Brandt; Athen. 325 b, *cf.* 108 c.
[b] Literally *pro stercore habe.*
[c] *F.H.G.* ii. 319.
[d] Frag. 11 Ribbeck 10 Brandt.
[e] Like "as quick as lightning," Zenob. ii. 32, Eustath. 1150. 40.
[f] One of the threefold kinds of Goods, Plato, *Rep.* 357 B.

μεταπέμπονται τοὺς ἐνθάδε." ἐπὶ τοῦ ἑνικοῦ Ἕρμιππος Δημόταις[1]·

νῦν δ' οὐδ' ἀφύην κινεῖν[2] δοκεῖς.

Καλλίας Κύκλωψιν·

πρὸς τῆς ἀφύης τῆς ἡδίστης.

Ἀριστώνυμος Ἡλίῳ ῥιγῶντι·

ὥστ' οὔτ' ἀφύη νῦν[3] ἔστιν ἁπλῶς.

ἀφύδια δὲ Ἀριστοφάνης Ταγηνισταῖς·

μηδὲ τὰ Φαληρικὰ τὰ μικρὰ[4] τάδ' ἀφύδια.

Λυγκεὺς δ' ὁ Σάμιος ἐν τῇ πρὸς Διαγόραν ἐπιστολῇ ἐπαινῶν τὰς Ῥοδιακὰς ἀφύας καὶ ἀντιτιθεὶς πολλὰ τῶν Ἀθήνησι γινομένων πρὸς τὰ ἐν τῇ Ῥόδῳ[5] φησί· "ταῖς μὲν Φαληρικαῖς ἀφύαις τὰς
f Λινάτιδας[6] καλουμένας ἀφύας, τῷ δὲ γλαυκίσκῳ[7] τὸν ἔλοπα καὶ τὸν ὀρφὸν ἀντιπαρατιθεῖσα, πρὸς δὲ τὰς Ἐλευσινιακὰς ψήττας καὶ σκόμβρους καὶ εἴ τις ἄλλος παρ' αὐτοῖς ἰχθὺς ἐπάνω τῇ δόξῃ τοῦ Κέκροπος γέγονεν ἀντιγεννήσασα τὸν ἀλώπεκα καλούμενον. ὃν[8] ὁ τὴν Ἡδυπάθειαν γράψας παρακελεύεται τῷ μὴ δυναμένῳ τιμῇ κατεργάσασθαι
286 τὴν ἐπιθυμίαν ἀδικίᾳ κτήσασθαι.[9]" Ἀρχέστρατον λέγει τὸν τένθην ὁ Λυγκεύς, ὃς ἐν τῷ πολυθρυλήτῳ ποιήματι περὶ τοῦ γαλεοῦ λέγει οὕτως·

ἐν δὲ Ῥόδῳ γαλεὸν τὸν ἀλώπεκα· κἂν ἀποθνῄσκειν
μέλλῃς, ἂν μή σοι πωλεῖν θέλῃ,[10] ἅρπασον αὐτόν,

[1] τὸ ἑνικὸν after Δημόταις deleted by Casaubon.
[2] Musurus: κινεῖ A. [3] νῦν 284 f: μὲν A.

bred here." 'Small fry' is used as a collective singular by Hermippus in *Demesmen* [a]: "But to-day, it seems, you can't even stir up small fry." Callias in *The Cyclopes* [b]: "In the name of sweetest small fry!" Aristonymus in *Shivering Helios* [c]: "It's come to such a pass that there simply isn't a minnow left any more." The diminutive *aphydia* is found in Aristophanes's *Masters of the Frying-Pan* [d]: "Not even these tiny little Phaleric small fry." But Lynceus of Samos, in his *Letter to Diagoras*, praises Rhodian small fry, and contrasting many products of Athens with those of Rhodes he says: "With Phaleric anchovies she can match the anchovies which hail from Aenus; with the sea-lizard, her sturgeon and sea-perch; and over against the Eleusinian sole, or the mackerel, or any other fish of the Athenians, she rises superior to the glory of Cecrops by producing instead the thresher shark. As to this the author of *High Living* recommends that anyone unable to achieve his desire by paying the price should get it dishonestly." [e] Lynceus means the epicure Archestratus,[f] who in his celebrated poem says this of the dog-fish: "In Rhodes there is the dog-fish, or thresher shark. And even if you must die for it, if they won't sell it to you, take it by force.

[a] Kock i. 228. [b] *Ibid.* 695.
[c] *Ibid.* 668; *cf.* Athen. 284 f, 287 d.
[d] Kock i. 522. [e] *Cf.* Athen. 295 a.
[f] Frag. 13 Ribbeck 21 Brandt; Athen. 4 e, 294 f-295 a.

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[4] Porson: τὰ μικρὰ τὰ φαληρικὰ A. [5] ῥόδνῳ A.
[6] Kaibel (*cf.* Steph. Byz. *s.v.* Αἶνος): αἰνιάτιδας A.
[7] Musurus: γλυκίσκῳ A.
[8] δν added by Kaibel.
[9] τὴν ὀψοφαγίαν after κτήσασθαι deleted by Madvig.
[10] ἐθέλῃ AC (so 295 a).

ὃν καλέουσι Συρακόσιοι κύνα πίονα· κᾆτα
ὕστερον ἤδη πάσχ' ὅτι σοι πεπρωμένον ἐστίν.

b ΑΧΑΡΝΟΣ. Καλλίας Κύκλωψιν·

κίθαρος[1] ὀπτὸς καὶ βατὶς θύννου τε κεφάλαιον
τοδί,
ἐγχέλεια, κάραβοι, λινεύς, ἄχαρνος οὑτοσί.[2]

ΒΑΤΙΣ. ΒΑΤΡΑΧΟΣ. ΒΑΤΟΣ. τῆς μὲν οὖν βατίδος καὶ τοῦ βατράχου μνημονεύει Ἀριστοτέλης ἐν τοῖς περὶ ζῴων καταριθμῶν αὐτὰ ἐν τοῖς σελάχεσιν. Εὔπολις δ' ἐν Κόλαξί φησι·

παρὰ τῷδε Καλλίᾳ πολλὴ θυμηδία,
ἵνα πάρα μὲν κάραβοι καὶ βατίδες καὶ λαγῷ
καὶ γυναῖκες εἰλίποδες.

καὶ Ἐπίχαρμος ἐν Ἥβας γάμῳ·

ἦν δὲ νάρκαι, βατίδες, ἦν δὲ καὶ[3] ζύγαιναι, πρήστιες,
c κἀμίαι τε καὶ βάτοι[4] ῥίναι τε τραχυδέρμονες.

ἐν δὲ Μεγαρίδι·

τὰς πλευρὰς οἷόν περ βατίς,
τὰν δ' ὀπισθίαν ἔχεις, Θεάγενες,[5] οἷόν περ βάτος,
τὰν δὲ κεφαλὰν ὀστέων οἷόν περ ἔλαφος, οὐ βατίς,
τὰν δὲ λαπάραν σκορπίος παίσαι θαλάττιος[6] τεοῦ.

Σαννυρίων δ' ἐν Γέλωτι·

ὦ βατίδες, ὦ γλαύκων κάρα.

Ἀριστοτέλης δ' ἐν πέμπτῳ ζῴων μορίων σελάχη φησὶν εἶναι βάτον, τρυγόνα, βοῦν, λάμιαν, αἰετόν,

[1] *Cf.* 306 a: κίθαρις A.
[2] Schweighäuser: οὗτως A.

The Syracusans call it fat dog.[a] Once you have got it, submit patiently thereafter to whatever doom is decreed for you."

Sea Bass.—Callias in *The Cyclopes*[b]: "Here are baked turbot, a ray, and the head of a tunny; eels and crawfish, and mullet, and this sea-bass."

Ray, Fishing-frog, Skate.[c]—The ray and the fishing-frog are mentioned by Aristotle in his work *On Animals*,[d] who enumerates them among the selachian[e] fishes. Eupolis says in *The Flatterers*[f]: "There is much merry-making in the house of our friend Callias here; for in it are crawfish and rays, sea hares and ladies with rolling gait." And Epicharmus in *The Marriage of Hebe*[g]: "There were torpedoes, rays, and there were hammer-heads, raw-fish, bonitos, skates, and rough-skinned monk-fish." Also in *The Woman from Megara*[h]: "Sides like the ray thou hast, Theagenes, tailpiece stiff as the skate's, head of bones like the stag, not the ray, and may a sea sculpin sting thy flank!" Sannyrion in *Laughter*[i]: "O ye rays! O thou sweet grey-fish!" Aristotle, in the fifth book of *Parts of Animals*,[j] says that the selachian fishes are the skate, sting-ray, horned ray, shark, eagle-ray, electric ray, fishing-frog,

[a] Epicharmus, Athen. 328 c.
[b] Kock i. 694; Athen. 306 a.
[c] Names of certain flat fish, but different from the sole and flounder.
[d] p. 296 Rose.
[e] Or cartilaginous.
[f] Kock i. 303.
[g] Kaibel 101.
[h] Kaibel 107, whose "non intellego" I repeat.
[i] Kock i. 793.
[j] *Hist. An.* 540 b 17.

[3] καὶ added by Kaibel.
[4] Porson: καμειται βάτοι A.
[5] ἔχεις, Θεάγενες Kaibel: ἔχησθ' ἀτενὲς A.
[6] παῖσαι θαλάττιος Morel: παῖς ἐπιθαλάττιος A.

νάρκην, βάτραχον καὶ πάντα τὰ γαλεοειδῆ.
d Σώφρων δ' ἐν μίμοις ἀνδρείοις βότιν καλεῖ τινα ἰχθὺν ἐν τούτοις· "κέστραι βότιν κάπτουσαι." καὶ μήποτε βοτάνην τινὰ λέγει. περὶ δὲ τοῦ βατράχου συμβουλεύει ὁ σοφώτατος Ἀρχέστρατος ἐν ταῖς γνώμαις τάδε·

βάτραχον ἔνθ' ἂν ἴδῃς, ὀψώνει . . . . . .
. . . . . καὶ γαστρίον αὐτοῦ
σκεύασον . .

περὶ δὲ τῆς βατίδος·

καὶ βατίδ' ἐφθὴν ἔσθε μέσου χειμῶνος ἐν ὥρῃ,
κἀπ' αὐτῇ[1] τυρὸν καὶ σίλφιον· ἅττα τε σάρκα
e μὴ πίειραν ἔχῃ πόντου τέκνα, τῷδε τρόπῳ χρὴ
σκευάζειν. ἤδη σοὶ ἐγὼ τάδε δεύτερον αὐδῶ.

Ἔφιππος δ' ὁ κωμῳδιοποιὸς ἐν Φιλύρᾳ δράματι· ἑταίρας δ' ὄνομα ἡ Φιλύρα·

πότερον ἐγὼ
τὴν βατίδα τεμάχη κατατεμὼν ἕψω; τί φής;
ἢ Σικελικῶς ὀπτὴν ποιήσω; Β. Σικελικῶς.

ΒΩΚΕΣ. Ἀριστοτέλης ἐν τῷ ἐπιγραφομένῳ
f Ζωικῷ ἢ περὶ ἰχθύων· "νωτόγραπτα, φησί, λέγεται βῶξ, σκολιόγραπτα δὲ κολίας." Ἐπιχαρμος δ' ἐν Ἥβας γάμῳ·

ἔτι δὲ πὸτ τούτοισι βῶκες, σμαρίδες, ἀφύαι, κάμμαροι.

Νουμήνιος δ' ἐν Ἁλιευτικῷ βόηκας αὐτοὺς καλεῖ ἐν τούτοις·

[1] κἀπ' αὐτῇ Lumb: καὶ ταύτῃ A.

and the entire shark family. Sophron in *Mimes of Men* [a] calls a certain fish *botis* in these words: "Spet-fish gulping down a botis." And maybe he means some kind of plant. With regard to the fishing-frog, the learned Archestratus [b] gives the following advice amid his general counsels: "Wherever thou seest a fishing-frog, buy it . . . and dress the belly-piece." And of the ray he says [c]: "Eat a boiled ray in the season of mid-winter, with cheese and silphium on it. And so, whatever offspring of the ocean have a flesh that is not too fat should be dressed in this way. I tell you this again for the second time." The comic poet Ephippus, in the play *Philyra* [d] (Philyra is the name of a courtesan), says: "A. Shall I cut the ray in slices and boil it? What say you? Or shall I bake it in Sicilian fashion? B. That's it, in Sicilian fashion."

The Box.[e]—Aristotle, in the work entitled *Pertaining to Animals*, or *On Fishes*,[f] says: "Those with dorsal markings are called *box*, those with oblique markings, *colias*.[g]". Epicharmus, in *The Marriage of Hebe* [h]: "And added to these, again, were box, picarels, small fry, crayfish." Numenius in *The Art of Angling* [i] has the plural form *boeces* in this line:

[a] Kaibel 165; Athen. 323 a. If Sophron meant *βότις* of a fish, it is simply a dialectal form of *βάτις*.
[b] Frag. 12 Ribbeck 47 Brandt.
[c] Frag. 49 Ribbeck 49 Brandt.
[d] Kock ii. 262.
[e] Or boax (*βοαῦ*), so called from its grunt; the bogue.
[f] p. 297 Rose.
[g] The Spanish mackerel.
[h] Kaibel 101; Athen. 306 c.
[i] Frag. 9 Birt; Athen. 322 c.

ἢ λευκὴν συνόδοντα βόηκάς τε τριγκούς τε.

Σπεύσιππος δὲ καὶ οἱ ἄλλοι Ἀττικοὶ βόακας. Ἀριστοφάνης Σκηνὰς καταλαμβανούσαις·

287 ἀλλ' ἔχουσα γαστέρα
μεστὴν βοάκων ἀπεβάδιζον οἴκαδε.

ὠνομάσθη δὲ παρὰ τὴν βοήν. διὸ καὶ Ἑρμοῦ ἱερὸν εἶναι λόγος τὸν ἰχθύν, ὡς τὸν κίθαρον Ἀπόλλωνος. Φερεκράτης δ' ἐν Μυρμηκανθρώποις εἰπών

ἀλλὰ[1] φωνὴν οὐκ ἔχειν
ἰχθύν γέ[2] φασι τὸ παράπαν,

ἐπιφέρει·

νὴ τὼ θεώ,
οὐκ ἔστιν ἰχθὺς ἄλλος οὐδεὶς ἢ βόαξ.

Ἀριστοφάνης δ' ὁ Βυζάντιος κακῶς φησιν ἡμᾶς λέγειν τὸν ἰχθὺν βῶκα δέον βόωπα, ἐπεὶ μικρὸς
b ὑπάρχων μεγάλους ὤπας ἔχει· εἴη ἂν οὖν ὁ βόωψ βοὸς ὀφθαλμοὺς ἔχων. πρὸς ὃν λεκτέον, εἰ τοῦτον κακῶς ὀνομάζομεν, διὰ τί κορακῖνόν φαμεν καὶ οὐ κορακῖνον; ὠνομάσθη γὰρ ἀπὸ τοῦ τὰς κόρας κινεῖν. τί δ' οὐχὶ καὶ σείουρον λέγομεν, ἀλλὰ σίλουρον; ὠνόμασται γὰρ καὶ οὗτος ἀπὸ τοῦ σείειν συνεχῶς τὴν οὐράν.

ΒΕΜΒΡΑΔΕΣ. Φρύνιχος Τραγῳδοῖς·

ὦ χρυσοκέφαλοι βεμβράδες θαλάσσιαι.

Ἐπίχαρμος ἐν Ἥβας γάμῳ βαμβραδόνας αὐτὰς καλεῖ·

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"Or a white dentex, boeces too, and trinci.[a]" But Speusippus and all the other Attic writers have *boaces*. Aristophanes, in *Women who get the best Places*[b]: "However, with my belly full of boaces, I went back home." The box got its name from its grunt. Hence the fish is said to be sacred to Hermes,[c] just as the turbot[d] is sacred to Apollo. Pherecrates in *Ant-men*[e] says: "Yet, they say, a fish hasn't any voice at all." He then goes on: "By the two goddesses,[f] there is no other fish but Grunter." Aristophanes of Byzantium says[g] that it is wrong for us to call the fish *box*, its real name being *boöps*; for though it is small, it has large eyes. It must be then, that the boöps has ox-eyes. In answer to him it may be said that if we are wrong in giving it the name of *box*, why do we say *coracinus* (crow-fish) instead of *corocinus*? For this got its name from the motion of its eyes.[h] Again, why do we not say *seiurus* instead of *siiurus* (sheat-fish)? For that too got its name from the constant shaking (*seio*) of its tail (*ouros*).

Bembrades.[i]—Phrynichus in *The Tragedians*[j]: "O golden-headed anchovies of the sea!" Epicharmus calls them *bambradones* in *The Marriage of Hebe*[k]:

[a] Called *tricci* in the same fragment, 322 c.
[b] Kock i. 514; a woman speaks. On the title see 169 c, note *c*.
[c] The god of eloquence, *cf.* 325 a-b.
[d] Its name, κίθαρος, suggested κιθάρα or κιθαρίς, Apollo's lyre; *cf.* 306 a, 325 a-b.
[e] Kock i. 178.
[f] Demeter and Persephone.
[g] Not in Nauck.
[h] *corae*, literally "pupils of the eyes"; *cf.* Athen. 309 a.
[i] A kind of anchovy.
[j] Kock i. 383.
[k] Kaibel 101; below, 305 c.

[1] *Et. Mag.* 218. 31: ἄλλον AC.
[2] γε added from *Et. Mag.*

βαμβραδόνες τε καὶ κίχλαι, λαγοί,[1] δράκοντές
c τ'[2] ἄλκιμοι.

καὶ Σώφρων ἐν ἀνδρείοις· " βαμβραδόνι τραφερᾷ.[3]"
Νουμήνιος δ' ἐν Ἁλιευτικῷ·

ἠβαιῇ καρῖδι καὶ εἴ ποτε βεμβράδι, κείνῃ
ζωῇ[4] ἔπ' ἀγρώσσοις[5]· τάδε δὴ[6] σκέψαιο δέλετρα.[7]

Δωρίων δ' ἐν τῷ περὶ ἰχθύων φησί· " βεμβράδα ἀποκεφαλίσας, ἐὰν ᾖ ἁδροτέρα, καὶ ἀποπλύνας ἁλὶ λεπτῷ καὶ ὕδατι, ἕψε[8] τὸν αὐτὸν τρόπον τῇ τριγλίτιδι." γίνεται δέ, φησίν, ἐκ μόνης τῆς βεμβράδος σκευασία τις ἡ προσαγορευομένη βεμβραφύη· ὧν μνημονεύει Ἀριστώνυμος ἐν Ἡλίῳ ῥιγῶντι·

d ὅ γέ τοι Σικελὸς ταῖς μεμβραφύαις προσέοικεν ὁ καρκινοβήτης.

Ἀττικοὶ δ' ὅμως βεμβράδας λέγουσιν. Ἀριστομένης Γόησι·

βεμβράδας φέρων ὀβολοῦ.

Ἀριστώνυμος Ἡλίῳ ῥιγῶντι[9]·

οὔτ' ἀφύη νῦν ἔστ' ἔθ' ἁπλῶς[10] οὔτ' αὖ βεμβρὰς κακοδαίμων.

Ἀριστοφάνης Γήρᾳ·

ταῖς πολιόχρωσι βεμβράσιν τεθραμμένη.

Πλάτων Πρέσβεσιν·

Ἡράκλεις, τῶν βεμβράδων.

ἐν δὲ ταῖς Εὐπόλιδος Αἰξὶν ἔστιν εὑρεῖν καὶ διὰ
e τοῦ μ̄ γραφόμενον. Ἀντιφάνης δ' ἐν Κνοιθιδεῖ[11]·

[1] *Et. Mag.* 195. 30: βαμβραδόνες δ' ἔτι κίχλαι καὶ λαγοί A.

"Bambradones and wrasses, sea-hares and valiant weevers." Sophron, too, in *Mimes of Men* [a]: "With a fat bambradon." Numenius, in *The Art of Angling* [b]: "With a poor little shrimp—or an anchovy (bembras), it may be—may you go a-hunting for that kind of livelihood; see to it, then, that you have that bait." Dorion in his work *On Fishes* says: "If the bembras be rather well-grown, cut off the head, wash the fish in a little salt and water, and boil it in the same way you would a small red mullet." It is only from the bembras, he says, that the dressing called *bembraphye* is prepared. This is mentioned by Aristonymus in *Shivering Helios* [c]: "That Sicilian, the one who walks like a crab, is exactly like a dish of *membraphye*." Attic writers, however, say *membrades*. Aristomenes in *Quacks* [d]: "Fetching some bembrades for a penny." Aristonymus in *Shivering Helios* [e]: "There simply isn't a minnow left any more, nor a damned bembras." Aristophanes in *Old Age* [f]: "She was nursed on hoary-skinned bembrades." Plato in *The Envoys* [g]: "Heracles, what bembrades!" But in *The Goats* of Eupolis one may find it spelt with *m*.[h] So Antiphanes in *The Man from Cnoethe* [i]: "A silly proclamation they

[a] Kaibel 166, *cf.* 305 c. [b] Frag. 3 Birt.
[c] Kock i. 668. [d] *Ibid.* 691.
[e] *Ibid.* 668; *cf.* above, 284 f, 285 e. [f] Kock i. 425.
[g] *Ibid.* 633. [h] *i.e.* membrades; *ibid.* 264.
[i] Kock ii. 61.

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[2] τ' added from 305 c.
[3] τραφερᾷ Kaibel: ραφεια A. [4] Birt: ζωὴ A.
[5] ἔπ' ἀγρώσσοις Wilamowitz: ἐπ' ἀγρώστοιο A: ἐπαγρώσσοιο Birt. [6] δὴ added by Kaibel.
[7] Schneider: δέλευρα A. [8] Dindorf: ἔψει AC.
[9] ῥιγοῦντι AC. [10] ἔστιν ἔτι σαφῶς A; *cf.* 284 f.
[11] κνοισθιδει A.

ἄτοπά γε[1] κηρύττουσιν ἐν τοῖς ἰχθύσι
κηρύγμαθ',[2] οὗ καὶ νῦν τις ἐκεκράγει μέγα
μέλιτος γλυκυτέρας μεμβράδας φάσκων ἔχειν.
εἰ τοῦτο τοιοῦτ' ἐστίν, οὐδὲν κωλύει
τοὺς μελιτοπώλας αὖ λέγειν βοᾶν θ' ὅτι
πωλοῦσι τὸ μέλι σαπρότερον τῶν μεμβράδων.

καὶ Ἄλεξις δ' ἐν Χορηγίδι διὰ τοῦ μ̄ εἴρηκεν·

f ὃς τοῖς τετραδισταῖς μὲν παρέθηκεν ἐσθίειν[3]
πρώην λέκιθον καὶ μεμβράδας καὶ στέμφυλα.

ἐν δὲ Πρωτοχόρῳ[4]·

ἐπιπονώτερον
ἔργον[5] μὰ τὸν Διονυσον οὐκ εἴληφ' ἐγὼ
ἀφ' οὗ παρασιτῶ.[6] μεμβράδας μοι κρεῖττον ἦν
ἔχειν μετ' Ἀττικιστὶ δυναμένου λαλεῖν.
ὀνησιφόρον ἦν τοῦτο.

288 ΒΑΕΝΝΟΣ. τούτου μέμνηται Σώφρων ἐν τῷ ἐπιγραφομένῳ Ὠλιεὺς τὸν ἀγροιώταν,[7] "βλέννῳ θηλαμόνι." ἐστὶ δὲ κωβιῷ τὴν ἰδέαν παραπλήσιος. Ἐπίχαρμος δ' ἐν Ἥβας γάμῳ ΒΑΙΟΝΑΣ τινὰς ἰχθῦς καλεῖ ἐν τούτοις·

ἄγε δὴ[8] τρίγλας τε κυφὰς κἀχαρίστους βαιόνας.

καὶ παρ' Ἀττικοῖς δὲ παροιμία ἐστὶ "μή μοι βαιών· κακὸς ἰχθύς."

[1] Meineke (γε Schweighäuser): ατοπόν τε A.
[2] Meineke: κήρυγμα A.
[3] Schweighäuser: ἐσθίων AC (so 110 b).
[4] πρωτοχώρωι A.
[5] ἔργον added by Porson.
[6] παρασίτωι A. [7] ἀγριώταν A.

are advertising in the fish-market. One man was just now loudly bawling that he had membrades to sell sweeter than honey. If that is so, there is nothing to prevent the honey-dealers in their turn from saying and shouting that the honey they have to sell is rottener than membrades." Alexis also, in *The Service Lady*,[a] has the word with an *m*: "Why! All he could serve to the merry-makers[b] for them to eat, the other day, was some pease-porridge, membrades, and pressed olive skins." And in *The Premier Danseur*[c]: "A harder job, so help me Dionysus, I have never had since I became a parasite. I'd rather have had a dish of membrades with somebody who can talk plain Attic. That would have brought some profit."

The Blenny.[d]—This is mentioned by Sophron in the mime entitled *Fisherman against Farmer*[e]: "With the suckling blenny." It is a fish similar in appearance to the goby. And Epicharmus, in *The Marriage of Hebe*,[f] calls certain fishes *baiones* in this line: "So he brought some squirming mullets and disgusting baiones." There is also a proverb among the Athenians: "No baion for me! It's a poor fish."

[a] Kock ii. 391. The title seems to refer to a courtesan; *cf.* Athen. 577 c.

[b] Literally "celebrators of the fourth day of the month," *cf.* εἰκαδιστής, 298 d and note *a*. The passage apparently refers to a stingy steward or host, *cf.* Athen. 659 d.

[c] Kock ii. 369.

[d] If *Blennius ocellaris* is meant, it is the butterfly-fish.

[e] Kaibel 162.

[f] Kaibel 102: Athen. 324 e; the baion is said to be the same as the blenny.

[8] δὴ 324 e: δὲ AC.

ΒΟΥΓΛΩΣΣΟΣ.[1] ὁ Πυθαγορικὸς δὲ δι' ἐγκράτειαν
'Αρχέστρατός φησιν·

b εἶτα λαβεῖν ψῆτταν μεγάλην καὶ[2] τὴν ὑπότριχυν
βούγλωσσον, ταύτην δὲ θέρευς, περὶ Χαλκίδα
κεδνήν.

'Επίχαρμος δ' ἐν "Ηβας γάμῳ·

βούγλωσσοί τε καὶ κίθαρος ἐνῆς.

τῶν δὲ βουγλώσσων διαλλάττοντές εἰσιν οἱ κυνόγλωσσοι· περὶ ὧν καὶ αὐτῶν 'Επίχαρμός φησιν·

αἰολίαι πλῶτές τε κυνόγλωσσοί τ', ἐνῆν δὲ[3] σκιαθίδες.

'Αττικοὶ δὲ ψῆτταν αὐτὴν καλοῦσιν.

c ΓΟΓΓΡΟΙ. τούτους 'Ικέσιος σκληροτέρους τῶν ἐγχέλεων εἶναί φησι καὶ ἀραιοσαρκοτέρους τε καὶ ἀτροφωτέρους εὐχυλίᾳ τε πολὺ λειπομένους, εὐστομάχους δὲ εἶναι. Νίκανδρος δὲ ὁ ἐποποιὸς ἐν τρίτῳ Γλωσσῶν καλεῖσθαί φησιν αὐτοὺς καὶ γρύλλους. Εὔδοξος δ' ἐν ἕκτῳ Γῆς περιόδου γόγγρους δέ[4] φησιν πολλοὺς ἀνδραχθεῖς ἐν Σικυῶνι ἁλίσκεσθαι. ὧν ἐνίους εἶναι καὶ ἁμαξιαίους. Φιλήμων δὲ τῆς νέας[5] κωμῳδίας ὁ ποιητὴς καὶ αὐτὸς μνη-
d μονεύων τῶν ἐν Σικυῶνι διαφόρων γόγγρων ποιεῖ τινα μάγειρον ἐπὶ τέχνῃ τῇ ἑαυτοῦ σεμνυνόμενον καὶ λέγοντα ἐν τῷ ἐπιγραφομένῳ Στρατιώτῃ τάδε·

ὡς ἵμερός μ' ὑπῆλθε γῇ τε κοὐρανῷ
λέξαι μολόντι τοὔψον ὡς ἐσκεύασα.
νὴ τὴν 'Αθηνᾶν, ἡδύ γ' ἔστ' εὐημερεῖν
ἐν ἅπασιν· ἰχθὺς ἁπαλὸς οἷος γέγονέ μοι,

[1] Musurus: βούγλωσσον AC.
[2] καὶ added from 330 a

The Ox-tongue.[a]—Archestratus,[b] a veritable Pythagorean for frugality, says: "Then buy a large flounder, and the roughish ox-tongue; but this last only in summer, when it is good at Chalcis." Epicharmus in *The Marriage of Hebe*[c]: "There were ox-tongues and a turbot among them." But different from the ox-tongues are the dog-tongues, of which also Epicharmus[d] says: "Speckled-beauties and floaters, and dog-tongues, and maigres too, were in it." The Athenians call the ox-tongue *psetta.*

Conger-eels.—These, as Hicesius says, are tougher than lake eels, have a more spongy flesh, are less nourishing and much inferior in flavour, but are wholesome. The epic poet Nicander, in the third book of his *Glossary*, says[e] that they are also called *grylli.* Eudoxus, in the sixth book of his *Description of the Earth*, says that many are caught in Sicyon as large as a man can carry; in some instances one of them even fills a cart. And Philemon, the poet of the New Comedy, also mentions the excellent conger-eels of Sicyon; he represents a cook boasting of his art, and saying the following in the play entitled *The Soldier*[f]: "For a yearning hath crept upon me to come forth and tell to earth and sky how I dressed the dainty. Yes, by Athena, sweet it is to succeed in all things. What a tender fish I had,

[a] A sole. of sole.
[b] Frag. 51 Ribbeck 32 Brandt; Athen. 330 a.
[c] Kaibel 102; Athen. 326 e, 330 a.
[d] Kaibel 99; Athen. 308 e, 322 f; *cf.* 304 e.
[e] Frag. 122 Schneider; *cf.* Athen. 356 a.
[f] Kock ii. 500; the first words are from Euripides, *Medea*, 57. See Athen. 290 a.

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[3] δὲ 307 c: δὲ καὶ A.
[4] not in C.
[5] νέας added by Gulick.

οἷον[1] παρατέθεικ', οὐ πεφαρμακευμένον
τυροῖσιν οὐδ' ἄνωθεν ἐξηνθισμένον,[2]
ἀλλ' οἷος ἦν ζῶν κὠπτὸς ὢν τοιοῦτος ἦν.
e οὕτως ἁπαλὸν ἔδωκα καὶ πρᾷον τὸ πῦρ
ὀπτῶν τὸν ἰχθύν, οὐδὲ πιστευθήσομαι . . .
ὅμοιον ἐγένετ', ὄρνις ὁπόταν ἁρπάσῃ
τοῦ καταπιεῖν μεῖζόν τι· περιτρέχει[3] κύκλῳ
τηροῦσα τοῦτο, καταπιεῖν δ' ἐσπούδακεν,
ἕτεραι διώκουσιν δὲ ταύτην· ταὐτὸν ἦν.
τὴν ἡδονὴν ὁ πρῶτος αὐτῶν καταμαθὼν
f τῆς λοπάδος ἀνεπήδησε κἄφευγεν κύκλῳ
τὴν λοπάδ' ἔχων, ἄλλοι δ' ἐδίωκον κατὰ πόδας.
ἐξῆν ὀλολύζειν· οἱ μὲν ἥρπασάν τι γάρ,
οἱ δ' οὐδέν, οἱ δὲ πάντα. καίτοι παρέλαβον
ἰχθῦς ποταμίους ἐσθίοντας βόρβορον.
εἰ δ' ἔλαβον[4] ἆρα τι σπάνιον[5] ἢ 'κ τῆς Ἀττικῆς
γλαυκίσκον, ὦ Ζεῦ σῶτερ, ἢ 'ξ Ἄργους κάπρον
289 ἢ 'κ τῆς Σικυῶνος τῆς φίλης ὃν τοῖς θεοῖς
φέρει Ποσειδῶν γόγγρον εἰς τὸν οὐρανόν,
ἅπαντες οἱ φαγόντες ἐγένοντ' ἂν θεοί.
ἀθανασίαν εὕρηκα· τοὺς ἤδη νεκροὺς
ὅταν μόνον[6] ὀσφραν θῶσι ποιῶ ζῆν πάλιν.

Ταῦτα, νὴ τὴν Ἀθηνᾶν, οὐδ' ἂν Μενεκράτης ἂν
ὁ Συρακόσιος ἐξωγκώσατο[7] ὁ Ζεὺς ἐπικαλούμενος,
ὃς ἐφρόνει μέγα ὡς μόνος αἴτιος τοῦ ζῆν τοῖς
ἀνθρώποις γινόμενος διὰ τῆς αὐτοῦ ἰατρικῆς.
b τοὺς γοῦν[8] θεραπευομένους ὑπ' αὐτοῦ τὰς ἱερὰς
καλουμένας νόσους συγγράφεσθαι ἠνάγκαζεν ὅτι

[1] οἷον A : τοῦτον C.
[2] ἐξανθισμένον, "browned," Herwerden.
[3] μεῖζόν τι· περιτρέχει Meineke : μεῖζον τι περι δ' A.
[4] εἰ δ' ἔλαβον Canter : εἰ δὲ λαβὼν A : ἦν δὲ λάβω C.
[5] Morel : ἄρτι σκάρον AC. [6] μόνον added by Casaubon.

how perfectly did I serve it! Not drugged with cheese, not decked on top with herbs, but even when baked it looked exactly like what it was when alive. So mild and gentle was the fire I gave it when I baked the fish, I shall not even be believed.[a] It was exactly as when a hen catches something too big for her to swallow. She runs round and round, holding it fast, and is all eagerness to swallow it. Then other birds begin to chase her. So it was then. The first man to discover the delights of that dish jumped up and ran in flight all round, holding fast to the dish, while others followed close at his heels, I had a right to exult; for some of them seized a bit, others got nothing, others all. And yet I had merely taken some river fish, which eat mud. If I had, then, got something rare, an Attic sea-lizard—O Saviour Zeus!—or Argive boar, or conger-eel from loved Sicyon, which Poseidon carries to heaven as an offering to the gods, then all who ate would have become gods. I have found the elixir of life: men already dead, once they but catch a whiff from the dish, I cause to live again."

This boast, Athena is my witness, would not have been ventured even by the Syracusan Menecrates, surnamed Zeus, who prided himself greatly on being the sole cause of life to mankind through his skill in medicine. He used, at any rate, to compel those whom he cured of the so-called sacred diseases[b] to

[a] *sc.*, if I tell how greedy for it the diners were.

[b] In untechnical language, such as Athenaeus affects here, this term (*ἱεραὶ νόσοι*) means "desperate" (*ὑπὸ τῶν ἰατρῶν ἀπεγνωσμέναι*, Plut. *Per.* 13). Specifically, in the singular, it means epilepsy.

[7] *ἐξωγκώσατο* C (*cf.* 290 a): *ἐφθέγξατο* A.
[8] Dindorf: *οὖν* AC.

ὑπακούσονται αὐτῷ δοῦλοι περισωθέντες. καὶ ἠκολούθουν ὁ μέν τις Ἡρακλέους σκευὴν ἔχων καὶ καλούμενος Ἡρακλῆς (Νικόστρατος δ' ἦν οὗτος ὁ Ἀργεῖος, ἱερὰν νόσον θεραπευθείς· μνημονεύει δ' αὐτῶν Ἔφιππος ἐν Πελταστῇ λέγων ὧδε·

οὐ Μενεκράτης μὲν ἔφασκεν εἶναι Ζεὺς θεός,[1]
Νικόστρατος δ' Ἀργεῖος ἕτερος Ἡρακλῆς;

ἄλλος δέ τις ὡς Ἑρμῆς χλαμύδα ἔχων καὶ κηρύκειον, πρὸς δὲ τούτοισι[2] πτερά, ὡς ὁ Ζελείτης Νικαγόρας ὁ καὶ τῆς πατρίδος τυραννήσας, ὡς ἱστορεῖ Βάτων ἐν τοῖς περὶ τῶν ἐν Ἐφέσῳ τυράννων. Ἡγήσανδρος δέ φησιν ὅτι καὶ Ἀστυκρέοντα θεραπευθέντα ὑπ' αὐτοῦ Ἀπόλλωνα ἐκάλεσε. καὶ ἄλλος δ' αὐτῷ τῶν περισωθέντων Ἀσκληπιοῦ στολὴν ἀναλαβὼν συμπεριεφέρετο.[3] αὐτὸς δ' ὁ Ζεὺς πορφύραν ἡμφιεσμένος καὶ στέφανον χρυσοῦν ἐπὶ τῆς κεφαλῆς ἔχων καὶ σκῆπτρον κρατῶν κρηπῖδάς τε ὑποδεδεμένος περιῄει μετὰ τοῦ θείου χοροῦ. καὶ ἐπιστέλλων Φιλίππῳ τῷ βασιλεῖ οὕτως ἔγραψεν· "Μενεκράτης Διὸς Φιλίππῳ χαίρειν. σὺ μὲν Μακεδονίας βασιλεύεις, ἐγὼ δὲ ἰατρικῆς, καὶ σὺ μὲν ὑγιαίνοντας δύνασαι ὅταν βουληθῇς ἀπολλύναι, ἐγὼ δὲ τοὺς νοσοῦντας σῴζειν καὶ τοὺς εὐρώστους ἀνόσους οἷ ἂν ἐμοὶ πείθωνται παρέχειν μέχρι γήρως ζῶντας. τοιγαροῦν σὲ μὲν Μακεδόνες δορυφοροῦσιν, ἐμὲ δὲ καὶ οἱ μέλλοντες ἔσεσθαι. Ζεὺς γὰρ ἐγὼ αὐτοῖς βίον παρέχω."

[1] Ζεὺς θεός Schweighäuser: ὁ θεὸς A.
[2] A: τούτοις C.
[3] συμπεριεφέρετο Meyer: συμπεριεφθείρετο A.

sign a bond that they would obey him as his slaves if they were restored to health. And one man who became his attendant wore the dress and went by the name of Heracles; he was Nicostratus of Argos, who had been cured of the sacred sickness. Ephippus mentions them in *The Peltast*,[a] speaking as follows: "Did not Menecrates assert that he was Zeus, a god? And Nicostratus of Argos, that he was another Heracles?" Another attendant, with the riding-cloak and herald's staff, "and wings besides,"[b] was called Hermes, like Nicagoras of Zeleia, who became tyrant of his native city, according to the account given by Baton in his *History of the Tyrants in Ephesus*.[c] And Hegesander[d] says that Astycreon, who had been cured by him, was called Apollo. Still another of his patients who had been restored to health moved about in his company clad in the garb of Asclepius. As for Zeus himself, dressed in purple, with a gold crown on his head and carrying a sceptre, his feet shod with slippers, he walked about attended by this divine choir. In a letter to King Philip he wrote as follows: "Zeus-Menecrates to Philip, greeting: You are king of Macedonia, but I am king of Medicine. You can destroy healthy people whensoever you wish, but I can save the ailing, and the robust who follow my prescriptions I can keep alive without sickness until old age comes. Therefore, while you are attended by a bodyguard of Macedonians, I am attended by all posterity. For I, Zeus, give them life." In

[a] Kock ii. 260.

[b] The form τούτοισι seems to indicate that these words also belong to Ephippus. The wings were on the sandals. See critical note.

[c] *F.H.G.* iv. 348.

[d] *Ibid.* 414.

πρὸς ὃν ὡς μελαγχολῶντα ἐπέστελλεν ὁ Φίλιππος·
e "Φίλιππος[1] Μενεκράτει ὑγιαίνειν." παραπλησίως
δὲ ἐπέστελλε καὶ Ἀρχιδάμῳ τῷ Λακεδαιμονίων
βασιλεῖ καὶ τοῖς ἄλλοις ὅσοις ἔγραφεν, οὐκ ἀπ-
εχόμενος τοῦ Διός. καλέσας δ' αὐτόν ποτε ἐπὶ
δεῖπνον ὁ Φίλιππος μετὰ τῶν ἰδίων θεῶν συγκατ-
έκλινε πάντας ἐπὶ τῆς μέσης κλίνης ὑψηλότατα καὶ
ἱεροπρεπέστατα κεκοσμημένης καὶ τράπεζαν παρα-
θεὶς ἐφ' ἧς βωμὸς ἔκειτο καὶ τῶν ἀπὸ γῆς παντο-
δαπῶν[2] ἀπαρχαί. καὶ ὁπότε τοῖς ἄλλοις παρ-
εφέρετο τὰ ἐδώδιμα, τοῖς ἀμφὶ Μενεκράτην ἐθυμίων
f καὶ ἔσπενδον οἱ παῖδες. καὶ τέλος ὁ καινὸς Ζεὺς
μετὰ τῶν ὑπηκόων γελώμενος θεῶν[3] ἔφυγεν ἐκ
τοῦ συμποσίου, ὡς Ἡγήσανδρος ἱστορεῖ· μνη-
μονεύει δὲ τοῦ Μενεκράτους καὶ Ἄλεξις ἐν Μίνῳ.[4]
καὶ Θεμίσων δὲ ὁ Κύπριος, τὰ Ἀντιόχου τοῦ
βασιλέως παιδικά, ὥς φησι Πύθερμος ὁ Ἐφέσιος
ἐν τῇ ὀγδόῃ τῶν ἱστοριῶν, οὐ μόνον ἐν ταῖς πανη-
290 γύρεσιν ἀνεκηρύττετο Θεμίσων Μακεδών, Ἀντιό-
χου βασιλέως Ἡρακλῆς· ἔθυον δὲ καὶ[5] αὐτῷ
πάντες οἱ ἐγχώριοι ἐπιλέγοντες Ἡρακλεῖ Θεμίσωνι,
καὶ παρῆν αὐτὸς ὁπότε τις τῶν ἐνδόξων θύοι καὶ
ἀνέκειτο στρωμνὴν καθ' αὑτὸν ἔχων ἠμφιεσμένος
λεοντῆν· ἐφόρει δὲ καὶ τόξα Σκυθικὰ καὶ ῥόπαλον
ἐκράτει. ὁ δ' οὖν Μενεκράτης τοιοῦτος ὢν ὁποῖος

[1] Φίλιππος added by Casaubon.
παντοδαπῶν Kaibel: πάντων ἀνῶν A.
[3] θεῶν Casaubon: θέων AC.
[4] Λίνῳ Meineke.
[5] καὶ added by Meyer: ἀλλ' ἔθυον αὐτῷ C.

[a] Philip, in an excellent pun, substituted for χαίρειν (rejoice!), the common form of greeting in a letter, the rarer ὑγιαίνειν (be of sound health!). See Plut. *Ages.* 21.

answer to him Philip wrote, treating him as a crazy man: "Philip to Menecrates, come to your senses!"[a] In similar vein Menecrates wrote also to Archidamus, king of Sparta, and in fact to all his correspondents, never refraining from the name of Zeus. Once Philip invited him, along with his own peculiar band of gods, to a dinner, and made them all recline together on the central couch, which was raised very high and decked in a way befitting the most elaborate ritual. He then set before them a table on which lay an altar and first-fruits of all kinds of products of the earth.[b] And when the food was brought in for the rest of the company, the slaves would burn incense and offer libations before Menecrates and his crew, until at last this new Zeus, derided as he was, fled with his subject gods[c] from the symposium. This is narrated by Hegesander.[d] But Menecrates is also mentioned by Alexis in *Minos*.[e] Again, Themison of Cyprus, the favourite of King Antiochus, was proclaimed at the festivals as Themison of Macedon, the Heracles of King Antiochus, according to Pythermus of Ephesus in the eighth book of his *Histories*.[f] Not only that, but all the inhabitants also sacrificed to him, calling upon him by the name of Heracles-Themison; and whenever any distinguished person offered sacrifice, Themison was always present in person, reclining on a separate couch and clad in a lion's skin; he also carried a Scythian bow and held a club. However that may be, Menecrates, for all that he was the

[b] Such as were provided for the gods at the Θεοξένια, but not to be eaten.

[c] Or, reading θέων, "fled on the run with his subjects."

[d] *F.H.G.* iv. 414.

[e] Kock ii. 346.

[f] *F.H.G.* iv. 488.

εἴρηται οὐδὲν παραπλήσιόν ποτε ἐξωγκώσατο οἷον
ὁ προειρημένος μάγειρος·

b ἀθανασίαν ηὕρηκα· τοὺς ἤδη νεκρούς,
ὅταν μόνον[1] ὀσφρανθῶσι, ποιῶ ζῆν πάλιν.

Ἀλαζονικὸν δ' ἐστὶ πᾶν τὸ τῶν μαγείρων φῦλον, ὡς καὶ Ἡγήσιππος[2] ἐν Ἀδελφοῖς[3] παρίστησι. παράγει δὲ μάγειρον λέγοντα·

βέλτιστε, πολλοῖς πολλὰ περὶ μαγειρικῆς
εἰρημέν' ἐστίν· ἢ λέγων φαίνου τι δὴ[4]
καινὸν παρὰ τοὺς ἔμπροσθεν ἢ μὴ κόπτε με.
Β. οὐκ ἀλλὰ τὸ πέρας τῆς μαγειρικῆς, Σύρε,[5]
εὑρηκέναι πάντων νόμιζε μόνον ἐμέ.[6]
οὐ γὰρ παρέργως ἔμαθον ἐν ἔτεσιν δυεῖν
ἔχων περίζωμ', ἀλλ' ἅπαντα τὸν βίον
ζητῶν κατὰ μέρη τὴν τέχνην ἐξήτακα·
c εἴδη λαχάνων ὅσ' ἐστί, βεμβράδων τρόπους,
φακῆς γένη παντοδαπά. τὸ πέρας σοι λέγω·
ὅταν ἐν περιδείπνῳ τυγχάνω διακονῶν,
ἐπὰν τάχιστ' ἔλθωσιν ἐκ[7] τῆς ἐκφορᾶς
τὰ βάπτ'[8] ἔχοντες, τοὐπίθημα τῆς χύτρας
ἀφελὼν ἐποίησα τοὺς δακρύοντας γελᾶν·
τοιοῦτος ἔνδοθέν τις ἐν τῷ σώματι
διέδραμε γαργαλισμὸς ὡς ὄντων γάμων.
Α. φακῆν παρατιθείς, εἰπέ μοι, καὶ βεμβράδας;
d Β. τὰ πάρεργά μου ταῦτ' ἔστιν. ἣν δὲ δὴ λάβω

[1] μόνον added by Casaubon.
[2] Casaubon: ἡγήσανδρος AC.
[3] C: δελφοῖς A.
[4] δὴ Schweighäuser: λη A.
[5] Σύρε Petit: εὖρε A.
[6] εὑρηκέναι . . . ἐμέ Kock, following various conjectures

kind of person I have described, never ventured a boast at all approaching that of the cook just mentioned[a]: "I have found the elixir of life; men already dead, once they but catch a whiff from the dish, I cause to live again."

But the whole tribe of cooks is given to boasting, as Hegesippus represents them in *Brothers*[b]; he brings on a cook who says: "A. My good sir, much has been said by many men on the subject of cookery. Either, then, you must prove that you can say something novel, as compared with the other authorities, or else stop making me tired. B. Not so, Syrus. You had better believe that I am the only one in the world who has discovered the finishing touch in the art of cookery.[c] I didn't learn it casually, by merely wearing an apron for a couple of years, but I have spent my whole life in studying and testing the art in all its branches; all the kinds of vegetables there are, the varieties of small fry, every kind of lentil soup. Ay, the finishing touch, I tell you. When I chance to be the caterer serving at a funeral-feast, the moment they return from the funeral clad in garments dyed black, I take the lid from the pot and make the mourners laugh. Such is the titillation which courses inside their bodies, as though they were at a wedding. A. What, you mean by serving them lentil soup and small fry? Tell me! B. They are mere side-issues with me. But if I get what I require,

[a] 288 d. [b] Kock iii. 312; *cf.* Athen. 405 d. [c] *Cf.* Athen. 377 a.

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of Casaubon and Dobree: εὕρημα μόνον εἰδέναι τῶν νομιζομένων ἐμέ A: τὸ πέρας· τῆς μαγειρικῆς, Σύρε, εὕρημα πᾶν μόνον εἰδέναι νόμιζ' ἐμέ Capps.

[7] ἀπὸ Meineke. [8] τὰ φαί' Madvig.

τὰ δέοντα καὶ τοὐπτάνιον ἁρμόσωμ' ἅπαξ,
ὅπερ ἐπὶ τῶν ἔμπροσθε Σειρήνων, Σύρε,
ἐγένετο, καὶ νῦν ταὐτὸ τοῦτ' ὄψει πάλιν.
ὑπὸ τῆς γὰρ ὀσμῆς[1] οὐδὲ εἷς δυνήσεται
ἁπλῶς διελθεῖν τὸν στενωπὸν τουτονί·
ὁ δὲ παριὼν πᾶς εὐθέως πρὸς τὴν θύραν
ἑστήξετ' ἀχανής, προσπεπατταλευμένος,
ἄφωνος, ἄχρι ἂν τῶν φίλων βεβυσμένος
τὴν ῥῖν' ἕτερός τις προσδραμὼν ἀποσπάσῃ.
Α. μέγας εἶ τεχνίτης. Β. ἀγνοεῖς πρὸς ὃν λαλεῖς·
e πολλοὺς ἐγὼ σφόδρ' οἶδα τῶν καθημένων,
οἳ καταβεβρώκασ' ἕνεκ' ἐμοῦ τὰς οὐσίας.

πρὸς τῶν θεῶν, τί διαφέρειν οὗτος ὑμῖν δοκεῖ τῶν παρὰ Πινδάρῳ Κηληδόνων, αἳ κατὰ τὸν αὐτὸν τρόπον ταῖς Σειρῆσι τοὺς ἀκροωμένους ἐποίουν ἐπιλανθανομένους τῶν τροφῶν διὰ τὴν ἡδονὴν ἀφαυαίνεσθαι;

Νικόμαχος δ' ἐν Εἰλειθυίᾳ καὶ αὐτὸς παράγει τινὰ μάγειρον ὑπερβάλλοντα τοὺς περὶ τὸν Διόνυσον τεχνίτας. λέγει δ' οὖν οὗτος πρὸς τὸν μισθωσάμενον·

f ὑποδεικνύεις μὲν ἦθος ἀστεῖον πάνυ
καὶ πρᾷον, ὀλίγωρον δὲ πεποίηκάς τι. Β. πῶς;
Α. ἐν τῇ τέχνῃ τίνες ἐσμὲν οὐκ ἐξήτακας.
ἢ πρότερον ἐπύθου τῶν ἀκριβῶς εἰδότων
οὕτω τ' ἐμισθώσω με; Β. μὰ Δί', ἐγὼ μὲν οὔ.
Α. καὶ μὴν[2] ἴσως ὅσον μαγείρου διαφέρει[3]
μάγειρος οὐκ οἶσθ'. Β. εἴσομαι δέ γ' ἢν λέγῃς.
Α. τὸ γὰρ παραλαβόντ' ὄψον ἠγορασμένον

[1] γὰρ ὀσμῆς Pierson: ὀσμῆς γὰρ AC.
[2] καὶ μὴν Jacoby: κᾆμην AC.

and can once arrange the kitchen to suit myself, you shall now, Syrus, again see the self-same thing which happened in the time of the Sirens of old. The fragrance is such that, to put it simply, not a man of them will be able to pass through this alley. Every passer-by will immediately come to a stop at the front door, open-mouthed, nailed to the wall speechless; until finally one of his friends, some other person who has stopped up his own nostrils,[a] comes running up and pulls him away. A. You are a mighty artist. B. You don't know the man you are speaking to. Why, I know of many persons seated here in the audience who have eaten up their estates for my sake." In the name of the gods, what is the difference, think you, between this fellow and the Charmers in Pindar,[b] who, like the Sirens, caused those who listened to them to forget their mother-cities and wither away in pleasure?

Nicomachus, in *Eileithyia*, also introduces a cook who beats the actors at boasting. Anyway, this fellow says to the man who has hired him:[c] "A. You indicate a character that is, to be sure, very charming and gentle, but you have been negligent in one detail. B. What is that? A. You have failed to scrutinize carefully our importance as artists. Or have you, before hiring me, asked of those who know me well? B. No, by Zeus, I have not. A. Then look you! You have no notion, perhaps, of how one cook differs from another. B. But I shall know if you tell me. A. To take a fish purchased by someone

[a] As the companions of Odysseus had their ears stopped up.
[b] *P.L.G.*[4] frag. 53.
[c] Kock iii. 386.

[3] Schweighäuser: διαφέρει μαγείρου AC.

291 πότερ'[1] ἀποδοῦναι σκευάσαντα μουσικῶς
διακόνου 'στ' οὐ τοῦ τυχόντος; B. Ἡράκλεις
A. ὁ μάγειρός ἐσθ' ὁ τέλειος ἑτέρα διάθεσις.
πολλὰς τέχνας λάβοις ἂν ἐνδόξους πάνυ,
ὧν τὸν μαθεῖν βουλόμενον ὀρθῶς οὐκ ἔνι
ταύταις προσελθεῖν εὐθύς, ἀλλ' ἔμπροσθε δεῖ
ζωγραφίας ἧφθαι.[2] ταῦτα καὶ μαγειρικῆς
πρότερον μαθεῖν δεῖ τῆς τέχνης ἑτέρας τέχνας,
b ὧν εἰδέναι σοι κρεῖττον ἦν μοι πρὶν λαλεῖν,
ἀστρολογικήν, γεωμετρικήν, ἰατρικήν.[3]
τῶν ἰχθύων γὰρ τὰς δυνάμεις καὶ τὰς τέχνας
ἐντεῦθεν εἴσῃ· παρακολουθήσεις χρόνοις,
πότ' ἄωρός ἐσθ' ἕκαστος ἢ πόθ' ὥριμος.
τῶν ἡδονῶν γὰρ μεγάλα τὰ διαστήματα·
ἐνίοτε κρειττων γίνεται θύννου βόαξ.
B. ἔστω. γεωμετρικῇ δὲ καὶ σοὶ πρᾶγμα τί;
A. τουπτάνιον[4] ἡμεῖς σφαῖραν εἶναι τιθέμεθα·
τοῦτο διελέσθαι καὶ τόπον λαβόντ' ἕνα
c μερίσαι κατ' εἶδος τῆς τέχνης ἐπιδέξια,
ἐκεῖθεν ἐνταῦθ' ἐστὶ μετενηνεγμένα.
B. οὗτος, πέπεισμαι, κἂν τὰ λοιπὰ μὴ λαλῇς.[5]
περὶ τῆς ἰατρικῆς δέ; A. τῶν γὰρ βρωμάτων
πνευματικὰ καὶ δύσπεπτα καὶ τιμωρίαν
d ἔχοντ' ἔνι' ἔστιν,[6] οὐ τροφήν. δειπνῶν δὲ πᾶς[7]
τἀλλότρια γίνετ' ὀξύχειρ κοὐκ ἐγκρατής·
τοῖς δὴ τοιούτοις βρώμασιν τὰ φάρμακα
εὕρητ' ἐκεῖθεν, μεταφορὰ δ' ἐστὶν τέχνης.

[1] Dobree: πότερον A.
[2] These and the following words are corrupt.
[3] Meineke: ἢ ἰατρικὴν γεωμετρικήν A.
[4] τουπτάνειον (as usual) AC.
[5] κἂν . . λαλῇς Kaibel: καὶ . . . λαλεῖς A: (λαλῇς C).
[6] ἔνι' ἔστιν Meineke: ἔνεστιν A.

else and dish it up with an artistic dressing is not within the capacity of any ordinary servant, is it? B. Heracles defend us! A. The complete cook is made on a different plan. You must acquire many arts held in high esteem, which anyone that wishes to learn them properly should not approach offhand; no, you must first grasp the art of painting.[a] Then there are other arts, too, which you must learn before the art of cookery, and which it would have been better for you to know about before you spoke to me. They are astrology, geometry, and medicine. For from these you will learn the potencies and the tricks of fishes; you will carefully observe the seasons, to see when any fish, in each case, is served untimely or in season. For in pleasures the divergences[b] are important. Sometimes a boax proves to be better than a tunny. B. That may be so. But what business have you with geometry? A. We regard the kitchen as a globe. We must divide it into segments, and after finding one locus separate it into specific parts as the advantage of the art decrees. These are processes borrowed from geometry. B. Stop! I believe you even if you don't tell me the rest. But what about medicine? A. There are foods which in some cases cause winds and dyspepsia and bring dire vengeance, not nourishment. Every one who dines on hostile food becomes quarrelsome and loses his self-control. For such foods, then, you must find the antidote in the art of medicine, and it's a borrowing of art. Again,

[a] See critical note.
[b] *διαστήματα* is apparently an astrological term.

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[7] *δειπνῶν δὲ πᾶς* Musurus: *δείπνω δέπας* A.

ἤδη τὸ μετὰ νοῦ καὶ τὸ συμμέτρως ἔχον[1]
περὶ τακτικῆς ἕκαστα ποῦ τεθήσεται·
ἀριθμῷ τὸ πλῆθος εἰδέναι μαγειρικῆς.
οὐδεὶς[2] ἕτερός σοι πρὸς ἔμ' ἐκεῖ[3] γραφήσεται.
Β. μίκρ' ἀντάκουσον[4] ἐν μέρει κἀμοῦ. Α. λέγε.
Β. σὺ μηδὲν[2] ἐνόχλει μήτε σαυτὸν μήτ' ἐμέ,
ἀπραγμόνως δὲ διαγενοῦ τὴν ἡμέραν.

'Ο δὲ παρὰ τῷ νεωτέρῳ Φιλήμονι μάγειρος δι-
e δασκαλικός τις εἶναι θέλει τοιαῦτά τινα λαλῶν·

ἐάσαθ' οὕτως ὡς ἔχει.[5] τὸ πῦρ μόνον
ποιεῖτε τοῖς ὀπτοῖσι[6] μήτ' ἀνειμένον
(τὸ γὰρ τοιοῦτ' οὐκ ὀπτόν, ἀλλ' ἑφθὸν ποιεῖ)
μήτ' ὀξύ· κατακᾶει γὰρ ὅσ' ἂν ἔξω λάβῃ
τοῦτο πάλιν, εἰς τὴν σάρκα δ' οὐκ ἐνδύεται.
μάγειρός ἐστιν[7] οὐκ ἐὰν ζωμήρυσιν
ἔχων τις ἔλθῃ καὶ μάχαιραν πρός τινα,
οὐδ' ἄν τις εἰς τὰς λοπάδας ἰχθῦς ἐμβάλῃ,
f ἀλλ' ἔστι τις φρόνησις ἐν τῷ πράγματι.

ὁ δὲ παρὰ Διφίλῳ ἐν τῷ Ζωγράφῳ καὶ πρὸς οὓς
ἐκμισθοῦν αὑτὸν δεῖ διδάσκει λέγων οὕτως·

οὐ μὴ παραλάβω σ' οὐδαμοῦ,[8] Δράκων, ἐγὼ
ἐπ' ἔργον, οὗ[9] μὴ διατελεῖς τὴν ἡμέραν
τραπεζοποιῶν ἐν ἀγαθοῖς πολλοῖς χύδην.
οὐ γὰρ βαδίζω πρότερον ἂν μὴ δοκιμάσω
292 τίς ἐσθ' ὁ θύων ἢ πόθεν συνίσταται
τὸ δεῖπνον ἢ κέκληκεν ἀνθρώπους τίνας.

[1] ἔχον Jacobs: ἐμὸν· AC.
[2] οὐθεὶς and μηθὲν AC.
[3] ἔμ' ἐκεῖ Lumb: ἐμὲ καὶ AC.
[4] μίκρ' ἀντάκουσον Cobet: μικρὰ διάκουσον A.

it is a matter of military tactics as well—this use of reason and harmony, the knowing just where in cookery each unit is to be posted in number and in quantity. In that respect no one else can be enrolled as my equal. B. Now listen to a few things in answer in my turn. A. Say on. B. Don't bother yourself about me, but go spend the rest of the day at your ease!"

The cook described by Philemon the Younger[a] is inclined to be rather schoolmasterish when he says lines like these: "Let it alone, just as it is. For things that are to be baked, just see to it that the fire is neither too slow (for that is right for boiling but not for baking) nor yet too hot; for then in turn it burns up whatever it touches on the outside, but does not penetrate to the flesh. A man isn't a cook merely because he comes to a customer with soup-ladle and carving-knife, nor even if he tosses some fish into a casserole; no, Wisdom[b] is required in his business." But the cook in *The Painter*, by Diphilus,[c] tells us to whom he should let himself out for hire in these words: "A. No, Draco, I won't take you on for a job anywhere unless you are likely to spend the day as table-maker[d] with a lavish abundance of good materials. For I never go to a man until I first make sure who is giving the sacrificial feast, or why the dinner is given, or what

[a] Kock ii. 540.
[b] *φρόνησις*, a favourite word of the philosophers.
[c] Kock ii. 553.
[d] For the duties of the *τραπεζοποιοί* see 170 d.

[5] *οὕτως ὡς ἔχει* Bentley: *οὕτως ἔχειν* A.
[6] *ὀπτοῖς* AC.
[7] *ἐστιν* Musurus: *δ' ἐστὶν* AC.
[8] *οὐθαμοῦ* AC. [9] Porson: *οὐ* A.

ἔστιν δ' ἁπάντων τῶν γενῶν μοι διαγραφή,
εἰς ποῖα μισθοῦν ἢ φυλάττεσθαί με δεῖ.
οἷον τὸ κατὰ τοὐμπόριον, εἰ βούλει, γένος.
ναύκληρος ἀποθύει τις εὐχήν, ἀποβαλὼν
τὸν ἱστὸν ἢ πηδάλια συντρίψας νεώς,
ἢ φορτί' ἐξέρριψ' ὑπέραντλος γενόμενος·[a]
ἀφῆκα τὸν τοιοῦτον· οὐδὲν[1] ἡδέως
ποιεῖ γὰρ οὗτος, ἀλλ' ὅσον νόμου χάριν·
b ὁμοῦ δὲ ταῖς σπονδαῖσι διαλογίζεται
τοῖς συμπλέουσιν ὁπόσον ἐπιβάλλει μέρος
τιθείς, τά θ' αὑτοῦ σπλάγχν' ἕκαστος ἐσθίει.
ἀλλ' ἕτερος εἰσπέπλευκεν ἐκ Βυζαντίου
τριταῖος, ἀπαθής, εὐπορηκώς, περιχαρὴς
εἰς δέκ' ἐπὶ τῇ μνᾷ γεγονέναι καὶ δώδεκα,
λαλῶν τὰ ναῦλα καὶ τὰ[2] δάνει' ἐρυγγάνων,
ἀφροδίσι' ὑπὸ κόλλοψι μαστροποῖς ποιῶν,
ὑπὸ τοῦτον ὑπέμυξ'[3] εὐθὺς ἐκβεβηκότα,
τὴν δεξιὰν ἐνέβαλον, ἐμνήσθην Διὸς
c Σωτῆρος, ἐμπέπηγα τῷ διακονεῖν.
τοιοῦτος ὁ τρόπος. μειράκιον ἐρῶν πάλιν
τὰ πατρῷα βρύκει καὶ σπαθᾷ· πορεύομαι.
ἀπὸ συμβολῶν συνάγοντα, νὴ Δί', ἕτερά που
ἐνέβαλεν εἰς τὸν κέραμον ἐνευρημένα
τὰ κράσπεδ' ἀποθλιβέντα καὶ κεκραγότα·
"ὀψάριον ἀγοραῖον ποιεῖν τίς βούλεται;"
ἐὼ βοᾶν· πληγὰς γὰρ ἔτι προσλαμβάνειν

[1] *οὐθὲν* AC. [2] *τὰ* added by Wilamowitz.
[3] Perhaps a slang word : *ὑπέκυψ'* Preller, *ὑπέδυν* Naber.

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[a] The epithet *ὑπέραντλος* is transferred from ship to ship-master.

[b] Instead of the sacrificial victim, for which they will have to pay.

people he has invited. I have a diagram of all classes, those to whom I should let myself out, and those of whom I must beware. Take, for example, the class that belongs in the Port. A sea-captain offers sacrifice to pay a vow; he has lost the mast or rudder of his ship and completely wrecked it, or has tossed the cargo overboard when he was full of water.[a] I let that kind of man alone, because he never does anything for pleasure, but only through custom. While the libations are poured he is calculating how big a share of the loss he can levy on the passengers, reckoning it all up; and so each of them must eat his own vitals.[b] But another man has sailed into port from Byzantium; only a two days' voyage, without a scratch; he has made money, and is overjoyed that he has made a profit of ten or twelve per cent.[c] He is full of talk about his fares, he belches forth his loans, celebrating a debauch with the help of tough panders. Up to him I sidle purring,[d] the moment he disembarks; I put my hand in his, I remind him of Zeus the Saviour, I am all engrossed in the thought of serving him. That's my way! Again, a lad is gobbling up his patrimony in a love affair, he's a fast worker when it comes to spending. I go to him. Other lads, perhaps, get up a subscription dinner.[e] God save the mark! They put into the urn what money they can find, and as they tightly clutch the fringes of their clothes[f] they cry: 'Who's willing to get up a cheap little dinner in the market?' I let *them* bawl. For to go there means getting a lot of blows

[c] Literally "ten or twelve drachmas to the mina" (which was 100 drachmas).

[d] See critical note.

[e] Athen. 142 c, 365 d.

[f] Signifying their embarrassment.

ἐλθόντα καὶ τὴν νύχθ' ὅλην διακονεῖν.
τὸ μισθάριον γὰρ ἂν ἀπαιτῇς, "ἀμίδα μοι
d ἔνεγκε πρῶτον" φησίν. "ὄξος ἦ φακῆ
οὐκ εἶχε." πάλιν ᾔτησας· "οἰμώξει μακρὰ
πρῶτος μαγείρων" φησίν. ἕτερα μυρία
τοιαῦτα καταλέξαιμ' ἄν. οὗ δὲ νῦν σ' ἄγω,
πορνεῖόν ἐστιν, πολυτελῶς Ἀδώνια
ἄγουσ' ἑταίρα μεθ' ἑτέρων πορνῶν· χύδην
σαυτὸν ἀποσάξεις[1] τόν τε κόλπον ἀποτρέχων.

καὶ παρ' Ἀρχεδίκῳ δ' ἐν Θησαυρῷ ἄλλος σοφιστὴς
e μαγειρίσκος τάδε λέγει·

πρῶτον ὠμῶν κειμένων
τῶν ἰχθύων πάρεισιν οἱ κεκλημένοι.
"δίδου κατὰ χειρός." "τοὔψον οἰχήσει λαβών."
τὰς λοπάδας ἐπιθεὶς ἐπὶ τὸ πῦρ τοὺς ἄνθρακας
ἔρραν' ἐλαίῳ πάντα καὶ ποιῷ φλόγα.
ἐν ᾧ τὸ λάχανον αἵ τε τῶν παροψίδων
τὸν ἄνδρα δριμύτητες εὐφραίνουσί μου,
ἐφθὸν τὸν ἰχθὺν ἀποδίδωμ' ἔχοντα τοὺς
f χυμοὺς ἐν αὐτῷ τήν τε τῆς ἅλμης ἀκμήν,
εἰς ἣν ἂν ἐμβάψαιτο πᾶς[2] ἐλεύθερος.
ἐλαδίου κοτύλης τε παραναλωμένης
σέσωκ' ἐμοὶ[3] τρίκλινα πεντήκοντ' ἴσως.

Φιλοστέφανος δ' ἐν Δηλίῳ καὶ ὀνόματα ἐνδόξων
μαγείρων ἐν τοῖσδε καταλέγει·

293 εἰδώς σε πάντων διαφέροντα τῇ τέχνῃ
τῇ τ' ὀξύτητι μετὰ Θίβρωνα,[4] Δαίδαλε,

[1] ἀποσάξεις Casaubon : ἀποτάξεις A.

besides, as well as serving the whole night through. If you ask them for your fee, they say, 'First bring me the pot.' 'The lentil soup didn't have any vinegar in it.' Again you ask. 'You'll be the foremost cook to get—a beating.' I might recite an unending list of other customers like these. But where I am taking you now is to a brothel. There a courtesan is celebrating the Adonis festival sumptuously in company with other harlots. You will stuff yourself lavishly, and the folds of your tunic as well,[a] when you amble from there." And in *The Treasure*, by Archedicus, another little cook-professor[b] has this to say[c]: "First the guests arrive while the fish are still lying uncooked. 'Give me water for the hands,' they demand. 'Take the fish and be off!' I put the casseroles on the fire, sprinkle the coals with oil thoroughly, and make a blaze. While the greens and the pungent smells from the side-dishes cheer my patron, I boil the fish nicely with all its juices in it and just the right strength of brine, into which any gentleman might dip. Thus, by the sacrifice of a small cup of cheap oil I have saved for my benefit perhaps fifty feasts." Philostephanus, in *The Man from Delos*, gives even the names of distinguished cooks in these lines[d]: "I know that you, Daedalus, excel all men in your profession and in your keen intelligence, next to Thibron, the

[a] *i.e.*, you will carry food away with you for later consumption.
[b] *Cf.* Athen. 658 e.
[c] Kock iii. 276.
[d] Kock iii. 393.

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[2] ἀνὴρ after πᾶς deleted by Musurus.
[3] σέσωκ' ἐμοὶ Schweighäuser: σέσωκέμου A.
[4] Θίβρωνα Gaisford: θίμβρωνα AC.

τὸν ἐξ Ἀθηνῶν, τὸν καλούμενον Πέρας,
δοὺς μισθὸν ὅν μ'[1] ᾔτησας ἥκω δεῦρ' ἄγων.[2]

Σωτάδης δ', οὐχ ὁ τῶν Ἰωνικῶν ἀσμάτων ποιητὴς ὁ Μαρωνίτης, ἀλλ' ὁ τῆς μέσης κωμῳδίας, ποιεῖ καὶ αὐτὸς ἐν Ἐγκλειομέναις (οὕτω γὰρ ἐπιγράφει[3] τὸ δρᾶμα) τοιάδε μάγειρον λέγοντα·

καρῖδας ἔλαβον πρῶτον· ἀπεταγήνισα[4]
b ταύτας ἁπάσας. γαλεὸς εἴληπται μέγας·
ὤπτησα τὰ μέσα, τὴν δὲ λοιπὴν γρυμέαν
ἕψω ποιήσας τρῖμμα συκαμίνινον.[5]
γλαύκου φέρω κεφάλαια παμμεγέθη δύο,
ἐν λοπάδι μεγάλῃ ταῦτα, λιτῶς προσαγαγὼν
χλόην, κύμινον, ἅλας, ὕδωρ, ἐλάδιον.[6]
λάβρακα μετὰ ταῦτ' ἐπριάμην καλὸν σφόδρα·
ἔσται δι' ἅλμης λιπαρὸς ἑφθὸς ἐν χλόῃ,
ἀποδοὺς ὅσ' ἐστὶν ἀπ' ὀβελίσκων[7] ὀπτανά.
c τρίγλας καλὰς ἠγόρασα καὶ κίχλας καλάς·
ἔρριψα ταύτας ἐπὶ τὸν ἄνθρακ' ὡς ἔχει
ἅλμῃ τε λιπαρᾷ παρατίθημ' ὀρίγανον.
ταύταις[8] προσέλαβον σηπίας καὶ τευθίδας·
ἀστεῖοι ἑφθὴ[9] τευθὶς ὠνθυλευμένη
καὶ πτερύγι' ἁπαλῶς[10] σηπίας ὠπτημένα.
τριμμάτιον[11] ὠκείωσα τούτοις ἀνθινὸν
παντοδαπόν. ἑψήτ' ἦν[12] δὲ μετὰ ταύτας τινά·
ὀξυλίπαρον τούτοις ἔδωκα χυμίον.

[1] μ' added by Casaubon.
[2] ἄγων Schweighäuser: ἄγων σε A.
[3] ἐπιγράφεται Meyer.
[4] Meineke: ἀπετηγάνισα AC.
[5] Casaubon: συκάμινον A.
[6] Casaubon: ἔλαιον AC.
[7] ἀπ' ὀβελίσκων Schweighäuser: ἀποβέλισον A.

Athenian cook surnamed Perfection ; and so I have come to pay the price you demanded and fetch you hither."

Now Sotades (not the poet of Maroneia, author of the *Ionian Songs*, but the writer of the Middle Comedy) also represents a cook speaking in language of this tenor in *Locked Up* (for thus he inscribes [a] his play) : [b] " First I took some shrimps ; I fried them all to a turn. A huge dog-fish is put in my hands ; I baked the middle slices, but the rest of the stuff I boiled, after making a mulberry sauce. Here I fetch two very large pieces of grey-fish cut near the head,[c] in a big casserole ; in it I have added sparingly some herbs, caraway-seed, salt, water, and oil. After that I bought a very fine sea-bass. It shall be served boiled in an oily pickle with herbs, after I have served the meats roasted on spits. Some fine red mullets I purchased, and some lovely wrasses. These I immediately tossed upon the coals, and to an oily pickle I added some marjoram. Besides these I bought some cuttle-fish and squids. A boiled squid stuffed with chopped meat is nice, and so are the tentacles of a cuttle-fish when roasted tender. To these I fitted a fresh sauce of many vegetables, and after them came some boiled dishes, for which I made a mayonnaise to give them flavour. To top

[a] *ἐπιγράφω* in this sense is not common in the active. See critical note.

[b] Kock ii. 447.

[c] The part most esteemed ; Athen. 286 b, 294 b.

[8] Schweighäuser: *ταύταισι* A.
[9] Dobree: *ωφθη* A.
[10] Dindorf: *ἁπλῶς* A.
[11] Musurus: *τριμματίοιν* A.
[12] *ἐψήτ' ἦν* Kaibel: *ἐψητὸν* A.

d γόγγρον ἐπὶ τούτοις ἐπριάμην παχὺν σφόδρα·
κατέπνιξ' ἐν ἅλμῃ τοῦτον εὐανθεστέρᾳ.
κωβίδι' ἅττα καὶ πετραῖα δή τινα
ἰχθύδια, τούτων ἀποκινίσας τὰ κραννία
ἐμόλυν' ἀλεύρῳ . . . .[1] τοιούτῳ τινι
πέμπω τε ταῖς καρῖσι τὴν αὐτὴν ὁδόν.
ἀμίαν τε χήραν, θηρίον καλὸν σφόδρα,
θρίοισι ταύτην ἅλις[2] ἐλαδίῳ διεὶς
ἐσπαργάνωσα περιπάσας ὀρίγανον
e ἐνέκρυψά θ' ὥσπερ δαλὸν εἰς πολλὴν τέφραν.
ἀφύην[3] θ' ἅμ' αὐτῇ παρέλαβον Φαληρικήν·
εἰς κύαθος ἐνταῦθ' ὕδατος ἐπιχυθεὶς πολύ·
τεμὼν δὲ λεπτὴν τῆς χλόης καὶ πλείονα,
κἂν ᾖ δικότυλος λήκυθος, καταστρέφω.
τί λοιπόν; οὐδὲν ἄλλο. τοῦτ' ἐσθ' ἡ τέχνη,
οὐκ ἐξ ἀπογραφῆς οὐδὲ δι' ὑπομνημάτων.

Καὶ μαγείρων μὲν ἅλις· περὶ δὲ τοῦ γόγγρου
f λεκτέον. Ἀρχέστρατος μὲν γὰρ ἐν τῇ Γαστρονομίᾳ
καὶ ὁπόθεν ἕκαστον μέρος αὐτοῦ δεῖ συνωνεῖσθαι
διηγεῖται οὕτως·

γόγγρου μὲν γὰρ ἔχεις κεφαλήν, φίλος, ἐν Σικυῶνι
πίονος, ἰσχυροῦ, μεγάλου καὶ πάντα τὰ κοῖλα·
εἶτα χρόνον πολὺν ἕψε χλόῃ περίπαστον ἐν ἅλμῃ·

294 ἐξῆς τε περὶ τῶν κατ' Ἰταλίαν τόπων διεξιὼν πάλιν ὁ καλὸς οὗτος περιηγητής φησιν·

καὶ γόγγρος σπουδαῖος ἁλίσκεται, ὅστε[4] τοσοῦτον
τῶν ἄλλων πάντων ὄψων[5] κρατεῖ οὗτος ὅσον περ
θύννος ὁ πιότατος τῶν φαυλοτάτων κορακίνων.

Ἄλεξις ἐν Ἑπτὰ ἐπὶ Θήβαις·

this I bought a very fat conger-eel. I smothered it in a fresher pickle. Some gobies, and some rock-fish of course ; I snipped off their heads and smeared their bodies in a batter of flour, just a little, and sent them on the same journey as the shrimps. Then a widowed bonito,[a] a very fine creature, I soaked just enough in oil, wrapped it in swaddling-bands of fig-leaves, sprinkled it with marjoram, and hid it like a firebrand in a heap of hot ashes. With it I got some small fry from Phalerum. Half a gill of water poured over this is generous. I then cut up some herbs very fine and abundantly, and even if the jug holds a quart, I empty it all. What remains to be done ? Nothing at all. That is my art ; I need no written recipes and no memoranda."

Well, enough of cooks. I must speak of the conger-eel. For Archestratus, in the *Gastronomy*,[b] describes in these words where each part of it should be purchased : " In Sicyon, dear friend, you have the head of the conger-eel, fat, vigorous, and large ; also all the belly parts. And so, boil it a long time in salt water, after you have sprinkled it over with herbs." Continuing, this noble explorer describes the Italian regions and again says [c] : " And you can catch a nice conger-eel, which is as much superior to all other fishes as the fattest tunny is superior to the poorest crow-fish." Alexis, in *The Seven at*

[a] See 278 a.
[b] Frag. 16 Ribbeck 18 Brandt.
[c] Frag. 17 Ribbeck 19 Brandt.

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[1] Gulick adds αὐτὰ with hiatus in the verse.
[2] Porson : ἅλας A, εἵλησ' C.
[3] Meineke : ἀφύαν A.
[4] ὅστε Dalechamp : ὥστε A.
[5] κόλπων Kaibel, γόγγρων Brandt.

γόγγρου δ' ὁμοῦ σωρευτὰ πιμελῆς μέλη
ὑπεργέμοντα.[1]

b Ἀρχέδικος δ' ἐν Θησαυρῷ παράγει τινὰ μάγειρον λέγοντα περὶ ὧν ὠψώνηκεν αὐτός·

δραχμῶν τριῶν γλαυκίσκον . . . . . .
γόγγρου κεφάλαια[2] καὶ τὰ πρῶτα τεμάχια
δραχμῶν πάλιν πέντ'· ὦ ταλαιπώρου βίου.
δραχμῆς τραχήλους· ἀλλὰ νὴ τὸν ἥλιον,
κἀμοὶ τράχηλον ἕτερον εἴ ποθεν λαβεῖν
ἦν καὶ πρίασθαι δυνατόν, ὃν ἔχω τοῦτον ἂν
πρὶν εἰσενεγκεῖν ταῦτα δεῦρ' ἀπηγξάμην·
c οὐδεὶς[3] δεδιακόνηκεν ἐπιπονώτερον.
ἅμα μὲν πρίασθαι πολλὰ καὶ πολλοῦ σφόδρα,
ἅμα δ' εἴ τι χρηστὸν ἀγοράσαιμ', ἀπωλλύμην.
"κατέδοντ' ἐκεῖνοι," τοῦτο[4] πρὸς ἐμαυτὸν λέγω,
"διαπυτιοῦσ' οἶνον δὲ τοιοῦτον χαμαί."
οἴμοι.

ΓΑΛΕΟΙ. Ἱκέσιος ἐν τοῖς περὶ ὕλης τῶν γαλεῶν βελτίονας εἶναι καὶ ἀπαλωτέρους τοὺς ἀστε-
d ρίας καλουμένους. Ἀριστοτέλης δὲ εἴδη αὐτῶν φησιν εἶναι πλείω, ἀκανθίαν, λεῖον, ποικίλον, σκύμνον, ἀλωπεκίαν, ῥίνην. Δωρίων δ' ἐν τῷ περὶ ἰχθύων τὸν ἀλωπεκίαν μίαν ἔχειν φησὶ λοφιὰν πρὸς τῷ οὐραίῳ, ἐπὶ δὲ τῆς ῥάχεως οὐδαμῶς. ὁ δ' Ἀριστοτέλης ἐν πέμπτῳ ζῴων μορίων[5] καὶ κεντρίνην φησί τινα γαλεὸν εἶναι καὶ νωτιδανόν.

[1] Porson: μέλη σωρευτὰ πιμελῆς ὑπογέμοντα A.
[2] Meineke: κεφαλὴν A.
[3] οὐθεὶς A.
[4] Musurus: τοῦτον A.
[5] ἐν τῷ περὶ ζωικῶν Rose.

Thebes [a]: "And served therewith were pieces of fat conger-eel piled high to overflowing." Archedicus, in *The Treasure,* [b] brings on a cook who talks about the purchases he has made: "For three shillings, a sea-lizard. . . . The head parts of a conger-eel, with the first cuts next it,[c] five shillings more. Alas, times are hard! Necks, a shilling; yet the Sun is my witness, if I had been able to get another neck for *myself,* and it had been possible to buy it somewhere, I should have hanged myself by the neck which I have before I had ever brought home this stuff. Nobody has ever had a tougher job rendering service. At one and the same time, to purchase so much and at such a very high price! At one and the same time, too, if I bought anything good, I am like to be ruined for it. 'Those fellows will eat'—that phrase I repeat to myself. 'Such good wine they will spew on the floor!' Oh me!"

Dog-fish.—Hicesius, in his work *On Materials,* says that the kind called *asteriae* [d] are better and more tender than the *galeoi.* Aristotle [e] says that there are several kinds of dog-fish: spiny,[f] smooth-skinned, spotted, cub, thresher,[g] and monk.[h] Dorion, in his work *On Fishes,* says that the thresher shark has a single fin near the tail, but none at all on the back. Aristotle, in the fifth book of *The Parts of Animals,*[i] says that one kind of dog-fish carries a goad, another

[a] Kock ii. 323; the title of the play by Aeschylus is *Ἑπτὰ ἐπὶ Θήβας* (accusative), *Seven against Thebes.* The dative *Θήβαις* in the MSS. here may have meant the same.
[b] Kock iii. 277. [c] See 293 b note *c*, and for necks, 417 e.
[d] The spotted dogfish, *Scyllium stellare.* [e] p. 303 Rose.
[f] Perhaps *Squalus acanthias* L.
[g] *S. vulpes.* [h] *i.e.*, with rough skin.
[i] Frag. 310 Rose; see critical note.

Ἐπαίνετος δ' ἐν Ὀψαρτυτικῷ ἐπινωτιδέα καλεῖ, χείρονα δ' εἶναι τὸν κεντρίνην καὶ δυσώδη. γνωρίζεσθαι δ' ἐκ τοῦ πρὸς τῇ πρώτῃ λοφιᾷ ἔχειν κέντρον τῶν ὁμοειδῶν οὐκ ἐχόντων· οὔτε δὲ στέαρ
e οὔτε πιμελὴν ἔχειν τοὺς ἰχθῦς τούτους διὰ τὸ χονδρώδεις εἶναι. ἰδίως δὲ ὁ ἀκανθίας τὴν καρδίαν ἔχει πεντάγωνον. τίκτει δ' ὁ γαλεὸς τὰ πλεῖστα τρία καὶ εἰσδέχεται τὰ γεννηθέντα εἰς τὸ στόμα καὶ πάλιν ἀφίησιν· μάλιστα δ' ὁ ποικίλος καὶ ὁ[1] ἀλωπεκίας. οἱ δὲ λοιποὶ οὐκ ἔτι διὰ τὴν τραχύτητα. Ἀρχέστρατος δὲ ὁ τὸν αὐτὸν Σαρδαναπάλλῳ ζηλώσας[2] βίον περὶ τοῦ ἐν Ῥόδῳ γαλεοῦ λέγων τὸν αὐτὸν εἶναι ἡγεῖται τῷ παρὰ Ῥωμαίοις
f μετ' αὐλῶν καὶ στεφάνων εἰς τὰ δεῖπνα περιφερομένῳ ἐστεφανωμένων καὶ τῶν φερόντων αὐτὸν καλούμενόν τε ἀκκιπήσιον. ἀλλ' οὗτος μὲν μικρὸς καὶ μακρορυγχότερός ἐστι καὶ τῷ σχήματι τρίγωνος ἐκείνων μᾶλλον· τούτων δ' ὁ εὐτελέστατος καὶ μικρότατος οὐχ ἧττον Ἀττικῶν χιλίων πιπράσκεται. Ἀπίων δ' ὁ γραμματικὸς ἐν τῷ περὶ τῆς Ἀπικίου τρυφῆς τὸν ἔλοπα καλούμενον τοῦτόν φησιν εἶναι τὸν ἀκκιπήσιον. ἀλλ' ὅ γε Ἀρχέστρατος περὶ τοῦ Ῥοδιακοῦ γαλεοῦ λέγων τοῖς ἑταίροις πατρικῶς πως συμβουλεύων φησίν·

295 ἐν δὲ Ῥόδῳ γαλεὸν τὸν ἀλώπεκα· κἂν ἀποθνήσκειν
μέλλῃς, ἂν μή σοι πωλεῖν θέλῃ,[3] ἅρπασον αὐτόν·

[1] ὁ added by Musurus.
[2] ζηλώσας Nauck (*cf.* 335 f): ζήσας A.
[3] ἐθέλῃ A (so 286 a).

has a sharp-pointed dorsal fin. Epaenetus, in his *Art of Cookery*, calls the latter *epinotideus*; he says that the goad-shark is inferior, and has a bad smell; it may be recognized from its having a goad at the frontal fin, other fish of the same family not having it. These fish have no fat either hard or soft, because they are cartilaginous. The spiny shark is peculiar in having a heart of pentagonal shape. The dog-fish in general spawns three times a year at most; it takes the young just hatched into its mouth and emits them again. This is particularly true of the spotted and the thresher sharks. The others cannot do that because of the roughness. Archestratus, who affected a mode of life like that of Sardanapalus,[a] speaking of the Rhodian dog-fish, expresses the belief that it is the same as that which is carried about at Roman banquets to the accompaniment of pipes and wreaths, the slaves who bring it in being crowned with wreaths; it is, he thinks, the fish called accipesius.[b] But the latter is small, longer of snout, and more triangular in shape than the former, and the cheapest and smallest of them is sold for not less than a thousand drachmas, Attic currency. The grammarian Apion, in the work *On the Luxury of Apicius*, says that the fish called elops is this accipesius. But, anyway, Archestratus, speaking of the Rhodian dog-fish, gives a sort of paternal advice to his comrades when he says[c]: "In Rhodes there is the dog-fish, or thresher shark. And even if you must die for it, if they won't sell it to you take it

[a] *Cf.* Aristoph. *Av.* 1021; Aristot. *Nic. Eth.* 1095 b 21.
[b] Lat. *acipenser*, "sturgeon."
[c] Frag. 13 Ribbeck 21 Brandt; Athen. 286 a and note *f*.

ὃν καλέουσι Συρακόσιοι κύνα πίονα· κᾆτα
ὕστερον[1] ἤδη πάσχ' ὅτι σοι πεπρωμένον ἐστίν.

τούτων τῶν ἐπῶν μνησθεὶς καὶ Λυγκεὺς ὁ Σάμιος
ἐν τῇ πρὸς Διαγόραν ἐπιστολῇ φησιν καὶ δικαίως
παρακελεύεσθαι τὸν ποιητὴν τῷ μὴ δυναμένῳ
τιμὴν ἀριθμῆσαι ἀδικίᾳ κτήσασθαι[2] τὴν ἐπιθυμίαν.
b καὶ γὰρ τὸν Θησέα, φησί, γεγονότα καλὸν ὑπο-
λαμβάνω τοῦ Τληπολέμου τὸν ἰχθὺν τοῦτον αὐτῷ
παρασχόντος παρεσχηκέναι. Τιμοκλῆς δ' ἐν Δα-
κτυλίῳ[3] φησί·

γαλεοὺς καὶ βατίδας ὅσα τε τῶν γενῶν
ἐν ὀξυλιπάρῳ τρίμματι σκευάζεται.

ΓΛΑΥΚΟΣ. Ἐπίχαρμος ἐν Ἥβας γάμῳ·

σκορπίοι τε ποικίλοι σαῦροί τε, γλαῦκοι πίονες.

Νουμήνιος ἐν Ἁλιευτικῷ·

ὕκην[4] ἢ κάλλιχθυν, ὁτὲ[5] χρόμιν, ἄλλοτε δ' ὀρφὸν
c ἢ γλαῦκον περόωντα κατὰ μνία σιγαλόεντα.

τὴν δὲ τοῦ γλαύκου κεφαλὴν ἐπαινῶν ὁ Ἀρχέ-
στρατός φησιν·

ἀλλά μοι ὀψώνει γλαύκου κεφαλὴν ἐν Ὀλύνθῳ
καὶ Μεγάροις· σεμνῆς γὰρ ἁλίσκεται ἐν τενάγει
γῆς.[6]

καὶ Ἀντιφάνης δ' ἐν Προβατεῖ φησιν·

Βοιώτιαι[7] μὲν ἐγχέλεις, μῦς Ποντικοί,
θύννοι . . . . . [8]
γλαῦκοι Μεγαρικοί, μαινίδες Καρύστιαι,
d φάγροι δ' Ἐρετρικοί, Σκύριοι δὲ κάραβοι.

[1] κᾆτα ὕστερον 286 a : κᾆθ' ὕστερον A.
[2] κτήσασθαι καὶ κατεργάσασθαι ? *Cf.* 286 a. [3] δακτύλωι A.

by force. The Syracusans call it fat dog. Once you have got it, submit patiently thereafter to whatever doom is decreed for you." Quoting these verses, Lynceus of Samos, in his *Letter to Diagoras*, says that the poet quite rightly urges that anyone unable to count out the price should win the object of his desire by dishonesty.[a] In fact, I imagine, says Lynceus, when Theseus grew to be so handsome, he yielded his favours because Tlepolemus gave him this fish. And Timocles says in *The Ring*[b]: "Dog-fish and rays, and all the kinds of fish which are dressed with a mayonnaise sauce."

The Glaucus.[c]—Epicharmus in *The Marriage of Hebe*[d]: "Sculpins speckled, and horse-mackerel, and fat grey-fish." Numenius in *The Art of Angling*[e]: "A hyces[f] or a beauty-fish, or at times a chromis[g] or a sea-perch, or a grey-fish moving through the glistening seaweed." In praise of the grey-fish's head Archestratus[h] says: "Rather, buy me the head of a grey-fish in Olynthus or in Megara, for it is caught in lagoons of the august earth." And Antiphanes in *The Sheep-owner*[i] says: "Boeotian eels, mussels from Pontus, tunnies . . . ,[j] Megarian grey-fish, Carystian sprats, Eretrian breams, crawfish

[a] See cr. n. and 285 f–286 a. [b] Kock ii. 451, Athen. 385 a.
[c] Named from its grey colour, it is as yet unidentified.
[d] Kaibel 100, *cf.* Athen. 320 e.
[e] Frag. 8 Birt; Athen. 328 b. [f] See below, 327 c.
[g] See 282 b, note *d*. [h] Frag. 15 Ribbeck 20 Brandt.
[i] Kock ii. 92. [j] See critical note.

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[4] *συκῆν* A. [5] *ὁτὲ* Wilamowitz: *ἠὲ* A.
[6] *σεμνῆς . . γῆς* Ludwich: *σεμνοῖς . . ἐκτεναγιστῆς* A.
[7] Schweighäuser: *βοιωτια* AC.
[8] A verse is apparently lost here, since *γλαῦκοι* is written above *θύννοι* in C, and the author has just mentioned Megarian grey-fish, not tunnies.

ὁ δ' αὐτὸς ἐν Φιλώτιδι καὶ ταῦτα λέγει·

οὐκοῦν τὸ μὲν γλαυκίδιον, ὥσπερ ἄλλοτε,
ἔψειν ἐν ἅλμῃ φημί.[1] B. τὸ δὲ λαβράκιον;
A. ὀπτᾶν ὅλον. B. τὸν γαλεόν; A. ἐν ὑποτρίμματι
ζέσαι.[2] B. τὸ δ' ἐγχέλειον; A. ἅλες, ὀρίγανον,
ὕδωρ. B. ὁ γόγγρος; A. ταὐτόν. B. ἡ βατίς;
A. χλόη.
B. πρόσεστι θύννου τέμαχος. A. ὀπτήσεις. B. κρέας
ἐρίφειον; A. ὀπτόν. B. θάτερον; A. τἀναντία.
B. ὁ σπλήν; A. σεσάχθω. B. νῆστις;

e Εὔβουλος Καμπυλίωνι·

τήν τ' εὐπρόσωπον λοπάδα . . . . . .
. . . . . τοῦδε τοῦ θαλαττίου
Γλαύκου φέρουσαν εὐγενέστερον . . . .
λάβρακά θ' ἑφθὸν . . . . ἅλμῃ μίαν.

Ἀναξανδρίδης Νηρεῖ·

ὁ πρῶτος εὑρὼν πολυτελὲς τμητὸν μέγα
γλαύκου πρόσωπον τοῦ τ' ἀμύμονος δέμας
θύννου τά τ' ἄλλα βρώματ' ἐξ ὑγρᾶς ἁλὸς
Νηρεὺς κατοικεῖ τόνδε πάντα τὸν τόπον.

Ἄμφις ἐν Ἑπτὰ ἐπὶ Θήβαις·

f γλαῦκοι δ' ὅλοι, ῥαχιστὰ κρανίων μέρη
εὔσαρκα.

καὶ ἐν Φιλεταίρῳ·

ἔχειν καθαρείως[3] ἐγχελύδιόν τι καὶ
γλαυκινιδίου κεφάλαια καὶ λαβρακίου
τεμάχια.

from Scyros." And the same poet also says this in *Philotis* [a]: "A. Very well, I tell you to cook the little grey-fish in salt water, as at other times. B. And the little bass? A. Roast whole. B. The dog-fish? A. Should boil in a sour sauce. B. The little eel? A. Salt, marjoram, and water. B. The conger-eel? A. Same way. B. The ray? A. Green herbs. B. We've got besides a cutlet of tunny. A. You will broil that. B. Kid meat? A. Broil. B. The other meat? A. Just the opposite—boil. B. The spleen? A. Stuff it well. B. The empty intestine? . . ." Eubulus in *The Hunchback* [b]: "And that dish of lovely countenance! . . . carrying a head more noble than that of this sea Glaucus [c] here . . . and a boiled bass . . . one in brine." Anaxandrides in *Nereus* [d]: "He that was the first to discover the large, sumptuous sliced head of a grey-fish, the carcass of the blameless tunny, and other foods out of the watery brine—Nereus, is the dweller in all this place." Amphis, in *The Seven at Thebes* [e]: "Grey-fish entire, and the meaty portions split from the head." Also in *A True Friend* [f]: "To have simply a nice little eel, or heads of a grey-fish, or

[a] Kock ii. 109; Athen. 662 b.
[b] *Ibid.* 179; the quotation is hopelessly mutilated.
[c] See Plato, *Rep.* 611 c, and below, 296 a, 312 b.
[d] Kock ii. 145.
[e] *Ibid.* 240; for the title see 294 a, note *a*.
[f] Kock ii. 247.

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[1] φημί added from 662 b.
[2] ἐν ὑποτρίμματι ζέσαι Casaubon: ἐνυποτριμματίζεσθαι AC.
[3] Cobet: καθαρῶς A.

Ἀντιφάνης δ' ἐν Κύκλωπι ὑπερακοντίζων τὸν τένθην Ἀρχέστρατόν φησιν·

ἔστω δ' ἡμῖν κεστρεὺς τμητός,[1]
νάρκη πνικτή, πέρκη σχιστή,
τευθὶς σακτή, συνόδων ὀπτός,
γλαύκου προτομή, γόγγρου κεφαλή,
βατράχου γαστήρ, θύννου λαγόνες,
βατίδος νῶτον, κέστρας ὀσφύς,
ψητταρικίσκος,[2] μαινίς, καρίς,
τρίγλη, φυκίς·
τῶν τοιούτων μηδὲν ἀπέστω.

296 Ναυσικράτης Ναυκλήροις·

. . δύο μέν, φασίν, ἁπαλοὶ καὶ καλοὶ
παῖδες θεοῦ[3] τοῦ ναυτίλοισι πολλάκις
ἤδη φανέντος πελαγίοις ἐν ἀγκάλαις,
ὃν καὶ τὰ θνητῶν φασιν ἀγγέλλειν πάθη.
B. Γλαῦκον λέγεις. A. ἔγνωκας.

τὸν δὲ Γλαῦκον τὸν θαλάττιον δαίμονα Θεόλυτος μὲν ὁ Μηθυμναῖος ἐν τοῖς Βακχικοῖς ἔπεσιν ἐρασθέντα φησὶν Ἀρεάδνης,[4] ὅτ' ἐν Δίᾳ τῇ νήσῳ ὑπὸ Διονύσου ἡρπάσθη, καὶ βιαζόμενον ὑπὸ Διονύσου
b ἀμπελίνῳ δεσμῷ ἐνδεθῆναι καὶ δεηθέντα ἀφεθῆναι εἰπόντα·

Ἀνθηδών νύ τίς ἐστιν ἐπὶ πλευροῖο[5] θαλάσσης
ἀντίον Εὐβοίης σχεδὸν Εὐρίποιο ῥοάων[6]·
ἔνθεν ἐγὼ γένος εἰμί· πατὴρ δέ με γείνατο Κωπεύς.

Προμαθίδας δ' ὁ Ἡρακλεώτης ἐν ἡμιάμβοις Πολύβου τοῦ Ἑρμοῦ καὶ Εὐβοίας τῆς Λαρύμνου γενεαλογεῖ τὸν Γλαῦκον. Μνασέας δ' ἐν τρίτῳ
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cutlets of bass." Antiphanes in *Cyclops* [a] outshoots the epicure Archestratus when he says: "Let's have a sliced mullet, a stewed electric ray, a split perch, a stuffed squid, a baked smooth-tooth, the first cut of a grey-fish, the head of a conger-eel, the belly of a fishing-frog, the flanks of a tunny, back of a ray, loin of a spet-fish, a mite of a sole, a sprat, a shrimp, a red mullet, and a wrasse. Let none of these dishes be absent."

Nausicrates in *The Skippers* [b]: "A. Two sons, they say, gentle and fair, of that god who before this has often appeared in the ocean's embrace to seafaring folk, and who, they say, foretells the fortunes of mortals. B. You mean Glaucus. A. You've got it." Now the sea-god Glaucus, as Theolytus of Methymna says in his *Epic of Bacchus*,[c] fell in love with Ariadne when she was carried away by Dionysus on the island of Dia; overpowered by Dionysus, he was bound hand and foot in the withes of a grape vine, but released when he entreated him in these words: "A city, then, there is by the side of the sea, Anthedon, over against Euboea, hard by the currents of Euripus. There is my birthplace, and the father who gat me was Copeus." But Promathidas of Heracleia, in his *Hemiambi*, derives the birth of Glaucus from Polybus, the son of Hermes, and Euboea, the daughter of Larymnus. And Mnaseas,

[a] Kock ii. 65.
[b] *Ibid.* 295; add the fragment given by Athen. 325 e-f.
[c] p. 9 Powell.

[1] τμητός Porson: ὑμήττιος AC.
[2] ψητταρικίσκος Gulick: ψήττας κίσχος A: ψῆττα, σκίνδος Kock.
[3] παῖδες θεοῦ added by Dobree.
[4] ἀρεάδνης A and Suidas: ἀριάδνης C.
[5] λευροῖο Meineke.
[6] Εὐρίποιο ῥοάων Musurus: ευρειποροδων A.

τῶν Εὐρωπιακῶν Ἀνθηδόνος καὶ Ἀλκυόνης αὐτὸν γενεαλογεῖ. ναυτικὸν δὲ αὐτὸν καὶ κολυμβητὴν ἀγαθὸν γενόμενον Πόντιον καλεῖσθαι· ἁρπάσαντα
c Σύμην τὴν Ἰηλύσου[1] καὶ Δωτίδος θυγατέρα ἀποπλεῦσαι εἰς τὴν Ἀσίαν καὶ τὴν ἐγγὺς τῆς Καρίας νῆσον ἔρημον οὖσαν[2] κατοικίσαντα[3] ἀπὸ τῆς γυναικὸς Σύμην αὐτὴν προσαγορεῦσαι. Εὐάνθης δ' ὁ ἐποποιὸς ἐν τῷ εἰς τὸν Γλαῦκον ὕμνῳ Ποσειδῶνος αὐτὸν υἱὸν εἶναι καὶ Ναΐδος νύμφης μιγῆναί τε Ἀρεάδνῃ[4] ἐν Δίᾳ τῇ νήσῳ ἐρασθέντα, ὅτε ὑπὸ Θησέως κατελείφθη. Ἀριστοτέλης δ' ἐν τῇ Δηλίων πολιτείᾳ ἐν Δήλῳ κατοικήσαντα μετὰ τῶν Νηρηίδων τοῖς θέλουσι μαντεύεσθαι. Πόσσις
d δ' ὁ Μάγνης ἐν τρίτῳ Ἀμαζονίδος τῆς Ἀργοῦς φησι δημιουργὸν γενέσθαι τὸν Γλαῦκον καὶ κυβερνῶντα αὐτήν, ὅτε Ἰάσων μετὰ τῶν Τυρρηνῶν ἐμάχετο, μόνον ἄτρωτον γενέσθαι ἐν τῇ ναυμαχίᾳ· κατὰ δὲ Διὸς βούλησιν ἐν τῷ τῆς θαλάσσης βυθῷ ἀφανισθῆναι[5] καὶ οὕτως γενέσθαι θαλάττιον δαίμονα ὑπὸ μόνου τε Ἰάσονος θεωρηθῆναι. Νικάνωρ δὲ ὁ Κυρηναῖος ἐν Μετονομασίαις τὸν Μελικέρτην
e φησὶ Γλαῦκον μετονομασθῆναι. ἱστορεῖ δὲ περὶ αὐτοῦ καὶ ὁ Αἰτωλὸς Ἀλέξανδρος ἐν τῷ ἐπιγραφομένῳ Ἁλιεῖ, ὡς ὅτι "γευσάμενος βοτάνης" κατεποντώθη,

ἣν[6] Ἠελίῳ φαέθοντι
ἐν μακάρων νήσοισι λιτὴ φύει εἴαρι γαίη·
Ἠέλιος δ' ἵπποις θυμήρεα δόρπον ὀπάζει

[1] Kaibel (Ἰαλύσου Casaubon): ϊηλυμος A.
[2] οὖσαν added by Meyer.
[3] Dindorf: κατοικήσαντα AC. [4] ἀριαδνηι C.
[5] ἀφανισθῆναι Emperius (*cf.* 620 a): φανῆναι AC.

in the third book of his *European History*,[a] derives his descent from Anthedon and Alcyonê; having proved himself a good seaman and diver, Glaucus came to be called Pontius.[b] He carried away Symê, the daughter of Ialysus and Dotis, sailing back to Asia, and settled the island, which was deserted, near Caria, giving it the name Symê from his wife. The epic poet Euanthes, on the other hand, in his *Hymn to Glaucus*, says that he was a son of Poseidon and the nymph Naïs, and that, falling in love with Ariadne, he lay with her in the island of Dia when she had been deserted by Theseus. Aristotle, in *The Constitution of Delos*,[c] says that Glaucus settled in Delos in company with the Nereids, and gives prophecies to those who desire them. Possis of Magnesia, in the third book of his *Account of the Amazons*,[d] says that Glaucus was the architect of the Argo and was its pilot at the time when Jason fought in company with the Etruscans, being the only one who escaped without a wound in the naval battle; but by Zeus's decree he disappeared in the depths of the ocean, and in this way became a sea divinity. He was seen only by Jason. Nicanor of Cyrene, in *Changes of Name*, says that Melicertes had his name changed to Glaucus. Alexander Aetolus also gives an account of him in the poem entitled *The Fisherman*.[e] He says that Glaucus was engulfed in the sea "after he had eaten an herb which the untilled earth bears in springtime for shining Helios in the Isles of the Blest. And Helios tenders that herb unfailing, as a soul-satisfying

[a] *F.H.G.* iii. 151.
[b] Belonging to the sea.
[c] p. 465 Rose.
[d] *F.H.G.* iv. 483.
[e] p. 121 Powell.

[6] ἦν Musurus: εἶν A.

ὕλην αἰενάουσαν,[1] ἵνα δρόμον ἐκτελέσωσιν
ἄτρυτοι, καὶ μή τιν' ἕλοι μεσσηγὺς ἀνίη.[2]

Αἰσχρίων δ' ὁ Σάμιος ἔν τινι τῶν ἰάμβων Ὕδνης φησὶ τῆς Σκύλλου[3] τοῦ Σκιωναίου κατακολυμβητοῦ θυγατρὸς τὸν θαλάσσιον Γλαῦκον ἐρασθῆναι. ἰδίως
f δὲ καὶ περὶ τῆς βοτάνης λέγει, ἣν φαγὼν ἀθάνατος ἐγένετο·

καὶ θεῶν ἄγρωστιν εὗρες, ἣν Κρόνος κατ-
έσπειρε.

Νίκανδρος δ' ἐν τρίτῳ Εὐρωπίας Νηρέως ἐρώμενον τὸν Γλαῦκον ἱστορεῖ γενέσθαι. ὁ δ' αὐτὸς Νίκανδρος ἐν πρώτῳ Αἰτωλικῶν τὴν μαντικὴν φησιν Ἀπόλλωνα ὑπὸ Γλαύκου διδαχθῆναι· θηρῶντα δὲ
297 περὶ τὴν Ὀρείην (ὄρος δὲ τοῦθ' ὑπάρχειν ὑψηλὸν ἐν Αἰτωλίᾳ) λαγὼν θηρᾶσαι, ὃν λιποθυμοῦντα ὑπὸ τῆς διώξεως ἀπαγαγεῖν ἐπὶ[4] κρήνῃ τινὶ καὶ τῇ παρακειμένῃ πόᾳ ἤδη ἀποψυχόμενον[5] ἀπομάσσειν. ἀναζωπυρήσαντος δὲ τοῦ λαγὼ τῇ βοτάνῃ ἐπιγνόντα τῆς βοτάνης τὴν δύναμιν ἀπογεύσασθαι καὶ ἔνθεον γενόμενον ἐπιγενομένου χειμῶνος κατὰ Διὸς βούλησιν εἰς τὴν θάλασσαν αὐτὸν ἐκρῖψαι. Ἡδύλος δ' ὁ Σάμιος ἢ Ἀθηναῖος Μελικέρτου φησὶν ἐρασθέντα τὸν Γλαῦκον ἑαυτὸν ῥῖψαι εἰς τὴν θάλατταν. Ἡδύλη δ' ἡ τοῦ ποιητοῦ τούτου
b μήτηρ, Μοσχίνης δὲ θυγάτηρ τῆς Ἀττικῆς ἰάμβων ποιητρίας, ἐν τῇ ἐπιγραφομένῃ Σκύλλῃ ἱστορεῖ

[1] ὕλην αἰενάουσαν Diels: ὕλην (ὕλῃ Musurus) ναιετάουσαν A.
[2] ἀνίη Musurus: ἂν εἴη A.

supper to his steeds, that they may accomplish their course unwearied, and no distress may overtake any in their mid-journey." Aeschrion of Samos, in one of his iambic poems, says that the sea-god Glaucus fell in love with Hydnê, daughter of Scyllus,[a] the diver of Scionê. He also has his own story to tell about the herb, which if eaten made one immortal: "Thou hast found even the food of the gods, dog's-tooth grass which Cronus sowed."[b] Nicander, in the third book of *Europia*,[c] records that Glaucus was loved by Nereus. Again, in the first book of his *Aetolian History*, Nicander[d] says that Apollo was taught the art of prophecy by Glaucus; and that Glaucus was once hunting on Oreia, which is a high mountain in Aetolia, when he caught a hare; since it was faint after the pursuit he took it to a spring, and just as it was breathing its last gasp he rubbed it with the grass which grew about. The hare completely revived with the help of the herb; and Glaucus, recognizing the virtues of the herb, tasted of it and was seized with a divine madness; and when a storm arose by Zeus's decree, he cast himself into the sea. But Hedylus of Samos (or Athens) declares that Glaucus cast himself into the sea through love of Melicertes; and Hedylê, this poet's mother, who was the daughter of Moschinê, the Attic poetess of iambic verse, records in the poem[e]

[a] Or Scyllias, Herod. viii. 8.
[b] *P.L.G.*[4] ii. 517; addressed to Glaucus.
[c] Frag. 25 Schneider. [d] Frag. 2 Schneider.
[e] Frag. 1 Diehl.

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[3] Σκυλλίου Wilamowitz.
[4] ἐπὶ Pierson: ὑπὸ A.
[5] ἀποψυχόμενον Pierson: ὑποψυχόμενον A.

τὸν Γλαῦκον ἐρασθέντα Σκύλλης ἐλθεῖν αὐτῆς εἰς τὸ ἄντρον "ἢ κόγχους[1] δωρήματα" φέροντα[2]

Ἐρυθραίης ἀπὸ πέτρης,
ἢ τοὺς ἀλκυόνων παῖδας ἔτ' ἀπερύγους,
τῇ νύμφῃ δύσπιστος ἀθύρματα. δάκρυ δ' ἐκείνου
καὶ Σειρὴν γείτων παρθένος οἰκτίσατο·
c ἀκτὴν γὰρ κείνην ἀπενήχετο καὶ τὰ σύνεγγυς
Αἴτνης.

ΓΝΑΦΕΤΣ. Δωρίων ἐν τῷ περὶ ἰχθύων τὸ ἐκ τῆς ἑψήσεως τοῦ γναφέως ὑγρόν φησι πάντα σπίλον καθαίρειν. μνημονεύει δ' αὐτοῦ καὶ Ἐπαίνετος ἐν Ὀψαρτυτικῷ.

ΕΓΧΕΛΤΣ.[3] τῶν θαλασσίων ἐγχέλεων μνημονεύει Ἐπίχαρμος ἐν Μούσαις· Δωρίων δ' ἐν τῷ περὶ ἰχθύων μνημονεύων καὶ τῶν ἀπὸ τῆς Κωπαΐδος
d τὰς Κωπαΐδας ἐπαινεῖ· γίνονται δ' αὗται ὑπερμεγέθεις. φησὶ γοῦν Ἀγαθαρχίδης ἐν ἕκτῃ Εὐρωπιακῶν τὰς ὑπερφυεῖς τῶν Κωπαΐδων ἐγχέλεων ἱερείων τρόπον στεφανοῦντας καὶ κατευχομένους οὐλάς τ' ἐπιβάλλοντας θύειν τοῖς θεοῖς τοὺς Βοιωτούς· καὶ πρὸς τὸν ξένον τὸν διαποροῦντα τὸ τοῦ ἔθους[4] παράδοξον καὶ πυνθανόμενον ἓν μόνον εἰδέναι φῆσαι τὸν Βοιωτὸν φάσκειν τε ὅτι δεῖ τηρεῖν τὰ προγονικὰ νόμιμα καὶ ὅτι μὴ καθήκει τοῖς ἄλλοις ὑπὲρ αὐτῶν ἀπολογίζεσθαι. οὐ χρὴ
e θαυμάζειν εἰ ἱερείων τρόπον ἐγχέλεις θύονται, ὁπότε καὶ Ἀντίγονος ὁ Καρύστιος ἐν τῷ περὶ λέξεως τοὺς Ἀλαιέας[5] λέγει θυσίαν ἐπιτελοῦντας

[1] κόγχους Wilamowitz: κόγχου A.
[2] δωρήματα φέροντα Meineke: δώρημα φέροντ' A.
[3] in marg. των εις λ τελος του γι αρχη του δι.

entitled *Scylla* that Glaucus, in love with Scylla, entered her cave carrying "gifts, either cockleshells from the Erythraean crag, or the still wingless young of halcyons—toys for the nymph before whom he was diffident. But even the Siren, virgin neighbour, pitied his tears; for she was swimming back to those shores and the borders of Aetna."

The Gnapheus.[a]—Dorion, in his work *On Fishes*, says that the liquid taken from the boiling of the gnapheus removes any stain. It is mentioned also by Epaenetus in *The Art of Cookery*.

The Eel.—The sea eels are mentioned by Epicharmus in *The Muses*[b]; and Dorion, mentioning those from the Copaic lake, praises the Copaic eels, for they grow to an enormous size. Agatharchides, at any rate, in the sixth book of his *European History*,[c] says that the Boeotians sacrifice eels which are of surpassing size, putting wreaths on them, saying prayers over them, and casting barley-corns on them as on any other sacrificial victim; and to the foreigner who was utterly puzzled at the strangeness of this custom and asked the reason, the Boeotian declared that he knew only one answer, and he would reply that one should observe ancestral customs, and it was not his business to justify them to other men. We need not wonder that they sacrifice eels like other victims, seeing that Antigonus of Carystus also, in his work *On Diction*,[d] says that the people of Halae, when they celebrate a festival to Poseidon

[a] The word means "fuller," but the fish has not been identified. [b] Kaibel 104. [c] *F.H.G.* iii. 192.
[d] p. 174 Wilamowitz; below, 303 b.

[4] ἔθους Elmsley: γένους A.
[5] Ἁλαιέας Toepffer: ἁλιέας AC.

τῷ Ποσειδῶνι ὑπὸ τὴν τῶν θύννων ὥραν, ὅταν εὐαγρήσωσι, θύειν τῷ θεῷ τὸν πρῶτον ἁλόντα θύννον, καὶ τὴν θυσίαν ταύτην καλεῖσθαι θυνναῖον.[1] καὶ τάριχοι δὲ παρὰ Φασηλίταις ἀποθύονται. Ἡρόπυθος γοῦν ἐν Ὥροις[2] Κολοφωνίων περὶ τῆς κτίσεως ἱστορῶν τῆς Φασήλιδός φησιν ὅτι Λάκιος ὁ τὴν ἀποικίαν στείλας μισθὸν ἔδωκε τοῦ τόπου Κυλάβρᾳ ποιμένι νέμοντι πρόβατα ταρίχους, ἐκείνου
f τοῦτο αἰτήσαντος. προθέντος γὰρ αὐτῷ τοῦ Λακίου λαβεῖν τοῦ χωρίου ἢ ἄλφιτα[3] ἢ ταρίχους εἵλετο ὁ Κυλάβρας[4] τοὺς ταρίχους· καὶ διὰ τοῦτο οἱ Φασηλῖται ἀνὰ πᾶν ἔτος τῷ Κυλάβρᾳ ἔτι καὶ νῦν τάριχον θύουσι. Φιλοστέφανος δ' ἐν τῷ πρώτῳ περὶ τῶν ἐν τῇ Ἀσίᾳ πόλεων οὕτως γράφει· "Λάκιον τὸν Ἀργεῖον ἕνα[5] τῶν σὺν Μόψῳ ἀφικομένων, ὃν τινες
298 μὲν Λίνδιον εἶναι λέγουσιν, ἀδελφὸν δὲ Ἀντιφήμου τοῦ Γέλαν οἰκίσαντος, εἰς τὴν Φασήλιδα ὑπὸ Μόψου μετ' ἀνδρῶν πεμφθέντα κατά τινα λόγον Μαντοῦς τῆς Μόψου μητρός, ὅτε αἱ πρύμναι τῶν ἰδίων νηῶν συνέβαλον καὶ συνεθραύσθησαν κατὰ Χελιδονίας τῶν μετὰ τοῦ Λακίου διὰ τὸ ὑστερεῖν αὐτῶν νυκτὸς προσβαλόντων· ἀγοράσαι δ' αὐτὸν[6] τὴν γῆν λέγεται, οὗ ἡ πόλις νῦν ἐστι, καθὰ ἡ Μαντὼ προεῖπε, παρὰ Κυλάβρα[7] τινὸς δόντα

[1] Θυνναῖα Meineke. [2] Ὥροις Schweighäuser: ὅροις A.
[3] ἄλφιτα Toup: ἅλφιτα ἢ αλιτα A.
[4] κύλαβρος A. [5] ἕνα added by Meyer.
[6] δ' αὐτὸν deleted by Charitonides, who puts a comma after προσβαλόντων. But δ' αὐτὸν are resumptive and indispensable in this anacoluthous narrative.
[7] καλύβρα A, καλάβρα C.

in the tunny season, offer to the god in the event of a good catch the first tunny caught; and this offering is called a *thynnaion*.[a] Even smoked fishes are offered in sacrifice by the Phaselites. Heropythus, at any rate, when describing the founding of Phaselis in his *Chronicles of Colophon*,[b] says that Lacius, the organizer of the colony, gave as the price of the territory smoked fish to Cylabras, a shepherd pasturing his sheep there, since that was what Cylabras demanded. For when Lacius offered him his choice of payment for the region, either barley-meal or smoked fish, he chose the smoked fish; and for that reason the Phaselites annually sacrifice smoked fish to Cylabras to this very day. Philostephanus, in the first book of his work *On the Cities of Asia*,[c] writes thus: "Lacius of Argos was one of those who came with Mopsus. Some say he was a native of Lindus and a brother of Antiphemus, who founded Gela. He was sent to Phaselis by Mopsus with a company of men in obedience to a prophecy of Manto, the mother of Mopsus. At this time the sterns of their own vessels collided and were crushed to pieces off the Chelidonian promontory,[d] those under command of Lacius being late and hitting them in the dark. Lacius, I say, purchased the land where the city stands to-day, according to Manto's command, from a certain Cylabras, giving him, it is said,

[a] Or, reading *θυννεῖα* with Meineke, "this festival is called the *Thynnaea*."

[b] *F.H.G.* iv. 428.

[c] *F.H.G.* iii. 29; *cf.* K. O. Müller, *Dorier*, i. 114, who shows that Lacius (Cretan form of Rhacius) is a mythical personage, husband of Manto and father of Mopsus; but the text is badly mutilated.

[d] For the dangers to shipping in this region see Lucian, *Navig.* 8, Strabo 520.

τάριχον· τοῦτον γὰρ ἐλέσθαι λαβεῖν αὐτὸν ἀφ' ὧν ἦγον. ὅθεν κατ' ἐνιαυτὸν τοὺς Φασηλίτας τῷ Κυλάβρᾳ θύειν τάριχον τιμῶντας ὡς ἥρωα." περὶ
b δὲ τῶν ἐγχέλεων Ἱκέσιός φησιν ἐν τοῖς περὶ ὕλης ὡς αἱ ἐγχέλεις εὐχυλότεραι πάντων εἰσὶν ἰχθύων καὶ ὅτι εὐστομαχίᾳ διαφέρουσι τῶν πλείστων· πλήσμιαι γάρ εἰσι καὶ πολύτροφοι. ἐν δὲ τοῖς ταρίχεσι τὰς Μακεδονικὰς ἐγχέλεις κατατάττει. Ἀριστοτέλης δὲ χαίρειν φησὶ τὰς ἐγχέλεις καθαρωτάτῳ ὕδατι. ὅθεν τοὺς ἐγχελυοτρόφους καθαρὸν αὐταῖς ἐπιχεῖν· πίνεσθαι γὰρ ἐν τῷ θολερῷ. διὸ καὶ οἱ θηρεύοντες θολοῦσι τὸ ὕδωρ ἵνα ἀποπίνωνται. λεπτὰ γὰρ ἔχουσαι τὰ βράγχια αὐτίκα ὑπὸ τοῦ θολοῦ τοὺς πόρους ἐπιπωματίζονται.
c ὅθεν κἂν τοῖς χειμῶσιν ὑπὸ τῶν πνευμάτων ταραττομένου τοῦ ὕδατος ἀποπίνονται. ὀχεύονται δὲ συμπλεκόμεναι κἀτ' ἀφιᾶσι γλινῶδες[1] ἐξ αὐτῶν, ὃ γενόμενον ἐν τῇ ἰλύι ζωογονεῖται. λέγουσι δὲ οἱ ἐγχελυοτρόφοι καὶ ὡς νυκτὸς μὲν νέμονται, ἡμέρας δ' ἐν τῇ ἰλύι ἀκινητίζουσι ζῶσί τε τὸ ἐπὶ πολὺ ἐπὶ ὀκτὼ ἔτη. ἐν ἄλλοις δὲ πάλιν ὁ Ἀριστοτέλης ἱστορεῖ γίνεσθαι αὐτὰς οὔτε ᾠοτοκούσας οὔτε ζωοτοκούσας ἀλλ' οὐδὲ ἐξ ὀχείας, ἀλλ' ἐν τῷ βορβόρῳ καὶ τῇ ἰλύι σήψεως γινο-
d μένης· καθάπερ καὶ ἐπὶ τῶν καλουμένων τῆς γῆς ἐντέρων λέγεται. διὸ καὶ Ὅμηρον τῆς τῶν ἰχθύων φύσεως χωρίζοντα τάδε εἰπεῖν·

τείροντ' ἐγχελύές τε καὶ ἰχθύες οἱ κατὰ δίνας.

[1] γλινῶδες A : γλινῶδες superscr. γλοιῶδες C.

smoked fish. For that is what he chose to receive from among the goods which they brought with them. Hence the Phaselites offer each year smoked fish as a sacrifice to Cylabras, honouring him as a hero." Returning to the subject of eels: Hicesius says, in his work *On Materials*, that eels are juicier than all other fish, and that in wholesomeness they surpass most; for they are filling and nutritious. He puts Macedonian eels in the class of smoked fish. Aristotle [a] says that eels like the cleanest water. Hence the keepers of eel-hatcheries keep pouring in clean water for them, since they are suffocated in turbid water. Therefore eel-catchers muddy the water to kill them by suffocation. Having small gills, the breathing-passages are immediately choked up by the mud. Hence even in a storm, when the water is tossed about by winds, they die by suffocation. They copulate by mutual interlocking, and afterwards emit a glutinous substance which, after it has been in the slime, hatches out the young. The keepers of eel-hatcheries say that they feed by night, but by day lie motionless in the mud; they generally live for eight years. In another passage, again, Aristotle [b] records that they are generated neither from eggs nor viviparously, in fact not by copulation at all, but by a decomposition occurring in the mud and slime, as is said to happen in the case of earthworms.[c] Hence, Aristotle says, Homer distinguished the nature of eels from that of fishes when he uttered the line: "Sore afflicted were the eels and also the fishes beneath the eddies." [d]

[a] p. 305 Rose, *cf. Hist. An.* 592 a 1.
[b] *Hist. An.* 570 a 20.
[c] Literally "the so-called earth-guts."
[d] *Il.* xxi. 353.

Ἐπικούρειος δέ τις εἰκαδιστὴς τῶν συνδειπνούντων ἡμῖν ἐγχέλυος παρατεθείσης "πάρεστιν, ἔφη, ἡ τῶν δείπνων Ἑλένη· ἐγὼ οὖν Πάρις ἔσομαι." καὶ χεῖρας[1] μήπω τινὸς ἐκτετακότος ἐπ' αὐτὴν ἐπιβαλὼν ἐψίλωσε τὸ πλευρὸν ἀπάγων[2] εἰς ἄκαν-
e θαν. ὁ δ' αὐτὸς οὗτος πλακοῦντός ποτε θερμοῦ παρατεθέντος καὶ πάντων ἀπεχομένων ἐπιφωνήσας·

τοῦ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικε,

προπετῶς ἐπιβαλὼν καὶ καταπιὼν φλεγόμενος ἐξεφέρετο. καὶ ὁ Κύνουλκος ἔφη· "ἀποφέρεται τὸ ἆθλον[3] ἐκ τῆς βρογχοπαρατάξεως ὁ λάρος." καὶ περὶ τῆς ἐγχέλυος δ' Ἀρχέστρατος οὕτως ἱστορεῖ·

ἔγχελυν αἰνῶ μὲν πᾶσαν, πολὺ δ' ἐστὶ κρατίστη
Ῥηγίου ἀντιπέρας πορθμοῦ[4] ληφθεῖσα θαλάσσης·
f ἔνθα σὺ τῶν ἄλλων πάντων, Μεσσήνιε, θνητῶν
βρῶμα τιθεὶς τοιόνδε διὰ στόματος πλεονεκτεῖς.
οὐ μὴν ἀλλὰ κλέος γ' ἀρετῆς μέγα κάρτα φέρουσι
Κωπαῖαι καὶ Στρυμόνιαι· μεγάλαι τε γάρ εἰσι
καὶ τὸ πάχος θαυμασταί. ὅλως[5] δ' οἶμαι βασιλεύει
299 πάντων τῶν περὶ δαῖτα καὶ ἡδονῇ ἡγεμονεύει
ἔγχελυς, ἣ φύσει ἐστὶν ἀπήρινος[6] μόνος ἰχθύς . . .

[1] χεῖρας Casaubon: πέρας AC.
[2] ἀπάγων Schweighäuser: ἀγαγὼν AC.
[3] τὸ ἆθλον added by Gulick.
[4] πορθμῷ Meineke, Brandt.
[5] ὅλως Schweighäuser: ὅμως AC.

Thereupon a certain devotee [a] of Epicurus in the company of diners, when an eel was served, cried: "Here comes the Helen of all feasts; I, therefore, shall be Paris." And before anybody had as yet stretched out hands to take it, he set upon it and stripped off the sides, reducing the creature to a mere spine. This same fellow, when a hot flat-cake was set before them and all the rest held aloof from it intoned: "And against him I will go forth, though his hands be even as fire." [b] He then set upon and devoured it precipitately, and was like to be carried out to his funeral for the blaze that was in him. And Cynulcus said: "This greedy gull takes the prize [c] in the throat-contest." Now concerning the eel Archestratus [d] records this: "I praise all eels, to be sure; but much the best is the eel caught in that part of the sea which is opposite the straits of Rhegium. There you, citizen of Messina, have the advantage over all other mortals, for you can put such food as that to your lips. And yet the Copaic and Strymonian eels bear a very mighty repute for excellence; for they are large and wonderfully fat. In general, it is my belief that the eel is king of all viands at the feast and guides the way to pleasure, though it is the only fish to which nature has given no scrotum."

[a] Literally "celebrator of the 20th day" (of Gamelion), the anniversary of Epicurus's death. *Cf.* τετραδισταί, 287 f and note *b*.

[b] *Il.* xx. 371.

[c] Or, omitting τὸ ἆθλον, "is carried away out of the throat-contest," which seems pointless. See critical note.

[d] Frag. 18 Ribbeck 8 Brandt.

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[e] ἀπήρινος Coraes: ἀπύρινος AC.

Ὁμήρου δὲ εἰπόντος "τείροντ' ἐγχέλυές τε καὶ ἰχθύες" ἀκολούθως ἐποίησε καὶ Ἀρχίλοχος·

πολλὰς δὲ τυφλὰς ἐγχέλυας ἐδέξω.

οἱ δ' Ἀττικοί, καθὼς Τρύφων φησί, τὰς ἑνικὰς χρήσεις ἐπιστάμενοι διὰ τοῦ ῡ τὰς πληθυντικὰς οὐκ ἔτι ἀκολούθως ἐπιφέρουσιν. ὁ γοῦν Ἀριστοφάνης ἐν μὲν Ἀχαρνεῦσι·

σκέψασθε (φησί) παῖδες τὴν κρατίστην ἔγχελυν.

καὶ ἐν Λημνίαις·

b ἔγχελυν Βοιωτίαν.

τὴν δ' εὐθεῖαν ἐν Δαιταλεῦσι·

καὶ λεῖος ὥσπερ ἔγχελυς.

καὶ Κρατῖνος ἐν Πλούτοις·

θύννος, ὀρφώς, γλαῦκος, ἔγχελυς, κύων.

τὰς μέντοι πληθυντικὰς οὐκ ἔθ' ὁμοίως τῷ ποιητῇ. Ἀριστοφάνης Ἱππεῦσιν·

ὅπερ[1] γὰρ οἱ τὰς ἐγχέλεις θηρώμενοι πέπονθας.

καὶ δευτέραις Νεφέλαις·

τὰς εἰκοὺς τῶν ἐγχέλεων τὰς ἐμὰς μιμούμενοι.

ἐν Σφηξὶ δὲ ἡ δοτική·

οὐ χαίρω δὲ βατίσιν, οὐδ' ἐγχέλεσιν.

Στράττις δ' ἐν Ποταμίοις[2] ἔφη·

ἐγχέλεων ἀνεψιός.

[1] ὥσπερ A. [2] ποταμοῖς A.

When Homer[a] said, "Sore afflicted were the eels and also the fishes," he used a declension[b] to which Archilochus[c] conformed: "And thou hast received many blind eels (*enchelyas*)." But Attic writers, according to Tryphon,[d] although when they use the singular number they know the form in *y*, nevertheless do not carry out the plural cases to match the singular. For example, Aristophanes says in *The Acharnians*[e]: "Look, my children, at this most valiant eel (*enchelyn*)." And in *The Lemnian Women*[f]: "Boeotian eel (*enchelyn*)." He has the corresponding nominative in *Men of Dinnerville*[g]: "And as smooth as an eel (*enchelys*)." So Cratinus in *The Plutuses*[h]: "Tunny, sea-perch, grey-fish, eel (*enchelys*), and dog-fish." But they no longer make the plural cases as Homer does.[i] Thus Aristophanes in *The Knights*[j]: "In fact, what ails you is exactly what the catchers of eels (*encheleis*) experience." And in the second edition of *The Clouds*[k]: "Plagiarizing my similes about the eels (*encheleôn*)." The dative plural occurs in *The Wasps*[l]: "But I don't like rays, and I don't like eels (*enchelesin*) either." So Strattis in *Men of Riverside*[m]: "Own cousin to

[a] *Cf.* above, 298 d.
[b] In the form *enchelyes*.
[c] *P.L.G.*[4] frag. 101.
[d] Frag. 21 Velsen.
[e] Line 889.
[f] Kock i. 487; more fully quoted below, 302 d.
[g] Kock i. 447. The line may be completed from Schol. Theocr. xi. 10, "with golden curls," of a dandy.
[h] Kock i. 63, below, 303 d.
[i] *i.e.*, the *v* of the stem disappears.
[j] Line 864, *cf.* below. The sausage-seller is speaking to the demagogue Cleon, who can fish only in troubled waters.
[k] Line 559.
[l] Line 510.
[m] Kock i. 722; the title refers to a deme in Attica.

c Σημωνίδης δ' ἐν ἰάμβοις·

ὥσπερ ἔγχελυς κατὰ γλοιοῦ.

καὶ τὴν αἰτιατικήν·

ἐρῳδιὸς γὰρ ἔγχελυν Μαιανδρίην
τρίορχον εὑρὼν ἐσθίοντ' ἀφείλετο.

Ἀριστοτέλης δ' ἐν τοῖς περὶ ζώων διὰ τοῦ ῑ ἔγχελις εἴρηκεν. ὅταν δ' Ἀριστοφάνης ἐν Ἱππεῦσι λέγῃ·

ὅπερ γὰρ οἱ τὰς ἐγχέλεις θηρώμενοι πέπονθας·
ὅταν γὰρ ἡ λίμνη καταστῇ, λαμβάνουσιν οὐδέν[1]·
d ἐὰν[2] δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,
αἱροῦσι· καὶ σὺ λαμβάνεις, ἢν τὴν πόλιν ταράττῃς,

σαφῶς δηλοῖ ὅτι ἡ ἔγχελυς ἐκ τῆς ἰλύος λαμβάνεται. ἔνθεν καὶ τοὔνομα εἰς ῡς ἐπερατώθη. καὶ ὁ ποιητὴς οὖν θέλων δηλῶσαι τὸ εἰς βάθος τοῦ ποταμοῦ καιόμενον οὕτως ἔφη·

τείροντ' ἐγχέλυές τε καὶ ἰχθύες.

ἰδικώτερον δὲ καὶ κατ' ἐξαίρετον ἐγχέλυες, ἵνα καὶ
e τὸ βάθος τοῦ κεκαυμένου ὕδατος δηλώσῃ.

Ἀντιφάνης δ' ἐν Λύκωνι κωμῳδῶν τοὺς Αἰγυπτίους φησίν·

τά τ' ἄλλα δεινούς φασι τοὺς Αἰγυπτίους
εἶναι τὸ νομίσαι τ' ἰσόθεον τὴν ἔγχελυν·
πολὺ τῶν θεῶν γάρ ἐστι τιμιωτέρα.
τῶν μὲν γὰρ εὐξαμένοισιν ἔσθ' ἡμῖν τυχεῖν,
τούτων δὲ δραχμὰς τοὐλάχιστον δώδεκα
ἢ πλέον ἀναλώσασιν ὀσφρέσθαι[3] μόνον·
οὕτως ἔσθ' ἅγιον[4] παντελῶς τὸ θηρίον.

[1] οὐδὲ ἓν AC. [2] ἂν A.

the eels (*encheleôn*)." Semonides in *Iambic Poems* [a]: "Like an eel (*enchelys*) down in the slime." And the accusative singular: "For a heron found a buzzard eating a Maeandrian eel (*enchelyn*) and stole it from him." But Aristotle, in his work *On Animals*,[b] has a form with *i*, *enchelis*. Yet when Aristophanes says in *The Knights* [c]: "In fact, what ails you is exactly what the catchers of eels experience. When the pond is still, they catch nothing; but if they roil the mud this way and that, they can catch them. And you make your catch only when you put the city in a turmoil"—he plainly shows that the eel is taken from the slime.[d] Hence the name ended in *ys*. Homer, therefore, wishing to show how deeply the fire descended into the river, expressed himself thus: "Sore afflicted were the eels and also the fishes." [e] More especially, and by way of peculiar emphasis, the eels are mentioned in order to show the depth of the water which was ablaze.

Antiphanes, ridiculing the Egyptians in *Lycon*,[f] says: "They say the Egyptians are clever in other ways too, but especially in recognizing the eel as equal to the gods. In fact she is much higher priced than the gods. For merely by offering prayers we may reach the gods, but to get just a smell of eels we must spend at the least a dozen shillings or more. So altogether sacred is the beast."

[a] Semonides of Amorgos, *P.L.G.*[4] ii. 453.
[b] Frag. 311 Rose and some MSS. of *Hist. An.*
[c] See p. 341, note *j*.
[d] And so the *word* for eel (*enchelys*) is derived from the *word* for slime (*ilys*)! *Cf.* Aristotle's remark above, 298 b.
[e] *Il.* xxi. 353.
[f] Kock ii. 71.

[3] δσφρέσθαι Elmsley: δσφρᾶσθαι AC.
[4] οὕτως ἁγιόν γε Koppiers, οὕτως ἁγιόν τι Dindorf.

f Ἀναξανδρίδης δ' ἐν Πόλεσι πρὸς τοὺς Αἰγυπτίους ἀποτεινόμενος τὸν λόγον φησίν·

οὐκ ἂν δυναίμην συμμαχεῖν ὑμῖν ἐγώ·
οὔθ' οἱ τρόποι γὰρ ὁμονοοῦσ' οὔθ' οἱ νόμοι
ἡμῶν, ἀπ' ἀλλήλων δὲ διέχουσιν πολύ.
βοῦν προσκυνεῖς, ἐγὼ δὲ θύω τοῖς θεοῖς·
τὴν ἔγχελυν μέγιστον ἡγεῖ δαίμονα,
ἡμεῖς δὲ τῶν ὄψων μέγιστον παρὰ πολύ·
300 οὐκ ἐσθίεις ὗει', ἐγὼ δέ γ' ἥδομαι
μάλιστα τούτοις· κύνα σέβεις, τύπτω δ' ἐγώ,
τοὔψον κατεσθίουσαν ἡνίκ' ἂν λάβω.
τοὺς ἱερέας ἐνθάδε μὲν ὁλοκλήρους νόμος
εἶναι, παρ' ὑμῖν δ', ὡς ἔοικ', ἀπηργμένους.
τὸν αἰέλουρον κακὸν ἔχοντ' ἐὰν ἴδῃς
κλαίεις, ἐγὼ δ' ἥδιστ' ἀποκτείνας δέρω.
δύναται παρ' ὑμῖν μυγαλῆ, παρ' ἐμοὶ δέ γ' οὔ.

Τιμοκλῆς δ' ἐν Αἰγυπτίοις·

b πῶς ἂν μὲν οὖν[1] σώσειεν ἶβις ἢ κύων;
ὅπου γὰρ εἰς τοὺς[2] ὁμολογουμένους θεοὺς
ἀσεβοῦντες οὐ διδόασιν εὐθέως δίκην,
τίν' αἰελούρου βωμὸς ἐπιτρίψειεν ἄν;

Ὅτι δ' ἤσθιον τὰς ἐγχέλεις καὶ μετὰ τεύτλων ἐντυλίξαντες πολὺ μέν ἐστι καὶ παρὰ τοῖς ἀρχαίοις κωμικοῖς, καὶ Εὔβουλος δέ φησιν ἐν Ἠχοῖ·

νύμφα ἀπειρόγαμος τεύτλῳ περὶ σῶμα καλυπτὰ
λευκόχρως παρέσται,
ἔγχελυς, ὦ μέγα μοι μέγα σοι φάος ὅσσον
ἐναργές.[3]

And Anaxandrides, expatiating on the Egyptians in *Island-Towns*,[a] says: 'I couldn't bring myself to be an ally of yours, for neither our manners nor our customs agree, but stand a long distance apart from each other. You worship the cow, but I sacrifice it to the gods. You hold the eel to be a mighty divinity, we hold it by far the mightiest of dainties. You eat no pork, but I like it very much. You worship the bitch, I beat her when I catch her eating up my best food. Here in our country, it is the custom to have our priests whole, but with you, so it appears, it is the custom to cut off their best parts. If you see a cat in any trouble, you mourn, but I am very glad to kill and skin it.[b] The field-mouse has power with you, with me he doesn't count at all." And Timocles in *The Egyptians*[c]: "Well then, what succour could an ibis or a dog render? When, in fact, people who sin against those gods whom all confess don't pay the penalty straightway, who will be struck down by a mere cat's altar?"

That they used to eat eels wrapped in beets is abundantly attested in the poets of the Old Comedy; and Eubulus also says in *Echo*[d]: "A bride unwedded will come, her skin fair, her form hidden in beet—the eel. O light, to me mighty, to thee mighty,

[a] Kock ii. 150.

[b] The cat was a very rare animal on the Greek side of the Mediterranean at this period.

[c] Kock ii. 451; Philodemus (Phaedrus Epicureius), *Nat. Deor.* 25 Petersen.

[d] Kock ii. 176; *cf.* Athen. 113 f, in the same metre.

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[1] μὲν not in C: ἄν τιν' οὖν Kock.
[2] τοὺς Philodemus: θεοὺς AC.
[3] φάος ὅσσον ἐναργές Kaibel: φῶς ἐναργές AC.

c καὶ ἐν Ἴωνι·

μετὰ ταῦτα θύννων μεγαλόπλουτ' ἐπεισέπλει
ὑπογάστρι' ὀπτῶν αἳ τ' ἐχιδνοσώματοι[1]
Βοιώτιαι παρῆσαν ἐγχέλεις θεαὶ
τεῦτλ' ἀμπεχόμεναι.

καὶ ἐν Μηδείᾳ·

τεῦτλ' ἀμπεχομένης[2] παρθένου Βοιωτίας
Κωπᾷδος· ὀνομάζειν γὰρ αἰδοῦμαι θεάν.

ὅτι δὲ καὶ αἱ Στρυμόνιαι ἐγχέλεις δι' ὀνόματος ἦσάν φησιν ἐν Θαμύρᾳ Ἀντιφάνης·

καὶ σοῦ γ' ἐπώνυμός τις ἐν φήμαις βροτῶν
Θρῇκας[3] κατάρδων ποταμὸς ὠνομασμένος
d Στρυμών, μεγίστας ἐγχέλεις κεκτημένος.

καὶ περὶ τὸν Εὐλέα[4] δὲ ποταμὸν (οὗ μνημονεύει Ἀντίμαχος ἐν ταῖς ἐπιγραφομέναις Δέλτοις οὕτως·

ἐλθὼν Εὐλῆος[5] πηγὰς ἔπι δινήεντος)

Δημήτριος[6] ὁ Σκήψιος ἐν ἑκκαιδεκάτῃ τοῦ Τρωικοῦ διακόσμου ἐγχέλεις φησὶ διαφόρους γίνεσθαι.

ΕΛΟΨ. προείρηται μέν τινα περὶ αὐτοῦ· ἀλλὰ καὶ Ἀρχέστρατός φησι τάδε περὶ αὐτοῦ·

e τὸν δ' ἔλοπ' ἔσθε μάλιστα Συρακούσαις ἐνὶ κλειναῖς,
τόν γε κρατιστεύονθ'. οὗτος γὰρ αὖ ἐστιν ἐκεῖθεν
τὴν ἀρχὴν γεγονώς· ὥσθ' ἡνίκ' ἂν ᾖ περὶ νήσους

[1] αἵ τ' ἐχιδνοσώματοι Kaibel: αἵ τε λιμνοσώματοι AC.
[2] τεῦτλ' ἀμπεχομένης added by Casaubon.
[3] Θρῇκας Madvig: θρήικης AC.
[4] Schweighäuser: εὐκλέα A.

how radiant it is!" Again, in *Ion* [a]: "After this, opulent belly-pieces from baked tunnies came sailing in,[b] and the viper-bodied Boeotian eels were there, goddesses robed in beets." Also in *Medea* [c]: "Robed in beets, the Boeotian virgin of the Copaic Lake; for I scruple to give a goddess a vulgar name.[d]" But that the eels from the Strymon river were also in repute, Antiphanes declares in *Thamyras* [e]: "And a certain river, famed in the reports of men, that waters the Thracians, shall give its name to these—the Strymon, rich in eels of largest size." So also in the neighbourhood of the Euleus river (mentioned thus by Antimachus in the poem entitled *The Tablets* [f]: "Having come to the sources of the eddying Euleus") there are excellent eels, according to Demetrius of Scepsis in the sixteenth book of *The Trojan Battle-order*.[g]

The Elops.—Some remarks have been made about this fish before.[h] But Archestratus [i] also has this to say of it: "As for the elops, eat that chiefly in glorious Syracuse, since it is the best. For that fish, again, comes from there, its native place. Wherefore when it is caught off the islands, or the Asian

[a] Kock ii. 177; below, 302 d.
[b] For the verb *cf.* 230 f, ἐπεχόρευσεν.
[c] Kock ii. 186.
[d] *viz.* "eel," which was sometimes applied to a courtesan, 169 c, or to a dandified rascal, 299 b and note *g*.
[e] Kock ii. 52. [f] *Frag. ep.* 56. [g] Frag. 11 Gaede.
[h] 282 d. The sturgeon. The term elops is applied in modern zoology to the family to which the herring belongs.
[i] Frag. 19 Ribbeck 11 Brandt.

[5] Meineke: εὐλείας A
[6] δ' after Δημήτριος deleted by Schweighäuser.
[7] γεγονώς . . . ἢ Ribbeck: γεγονωσθ' ην κανη A.

ἢ περὶ τὴν Ἀσίην[1] που ἁλῷ γῆν ἢ περὶ Κρήτην, λεπτὸς καὶ στερεὸς καὶ κυματοπλὴξ ἀφικνεῖται.

ΕΡΥΘΡΙΝΟΣ. Ἀριστοτέλης ἐν τῷ περὶ ζῴων καὶ Σπεύσιππος παραπλήσιά φησιν εἶναι φάγρον, ἐρυθρῖνον, ἤπατον. τὰ παραπλήσια εἴρηκε καὶ
f Δωρίων ἐν τῷ περὶ ἰχθύων. Κυρηναῖοι δὲ ὕκην[2] τὸν ἐρυθρῖνον καλοῦσιν, ὡς Κλείταρχός φησιν ἐν Γλώσσαις.

ΕΓΚΡΑΣΙΧΟΛΟΙ. καὶ τούτων μέμνηται Ἀριστοτέλης ὡς μικρῶν ἰχθυδίων ἐν τῷ περὶ ζωικῶν. Δωρίων δὲ ἐν τῷ περὶ ἰχθύων τῶν ἐγκρασιχόλων ἐν τοῖς ἑψητοῖς μέμνηται εἰπὼν οὕτως· "ἑψητοὺς εἶναι μὲν δεῖ ἐγκρασιχόλους ἢ ἴωπας ἢ ἀθερίνας ἢ κωβιοὺς ἢ τριγλίδας μικρὰς σηπίδιά τε καὶ τευθίδια καὶ καρκίνια."

301 ΕΨΗΤΟΣ. ἐπὶ τῶν λεπτῶν ἰχθυδίων. Ἀριστοφάνης ἐν Ἀναγύρῳ·

οὐχ ἑψητῶν λοπάς ἐστιν.

Ἄρχιππος Ἰχθύσι·

καὶ τὴν μὲν ἀφύην καταπέπωκεν ἐντυχὼν ἑψητός.[3]

Εὔπολις Αἰξίν·

ὦ Χάριτες, αἷσι μέλουσιν ἑψητοί.

Εὔβουλος ἐν Προσουσίᾳ ἢ Κύκνῳ·

ἀγαπῶν τε κἂν ἑψητὸν ἐν τεύτλοις ἕνα διὰ δωδεκάτης ἐψόμενον ἡμέρας ἴδῃ.

[1] Ἀσίην Wachsmuth: ἄλλην A.
[2] δὲ ὕκην Casaubon: δὲ δύκην AC.
[3] ἐντυχὼν ἑψητὸς Meineke: ἑψητὸς ἐντυχών AC.

[a] Said to be a sea-bream or redsnapper. The wrasse

land perchance, or off Crete, it comes to you thin and tough and wave-battered."

The Erythrinus.[a]—Aristotle, in the treatise *On Animals*,[b] and Speusippus say that the braize,[c] the erythrinus, and the liver-fish[d] are similar. The like is stated also by Dorion in his work *On Fishes*. But the people of Cyrene call the erythrinus *hyces*,[e] as Cleitarchus says in his *Glossary*.

Encrasicholi.[f]—These also are mentioned as being very small fishes by Aristotle in his treatise *On Animals*. Dorion, in his work *On Fishes*, mentions the encrasicholi among the fish that are boiled.[g] He says: "Fish which should be boiled are the encrasicholi, iopes, smelts, gobies, little mullets, small cuttle-fish, small squids, and small crabs."

Hepsetus.[h]—A term used for tiny fishes. Aristophanes in *Anagyrus*[i]: "There isn't a dish of minnows left." Archippus in *The Fishes*[j]: "The minnow met the anchovy and swallowed him whole." Eupolis in *The Goats*[k]: "O ye Graces, busied with little fishes." Eubulus in *Attachment*, or *The Swan*[l]: "Satisfied if he can but see a dish of little fish cooking in beets once in twelve days." Alexis in *The*

of South America is classified to-day as an erythrinus. See Athen. 327 b.

[b] p. 306 Rose.

[c] A red fish (*P. pagrus*), one of the sea-breams, also called becker; *cf.* 301 c.

[d] Athen. 108 a.

[e] 284 c, 327 b, where Zenodotus is the authority given.

[f] 285 a, 328 e. The term seems to be applied specifically to a single kind of small fish, but whether it is a minnow, white bait, shiner, anchovy, or sardine, who shall say?

[g] See 285 a and note *e*; *cf.* the Italian *fritto misto*.

[h] Boiled fish. This lemma and the text under it are Athenaeus's own contribution; see 301 c.

[i] Kock i. 405. [j] *Ibid.* 682. [k] *Ibid.* 259.

[l] Kock ii. 196. The meaning of the title is uncertain.

Ἄλεξις ἐν Ἀπεγλαυκωμένῳ·

καὶ γὰρ ἑψητοί τινες
παρῆσαν ἡμῖν δαιδαλεῖοι[1] πως.

b τὰ γὰρ καλὰ πάντα Δαιδάλου καλοῦσιν ἔργα. καὶ πάλιν·

τῶν οὖν κορακίνων πεῖραν οὐχὶ λαμβάνεις
οὐδὲ τριχίδων οὐδ' οἷον ἑψητῶν τινῶν;

πληθυντικῶς δὲ λέγουσιν ἑψητοὺς κατὰ τὸ πλεῖστον. Ἀριστοφάνης Δράμασιν ἢ Νιόβῳ·

οὐδὲν μὰ Δί' ἐρῶ λοπάδος ἑψητῶν.

Μένανδρος Περινθίᾳ·

τὸ παιδίον δ'[2] εἰσῆλθεν ἑψητοὺς φέρον.[3]

ἑνικῶς δὲ Νικόστρατος ἐν Ἡσιόδῳ·

βεμβράδ',[4] ἀφύην, ἑψητόν.

Ποσείδιππος Ἀποκλειομένῃ·

ἑψητὸν ἀγοράζειν τινά.

c ἐν δὲ τῇ ἐμῇ Ναυκράτει ἑψητοὺς καλοῦσιν ἰχθύδια ὑπολειπόμενα ἐν ταῖς διώρυξιν, ὅταν ὁ Νεῖλος ὑποπαύηται τῆς πληρώσεως.

ΗΠΑΤΟΣ ἢ ΛΕΒΙΑΣ. Διοκλῆς τοῦτόν φησι τῶν πετραίων εἶναι· Σπεύσιππος δ' ὅμοιον φάγρῳ τὸν ἧπατον. ἐστὶ δὲ μονήρης, ὥς φησιν Ἀριστοτέλης, σαρκοφάγος τε καὶ καρχαρόδους, τὴν χροιὰν μὲν μέλας, ὀφθαλμοὺς δὲ μείζονας ἢ καθ' αὑτὸν ἔχων, καρδίαν τρίγωνον λευκήν.[5] Ἀρχέστρατος δ' ὁ τῶν δείπνων λοχαγός φησιν·

[1] δαιδαλεῖοι Wilamowitz: δαιδαλαῖοι A: δαιδάλεοι C, Kock.
[2] δ' added by Kock.
[3] The next line began with ὀβολοῦ, as Terence shows (Allinson).
[4] Musurus: βαμβρά δ' A.

Man with a Cataract [a]: "For we had some little fishes worthy of Daedalus." All beautiful works of art, be it noted, they ascribe to Daedalus. Again Alexis says:[a] "Won't you try the crow-fishes or the anchovies, to say nothing [b] of the little fishes?" As a rule they use the term little fishes in the plural. Aristophanes in *Dramas*, or *Niobus* [c]: "I tell you I don't *want* a dish of little fishes." Menander in *The Girl from Perinthus* [d]: "The slave came in, carrying some little fishes." But Nicostratus has the singular in *Hesiod* [e]: "Anchovy, small fry, little fish." Poseidippus in *Locked Out* [f]: "Buy some little fish." In my own Naucratis they give the name of little fish to the minnows left behind in the canals when the Nile recedes from its overflowing.

The Liver-fish, or *Lebias*.[g]—Diocles says [h] that this is one of the rock fishes. Speusippus says that the liver-fish is like the braize.[i] According to Aristotle [j] it is solitary, carnivorous, and has jagged teeth. Its colour is black, and it has disproportionately large eyes and a triangular white heart.[k] Archestratus,[l] the company-commander of banquets, says: "And

[a] Kock ii. 303.
[b] For the expression *οὐδ' οἷον cf.* 244 e.
[c] Kock i. 464.
[d] Kock iii. 113, Allinson 422. This and Menander's *Andria* formed the basis of Terence's *Andria*. For this line see Ter. *Andr.* ii. 2. 31, where we read further, "worth only a penny." See critical note.
[e] Kock ii. 223.
[f] Kock iii. 337. The title refers to a jilted girl.
[g] Mentioned at 118 b, where it is identified with the delcanos.
[h] p. 173 Wellmann.
[i] *Cf.* 300 e.
[j] p. 306 Rose.
[k] See critical note.
[l] Frag. 30 Ribbeck; 27 Brandt.

[b] καρδίαν τρίγωνον, ἦπαρ λευκόν Rondelet.

d καὶ λεβίαν λαβέ, Μόσχε, τὸν ἤπατον[1] ἐν περι-
κλύστῳ
Δήλῳ καὶ Τήνῳ.

ΗΛΑΚΑΤΗΝΕΣ. Μνησίμαχος Ἱπποτρόφῳ·

σκόμβρος,
θύννος, κωβιός, ἠλακατῆνες.

εἰσὶ δὲ κητώδεις, ἐπιτήδειοι εἰς ταριχείαν. Μένανδρος Κόλακι[2] φησι·

κωβιός, ἠλακατῆνες,
κυνὸς[3] οὐραῖον.

Μνασέας δὲ ὁ Πατρεύς φησι· "Ἰχθύος δὲ γίνεται καὶ Ἡσυχίας τῆς ἀδελφῆς Γαλήνη καὶ Μύραινα καὶ Ἠλακατῆνες."

e ΘΥΝΝΟΣ. τοῦτόν φησιν Ἀριστοτέλης εἰσπλεῖν[5] εἰς τὸν Πόντον ἐχόμενον τῆς γῆς· ἐν τῷ δεξιῷ ὀφθαλμῷ βλέπειν, τῷ γὰρ εὐωνύμῳ ἀμβλυωπεῖν. ἔχει δ' ὑπὸ τὰ πτερύγια τὸν λεγόμενον οἶστρον. χαίρει δὲ ἁλέᾳ· διὸ καὶ πρὸς τὴν ἄμμον πρόσεισι. γίνεται δὲ ἐδώδιμος ὅταν τοῦ οἴστρου παύσηται. μίσγεται δὲ μετὰ τὴν φωλείαν, ὥς φησι Θεόφραστος, καὶ ἕως μὲν ἂν ἔχῃ μικρὰ τὰ κυήματα,
f δυσάλωτος, ὅταν δὲ μείζω γένηται, διὰ τὸν οἶστρον ἁλίσκεται. φωλεύει δὲ ὁ θύννος καίτοι πολυαίματος ὤν. Ἀρχέστρατος δέ φησιν·

ἀμφὶ δὲ τὴν ἱεράν τε καὶ εὐρύχορον[6] Σάμον ὄψῃ
θύννον ἁλισκόμενον σπουδῇ μέγαν, ὃν καλέουσιν

[1] λαβέ Gesner, Μόσχε, *τὸν ἤπατον* Valckenaer and Hemsterhuys: λαβεῖν *οσχετονήπατον* A.
[2] Κόλακι Clericus (Δυσκόλῳ *φησί* Morel): *κόλωσι* A.
[3] *καὶ* before *κυνὸς* AC. But *cf.* 403 b.

buy a lebias, the liver-fish, Moschus, when you are in Delos or Tenos, washed by the sea all about."

Spindle-fishes.[a] — Mnesimachus in *The Horse-Breeder*:[b] "Mackerel, tunny, goby, spindle-fishes." They are cetacean, well-adapted for preserving. Menander says in *The Flatterer*[c]: "Goby, spindle-fishes, a slice cut from a dog-fish's tail." Mnaseas of Patrae[d] says: "Of Fish and his sister Peace were born Calm, Lamprey, and the Spindle-fishes."

The Tunny.—Of this fish Aristotle[e] says that when it enters the Black Sea it keeps close to shore; it can see with its right eye, but is dim-sighted in the left. Under the fins it carries the oestrus,[f] as it is called. It likes warm places, and for that reason keeps close to the sand. It becomes edible after it is relieved of the oestrus. Coition takes place after hibernation, according to Theophrastus, and so long as the embryo remains small the tunny is hard to catch, but when that becomes larger, it can be taken because of the oestrus. The tunny hibernates in spite of the fact that it is full-blooded. Archestratus[g] says: "But round the sacred and spacious Samos thou wilt see the mighty tunny caught with eager zeal. The Samians call it horse-mackerel, but else-

[a] Perhaps the sergeant-fish, also called cobia.
[b] Kock ii. 438; *cf.* Athen. 402 f.
[c] Kock iii. 85, Allinson 396. [d] *F.H.G.* iii. 155.
[e] *Hist. An.* 598 b 19: "Tunnies enter the Adriatic keeping close to the right shore, but they come out by the left shore, because they see better with the right eye;" below, 303 c.
[f] See below, 302 b note *c*.
[g] Frag. 21 Ribbeck 34 Brandt.

[4] Ἡλακατήν (?) Adam.
[5] εἰσπλεῖν Aristotle: ἐκπλεῖν AC. [6] εὐρύχωρον AC.

ὄρκυν, ἄλλοτε[1] δ' αὖ κῆτος. τούτου δὲ θέρευς[2]
χρὴ
ὀψωνεῖν ἃ πρέπει ταχέως καὶ μὴ περὶ[3] τιμῆς . . .
302 ἐστὶ δὲ γενναῖος Βυζαντίῳ ἔν τε Καρύστῳ·
ἐν Σικελῶν δὲ[4] κλυτῇ νήσῳ Κεφαλοιδὶς[5] ἀμείνους
πολλῷ τῶνδε τρέφει θύννους καὶ Τυνδαρὶς ἀκτή.
ἂν δέ ποτ' Ἰταλίας ἱερᾶς Ἱππώνιον[6] ἔλθῃς
Περσεφόνης ἕδος εὐστεφάνου,[7] πολὺ δή, πολὺ πάντων
ἐνταῦθ' εἰσὶν ἄριστοι ἔχουσί τε τέρματα νίκης.
οἱ δ' ἐπὶ τῶνδε τόπων πεπλανημένοι εἰσὶν ἐκεῖθεν
πολλὰ περάσαντες πελάγη βρυχίου διὰ πόντου·
b ὥστ'[8] αὐτοὺς ἡμεῖς θηρεύομεν ὄντας ἀώρους.[9]

Ὠνομάσθη δὲ θύννος ἀπὸ τοῦ θύειν τε καὶ ὁρμᾶν. ὁρμητικὸς γὰρ ὁ ἰχθὺς διὰ τὸ ἔχειν κατά τινα ὥραν οἶστρον ἐπὶ τῆς κεφαλῆς, ὑφ' οὗ φησιν ὁ Ἀριστοτέλης αὐτὸν ἐξελαύνεσθαι γράφων οὕτως· "οἱ δὲ θύννοι καὶ οἱ ξιφίαι οἰστρῶσι περὶ κυνὸς ἐπιτολήν· ἔχουσι γὰρ ἀμφότεροι τηνικαῦτα παρὰ
c τὰ πτερύγια οἱονεὶ σκωλήκιον τὸν καλούμενον οἶστρον, ὅμοιον μὲν σκορπίῳ, μέγεθος δ' ἡλίκον ἀράχνης. τοῦτο δὲ ποιεῖ αὐτοὺς ἐξάλλεσθαι οὐκ ἔλαττον τοῦ δελφῖνος· καὶ τοῖς πλοίοις πολλάκις ἐμπίπτουσι." καὶ Θεοδωρίδας δέ φησι·

θύννοι τε διοιστρήσοντι[10]
Γαδείρων δρόμον.

[1] ἄλλοτε Ribbeck: ἄλλοι A.
[2] θέρευς Ribbeck: θεοῖς AC.
[3] μὴ περὶ Coraes: μητέρι A. Meineke marks a lacuna, understanding some verb like δηριάαν.
[4] δὲ Coraes: τε AC.
[5] Κεφαλοιδὶς Casaubon: κεφαλοιδ' εις A.
[6] Musurus: εἰππώνιον A.

where it is called whale. Of this you must needs buy in summer the cuts which suit you, without hesitation, and haggle [a] not over the price. It is fine, too, in Byzantium and in Carystus as well. But in the glorious isle of Sicily, the shores of Cephaloedium and Tyndarium nurture far better tunnies; and if ever thou go to Hipponium, in sacred Italy, that abode of Persephone with the fair diadem, by far, yea, by far the best of all are there, and the heights of victory are theirs. The tunnies which lose their way in our parts have come from there, having passed through many stretches of deep sea. Wherefore we must hunt for them when they are out of season."

Now the tunny (*thynnos*) got its name from its darting (*thyein*), that is to say, its excited motion. For the tunny is inclined to be excited because at a certain season it has a bot-fly on its head, by which, according to Aristotle,[b] it is driven forth. He writes as follows: "Tunnies and sword-fishes are excited by the bot-fly about the time when the Dog-star rises. For both, at that season, have beside their fins a creature like a small maggot, which is called the oestrus,[c] resembling a scorpion, but in size like a spider. This causes them to leap out of the water as high as a dolphin leaps, and they often throw themselves into the fishing-boats." Theodoridas[d] also says: "And tunnies will dart on their frenzied course through the strait of Gadeira." Polybius of

[a] See critical note.
[b] *Hist. An.* 602 a 25.
[c] Literally gad-fly, or bot-fly, the larvae of which infest many animals.
[d] Frag. 2 Diehl.

[7] Περσεφόνης ἕδος εὐστεφάνου Kaibel: ἐρπετὸν εἰς ὕδατος στεφάνους A.
[8] Casaubon: ὥιτ' A.
[9] Casaubon: ὥρους A.
[10] διωιστρήσοντι Jacobs: δὴ οἰστρησοντι A.

Πολύβιος δ' ὁ Μεγαλοπολίτης ἐν τετάρτῃ καὶ τριακοστῇ τῶν ἱστοριῶν περὶ τῆς ἐν Ἰβηρίᾳ Λυσιτανίας χώρας διαλεγόμενός φησιν ὅτι βάλανοί εἰσι κατὰ βάθος ἐν τῇ αὐτόθι θαλάττῃ πεφυτευμέναι, ὧν τὸν καρπὸν σιτουμένους τοὺς θύννους παίνε-
d σθαι. διόπερ οὐκ ἂν ἁμάρτοι τις λέγων ὡς εἶναι θαλαττίους τοὺς θύννους. εἰσὶν γὰρ οἱ θύννοι οἷον ὗες, ἀπὸ τῶν βαλάνων αὐξανόμενοι. ἐπαινεῖται δὲ τοῦ ἰχθύος τούτου τὰ ὑπογάστρια, ὡς καὶ Εὔβουλός φησιν ἐν Ἴωνι·

μετὰ ταῦτα θύννων μεγαλόπλουτ' ἐπεισέπλει
ὑπογάστρι' ὀπτῶν.

Ἀριστοφάνης Λημνίαις·

οὐκ ἔγχελυν Βοιωτίαν, οὐ γλαῦκον, οὐχὶ θύννου
ὑπογάστριον.

Στράττις Ἀταλάντῃ·

ὑπογάστριον θύννου τι[1] κἀκροκώλιον
e δραχμῆς ὕειον.

ἐν δὲ Μακεδόσιν·

ὑπογάστριά θ' ἡδέα θύννων.

Ἔριφος Μελιβοίᾳ·

ταῦτα γὰρ[2] οἱ πένητες οὐκ ἔχοντες ἀγοράσαι
ὑπογάστριον θύννακος οὐδὲ κρανίον
λάβρακος οὐδὲ γόγγρον οὐδὲ σηπίας,
ἃς οὐδὲ μάκαρας ὑπερορᾶν οἶμαι θεούς.

ὅταν δὲ καὶ Θεόπομπος ἐν Καλλαίσχρῳ λέγῃ·

ἰχθύων δὲ δὴ
ὑπογάστρι', ὦ[3] Δάματερ,

Megalopolis, in the thirty-fourth book of the *Histories*,[a] when discussing the country of Lusitania, in Iberia, says that there are acorn-bearing trees planted deep in the adjacent sea, on the fruit of which tunnies feed and grow fat. Wherefore one would not make a mistake if he said that tunnies were sea-swine. For the tunnies are like swine if they grow fat on acorns. The belly-pieces of this fish are esteemed, as Eubulus tells us in *Ion*[b]: "After this, opulent belly-pieces from baked tunnies came sailing in." Aristophanes in *The Lemnian Women*[c]: "No Boeotian eel, no grey-fish, no belly-piece from a tunny." Strattis in *Atalanta*[d]: "The belly-piece of a tunny, and a pig's trotter worth a shilling." And in *The Macedonians*[e]: "And sweet belly-pieces of tunnies." Eriphus in *Meliboea*[f]: "These things the poor cannot buy—the belly-piece of a tunny, or the head of a sea-bass, or a conger-eel, or cuttle-fishes, which I fancy not even the blessed gods despise." Now when, also, Theopompus says in *Callaeschrus*[g]: "And belly-pieces of fish? O Demeter!"—one should note that the

[a] xxxiv. 8. 1 Hultsch.
[b] Kock ii. 177; *cf.* above, 300 c.
[c] Kock i. 487; above, 299 a. The verse which preceded the one here quoted is given at 311 d.
[d] Kock i. 713; *cf.* Athen. 399 c.
[e] Kock i. 719.
[f] Kock ii. 429; see critical note.
[g] Kock i. 738; Athen. 399 d.

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[1] Athen. 399 c: τε A.
[2] γὰρ corrupt. Dobree thought that γράφει (γρ') is meant, to be taken with ἔριφος, since Eustathius begins the quotation with οἱ πένητες. But there are many other possibilities which make emendation futile here.
[3] ὑπογάστρι', ὦ 399 d: ὑπογάστριον ὦ AC.

f παρατηρητέον ὅτι ἐπὶ ἰχθύων μὲν ὑπογάστριον λέγουσι, σπανίως δ' ἐπὶ χοίρων καὶ τῶν ἄλλων ζώων. ἄδηλον δ' ἐπὶ τίνων ἔταξε τὸ ὑπογάστριον Ἀντιφάνης ἐν τῷ Ποντικῷ, ὅταν λέγῃ·

ὅστις ὠψώνηκ' ἴσως
ταύταις[1] μεγαλείως ταῖς κάκιστ' ἀπολουμέναις
ὑπογάστρι' ἐλθὼν (ἃς[2] Ποσειδῶν ἀπολέσαι)
βράττειν[3] τε γεννικῶς παρασκευάζεται
πλευρὰν μετ' αὐτῶν.

Ἄλεξις δ' ἐν Ὀδυσσεῖ ὑφαίνοντι καὶ τὴν κεφαλὴν τοῦ θύννου ἐπαινῶν φησιν·

καὶ τοὺς ἁλιέας δ' εἰς τὸ βάραθρον ἐμβάλω·
ἀπελευθέρων ὀψάρια θηρεύουσί μοι,
303 τριχίδια καὶ σηπίδια καὶ φρυκτούς τινας.
Β.[4] οὗτος πρότερον κεφαλὴν εἰ λάβοι θύννου
ἐνόμιζεν ἐγχέλεια καὶ θύννας ἔχειν.

ἐπῄνουν δὲ τῶν θύννων καὶ τὰς κλεῖδας καλουμένας, ὡς Ἀριστοφῶν ἐν Πειρίθῳ·

καὶ μὴν διέφθαρταί γε τοὔψον παντελῶς·
b κλεῖδες μὲν ὀπταὶ δύο παρεσκευασμέναι.
Β. αἷς τὰς θύρας κλείουσι; Α. θύννειοι[5] μὲν οὖν.
Β. σεμνὸν τὸ[6] βρῶμα. Α. καὶ τρίτη Λακωνική.

Ἀντίγονος δ' ὁ Καρύστιος ἐν τῷ περὶ λέξεως τῷ Ποσειδωνίῳ φησὶ θύννον θύεσθαι, καθάπερ προείπαμεν. Ἡρακλέων δ' ὁ Ἐφέσιος θύννον[7]

[1] ταύταις Herwerden: τούτους AC.
[2] ἃς Kock: ὅσα AC.
[3] βράττειν Kock: τάττειν AC.
[4] Β. added by Kock. This line is unmetrical as it stands.
[5] θύννειοι Kock: θύννου AC. [6] τὸ Musurus: καὶ A.
[7] θύννον added by Kaibel, *cf.* Hesychius *s.v.* θύννον.

term belly-pieces is used of fish, but rarely of pigs and other animals. It is uncertain of what creatures Antiphanes used the word belly-piece when he said in *The Man from Pontus*[a]: "Why! he has gone and bought with equal magnificence some belly-pieces for these damned women (whom may Poseidon destroy!), and he is getting ready too generously to boil a rib with them." Alexis, in *Odysseus at the Loom*,[b] says in praise even of the head of the tunny: "A. And let me cast the fishermen, too, into the pit; they catch for me only fish fit for freedmen, bony anchovies, little cuttle-fish, and some small fry. B. If this fellow ever got a tunny head in the old days, he thought he had eels and tunny steaks." They also esteemed what they called the keys of tunnies, as Aristophon shows in *Peirithoüs*[c]: "A. Look you, the dish is utterly spoiled. Two roasted keys all prepared. B. You mean those they lock the doors with? A. No, tunny-keys! B. A portentous dish, that. A. And a third, Laconian key."

Antigonus of Carystus, as we have remarked before,[d] says[e] in his treatise *On Diction* that a tunny is sacrificed to Poseidon. Heracleon of Ephesus says that tunny (thynnus) is the name given to the

[a] Kock ii. 92.

[b] *Ibid.* 354. It is not easy to see how the quotation praises the tunny head. The second speaker implies that the parvenu who has just spoken would have been satisfied with very little.

[c] *Ibid.* 278. The "keys" here are the cooked shoulder bones (*claviculae*, 315 d). There is a double meaning in ὀπταί, "cooked" and "looked at" (see Athen. 98 a, 338 c) or "visible" keys, opposed to the secret or invisible lock known as the Laconian key. The best description of the Greek lock and key is in H. Diels' *Parmenides*, Appendix.

[d] 297 e.

[e] p. 174 Wilamowitz.

τὸν ὄρκυνόν φησι λέγειν τοὺς Ἀττικούς. Σώστρατος δ' ἐν δευτέρῳ περὶ ζῴων τὴν πηλαμύδα θυννίδα καλεῖσθαι λέγει, μείζω δὲ γινομένην θύννον, ἔτι δὲ μείζονα ὄρκυνον, ὑπερβαλλόντως δὲ
c αὐξανόμενον γίνεσθαι κῆτος. μνημονεύει δὲ τοῦ θύννου καὶ Αἰσχύλος λέγων·

σφύρας δέχεσθαι κἀπιχαλκεύειν[1] μύδρους
ὡς ἀστενακτὶ θύννος ὢς ἠνείχετο
ἄναυδος.[2]

καὶ ἀλλαχοῦ·

τὸ σκαιὸν ὄμμα[3] παραβαλὼν θύννου δίκην,

ὡς τοῦ θύννου τῷ σκαιῷ ὀφθαλμῷ οὐ βλέποντος, ὡς Ἀριστοτέλης εἴρηκεν. Μένανδρος[4] Ἁλιεῦσι·

καὶ θάλαττα[5] βορβορώδης, ἣ τρέφει θύννον μέγαν.

καὶ παρὰ Σώφρονι ὁ θυννοθήρας ἐστίν . . . οὓς ἔνιοι θύννους καλοῦσιν, Ἀθηναῖοι δὲ θυννίδας.

ΘΥΝΝΙΣ. τοῦ ἄρρενος ταύτην[6] φησὶ διαφέρειν ὁ Ἀριστοτέλης τῷ ἔχειν ὑπὸ τῇ γαστρὶ πτερύγιον,
d ὃ καλεῖσθαι ἀθέρα.[7] ἐν δὲ τῷ περὶ ζῴων μορίων διιστὰς αὐτὴν τοῦ θύννου φησὶν τοῦ θέρους τίκτειν περὶ τὸν Ἑκατομβαιῶνα θυλακοειδές, ἐν ᾧ πολλὰ γίνεσθαι μικρὰ ᾠά. καὶ Σπεύσιππος δ' ἐν δευτέρῳ Ὁμοίων διίστησιν αὐτὰς τῶν θύννων καὶ Ἐπί-

[1] κἀπιχαλκεύειν Jacobs: κἀπιχαλκεύει λέγων A.
[2] Musurus: ἂν λυδός A.
[3] τὸ σκαιὸν ὄμμα Plutarch 979 e: οὗτος καὶ ὄνομα A: ὄμμα C.
[4] Μένανδρος added by Dalechamp.
[5] καὶ θάλαττα Bentley, Meineke: θάλασσα καὶ A.
[6] Casaubon: ταύτῃ AC.
[7] ἀφαρέα (ἀφορέα) Aristotle.

orcynus (horse-mackerel) by the Attic writers. But Sostratus, in the second book of his work *On Animals*, says that the young tunny [a] is called thynnis ; when it becomes larger, thynnus ; when still larger, orcynus ; and when it grows to excessive size, cetus (whale). The tunny is mentioned by Aeschylus,[b] who says : " To receive the blows of hammers, to forge the red-hot blocks of iron ; for he endured it without a groan, like a tunny uttering no sound." And in another passage : [b] " Casting awry his left eye upon it, like a tunny." For the tunny cannot see with the left eye, as Aristotle says.[c] Menander in *The Fishermen* [d] : " And the miry sea, which feeds the mighty tunny." The word tunny-catcher occurs in Sophron [e] . . . which some people call thynni, while Athenians call them thynnides.

The Female Tunny.—This, according to Aristotle,[f] differs from the male in having a belly-fin which is called *athēr*.[g] In *The Parts of Animals*,[h] when distinguishing the thynnis from the male tunny, he says that it spawns a sack-like substance in the summer, about the month of July ; in it are contained a large number of small eggs. Speusippus also distinguishes the thynnis from the tunny, in the second book of *Similars* ; so also Epicharmus in *The Muses*.[i]

[a] For the *πηλαμύς* see 118 a, 120 f ; for *θυννίς*, properly female tunny, 303 c ff. ; for *ὄρκυνος*, " horse-mackerel," 315 c.
[b] *T.G.F.*[2] 96.
[c] Athen. 301 e.
[d] Kock iii. 11.
[e] It is, in fact, the title of one of his mimes, Kaibel 162 ; but the text is garbled here, and I have indicated a lacuna.
[f] *Hist. An.* 543 a 12.
[g] Probably a barb or prickle.
[h] *Hist. An.* 543 b 11.
[i] Kaibel 104.

χαρμος ἐν Μούσαις. Κρατῖνος δ' ἐν Πλούτοις φησίν·

ἐγὼ γάρ εἰμι θυννὶς ἡ μέλαινά σοι[1]
καὶ θύννος, ὀρφώς, γλαῦκος, ἔγχελυς, κύων.

'Αριστοτέλης δ' ἐν τῷ περὶ ἰχθύων ἀγελαῖον καὶ
e ἐκτοπιστικὸν εἶναι τὴν θυννίδα. 'Αρχέστρατος[2] δ'
ὁ κίμβιξ φησί·

καὶ θύννης οὐραῖον ἔχειν—τὴν[3] θυννίδα φωνῶ
τὴν μεγάλην, ἧς μητρόπολις Βυζάντιόν ἐστιν.
εἶτα τεμὼν αὐτὴν ὀρθῶς ὄπτησον ἅπασαν
ἁλσὶ μόνον λεπτοῖσι πάσας καὶ ἐλαίῳ ἀλείψας.
θερμά τ' ἔδειν[4] τεμάχη βάπτων ὁριμεῖαν ἐς
ἅλμην·
καὶ ξήρ' ἂν[5] ἐθέλῃς ἔσθειν[6] γενναῖα πέλονται,
ἀθανάτοισι θεοῖσι φυὴν καὶ εἶδος ὅμοια.[7]
f ἂν δ' ὄξει ῥάνας παραθῇς, ἀπόλωλεν ἐκείνη.

καὶ 'Αντιφάνης δ' ἐν Παιδεραστῇ·

τῆς τε βελτίστης μεσαῖον θυννάδος Βυζαντίας
τέμαχος ἐν τεύτλου λακιστοῖς κρύπτεται στεγάσμασιν.

τῆς θυννίδος τὸ οὐραῖον ἐπαινεῖ καὶ 'Αντιφάνης ἐν
Κουρίδι οὕτως·

ὁ μὲν ἐν[8] ἀγρῷ τρεφόμενος
θαλάττιον μὲν οὗτος οὐδὲν ἐσθίει
304 πλὴν τῶν παρὰ γῆν, γόγγρον τιν' ἢ νάρκην
τιν' ἢ
θύννης τὰ πρὸς γῆς.[9] Β. ποῖα; Α. τὰ κάτωθεν
λέγω·

[1] ἡ μέλαινά σοι Kaibel: ἢ μελαίνας οι A.
[2] Musurus: ἀρχέλαος AC.
[3] Ribbeck: ἣν A. [4] ἔδειν Diels: ἔχειν A.
[5] καὶ ξήρ' ἂν Dalechamp: κἂν ξηρὰν AC.

And Cratinus says in *The Plutuses*[a]: "For I am your black she-tunny, your he-tunny, sea-perch, grey-fish, eel, and dog-fish." Aristotle, in his treatise *On Fishes*,[b] says that the tunny is gregarious and migratory. The meticulous Archestratus[c] says: "And have a tail-cut from the she-tunny—the large she-tunny, I repeat, whose mother-city is Byzantium. Slice it and roast it all rightly, sprinkling just a little salt, and buttering it with oil. Eat the slices hot, dipping them into a *sauce piquante*; they are nice even if you want to eat them plain,[d] like the deathless gods in form and stature. But if you serve it sprinkled with vinegar, it is done for." And Antiphanes in *The Paederast*[e]: "The middle slice of the very best Byzantian tunny is hiding in the torn coverings of a beet." But Antiphanes also commends the tail-cut of a tunny in *The Hairdresser*,[f] thus: "A. This fellow here, reared in the country, eats nothing out of the sea except what comes close to shore, a conger-eel, maybe, or an electric eel, or the ground parts of a tunny. B. What do you mean by that? A. The lower parts, I say. B. (to C.). You

[a] Kock i. 63; Athen. 299 b.
[b] p. 299 Rose.
[c] Frag. 20 Ribbeck 37 Brandt. The epithet *κίμβιξ* applied to Archestratus is a slang word quoted by Aristot. *Nic. Eth.* iv. 1. 39 of a miser, "tight-wad." Here it refers to the epicure's care for details.
[d] Literally "dry."
[e] Kock ii. 85; for *μεσαῖον*, of a choice cut, *cf.* Athen. 95 a, and for the garnish of beets, 300 b.
[f] Kock ii. 63. The three speakers were distinguished by Dobree.

[6] Musurus: *ἐσθίειν* AC.
[7] Gesner: *ὅμοιαι* AC.
[8] *ἐν* added by Cobet.
[9] *γῆς* Cobet: *τῆς* A.

B. τούτους φάγοις ἄν; Γ. τοὺς γὰρ ἄλλους
νενόμικα
ἀνθρωποφάγους ἰχθῦς. Β. τὸ δεῖνα δ' ἐσθίεις[1];
Γ. τὸ τί; Β. τὰ Βοιωτῶν λοιπά[2]; Γ. Κωπᾶδας
λέγεις;
ἀγρίως γε· παρὰ λίμνην[3] γεωργῶν τυγχάνω.
τὰ δ' ἐγχέλεια γράψομαι λιποταξίου[4]·
κομιδῇ γὰρ οὐκ ἦν οὐδαμοῦ.

τούτων τῶν ἰαμβείων ἔνια ἔστιν εὑρεῖν καὶ ἐν
b Ἀκεστρίᾳ καὶ ἐν Ἀγροίκῳ ἢ Βουταλίωνι. Ἱππῶναξ δέ, ὡς Λυσανίας ἐν τοῖς περὶ ἰαμβοποιῶν παρατίθεται, φησίν·

ὁ μὲν γὰρ αὐτῶν ἡσυχῇ τε καὶ ῥύβδην[5]
θυννίδα[6] τε καὶ μυττωτὸν ἡμέρας πάσας
δαινύμενος, ὥσπερ Λαμψακηνὸς εὐνοῦχος,
κατέφαγε δὴ τὸν κλῆρον· ὥστε χρὴ σκάπτειν[7]
. . . . . .
πέτρας τ' ὀρείας,[8] σῦκα μέτρια τρώγων
καὶ κρίθινον κόλλικα, δούλιον χόρτον.

μνημονεύει δὲ τῶν θυννίδων καὶ Στράττις ἐν Καλ-
c λιππίδῃ.

ΙΠΠΟΤΡΟΙ. Ἀριστοτέλης ἐν δευτέρῳ ζῴων μορίων τοὺς ἱππούρους φησὶν ᾠὰ τίκτειν, καὶ ταῦτα ἐξ ἐλαχίστων μέγιστα γίνεσθαι, ὡς καὶ τὰ τῆς σμυραίνης· τίκτειν δὲ ἔαρος. Δωρίων δ' ἐν τῷ περὶ ἰχθύων κορύφαιναν καλεῖσθαί φησι τὸν ἵππουρον. Ἱκέσιος δ' ἱππουρεῖς αὐτοὺς προσ-

[1] δεῖνα δ' ἐσθίεις Schweighäuser: δ' ἵνα δ' ἐσθίηις A.
[2] Γ. τὸ τί; Β. τὰ Βοιωτῶν λοιπά Kock: τουτι κακόνωτα πλοῖα A. The reading is highly problematical, but Kock's conjecture is better than the many others proposed.

would eat such things as those? C. Why, yes; for I account all other fish as cannibals. B. But you would eat the—the—the— C. What? B. All that's left in Boeotia. C. You mean Copaic eels? Ay, savagely. My farm, as it happens, is by the lake. But I shall indict the eels for deserting the ranks; for there haven't been any anywhere." Some of these verses are to be found also in *The Sempstress* and in *The Farmer*, or *Butalion*. Hipponax, as Lysanias quotes him in his books on *Iambic Poets*,[a] says: "For one of them, feasting undisturbed and noisily on tunny and an olio every day, like a eunuch of Lampsacus, has thus devoured his estate and therefore must go dig . . . of a mountain rock, eating small measures of figs and a barley roll, fodder for slaves." The she-tunnies are mentioned also by Strattis in *Callippides*.[b]

Horse-tails.[c]—Aristotle, in the second book of his work *On the Parts of Animals*,[d] says that the horse-tails produce eggs, and that these, from being very small, grow to be very large, like those of the murry; they are produced in springtime. Dorion, in his work *On Fishes*, says that the horse-tail is called coryphaena. Hicesius uses the form *hippureis* in de-

[a] *P.L.G.*[5] frag. 35, Diehl frag. 39.
[b] Kock i. 715.
[c] Either giltheads, or the species *Coryphaena hippurus*. Both belong to the mackerel family.
[d] *Hist. An.* 543 a 22; *cf.* Athen. 312 c.

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[3] γὰρ after λίμνην deleted by Jacobs. Wilamowitz marks a lacuna after γε, but the line is hypermetrical in A.
[4] γράψομαι λιποταξίου Porson: γράφομαι λειποταξίου A.
[5] Bergk: ῥύδην A.
[6] Meineke: θύνναν A; θύννον C.
[7] Lacuna marked by Bergk.
[8] τορείας A.

ἀγορεύει. μνημονεύει δ' αὐτῶν Ἐπίχαρμος ἐν Ἥβας γάμῳ·

κὠξύρυγχοι ῥαφίδες ἵππουροί τε καὶ χρυσόφρυες.

d Νουμήνιος δ' ἐν Ἁλιευτικῷ τὴν φύσιν τοῦ ἰχθύος διηγούμενος συνεχές φησιν αὐτὸν ἐξάλλεσθαι, διὸ καὶ ἀρνευτὴν ὀνομάζεσθαι. λέγει δὲ οὕτω περὶ αὐτοῦ·

ἠὲ μέγαν συνόδοντα ἢ ἀρνευτὴν ἵππουρον.

Ἀρχέστρατος δέ φησιν·

ἵππουρος δὲ Καρύστιός ἐστιν ἄριστος·
ἄλλως τ' εὔοψον σφόδρα χωρίον ἐστὶ Κάρυστος.

Ἐπαίνετος δ' ἐν Ὀψαρτυτικοῖς κορύφαιναν αὐτόν φησιν ὀνομάζεσθαι.

e ιπποι.[1] μήποτε τούτους ἱππίδια καλεῖ Ἐπίχαρμος ὅταν λέγῃ·

κορακῖνοι δὲ κοριοειδέες,[2]
. . . . . .[3]
πίονες χἱππίδια[4] λεῖα, φυκιοφάγοι κουρίδες.[5]

Νουμήνιος δ' ἐν Ἁλιευτικῷ·

ἢ σκάρον ἢ κῶθον τροφίην καὶ ἀναιδέα λίην
χάννους τ' ἐγχέλυάς τε καὶ ἐννυχίην πίτυνον,[6]
ἢ μύας ἢ ἵππους ἠὲ γλαυκὴν κορύδυλιν.

μνημονεύει αὐτοῦ καὶ Ἀντίμαχος[7] ὁ Κολοφώνιος ἐν τῇ Θηβαΐδι λέγων οὕτως·

ἢ ὕκην ἢ ἵππον ἢ ὃν κίχλην καλέουσιν.

[1] Kaibel: ἵππος AC.

[2] κορακῖνοι δὲ κοριοειδέες Dindorf (*cf.* 282 a): κορακινον δὲ κορακοειδεῖς A.

[3] The line to be supplied is found at 288 b, 307 b-c, 322 f.

nominating them. They are mentioned by Epicharmus in *The Marriage of Hebe* [a]: "And needle-fishes with sharp snouts, horse-tails too, and gilt-heads." Numenius, in his book *On Angling*, describes the nature of this fish and says that it constantly leaps out of the water, hence it has also the name of acrobat. He speaks of it thus [b]: "Either a large synodon or an acrobat horse-tail." Archestratus [c] says: "The horse-tail from Carystus is the best, as in general Carystus is a region very rich in fish." Epaenetus, in *The Art of Cookery*, says that it is called coryphaena.

Horse-fish.[d]—Perhaps these are what Epicharmus [e] calls horselings when he says: "And dark-gleaming crow-fishes . . . fat maigres, smooth horselings,[f] shrimps that feed in sea-weed." Numenius, in *The Art of Angling* [g]: "Or a parrot-fish, or fat and very shameless goby, sea-perch and eels, and darkling bottle-fish; or mussels, or horse-fishes, or the blue young tunny." Antimachus of Colophon also mentions the horse-fish in the *Thebais*,[h] as follows: "Or sea-bream or horse-fish, or that which they call a thrush.[i]"

[a] Kaibel 100; *cf.* below, 319 c, 328 b.
[b] Frag. 6 Birt; Athen. 322 b, f.
[c] Frag. 22 Ribbeck 50 Brandt.
[d] Not identified.
[e] Kaibel 99; *cf.* 282 a, 288 b (from which the word maigres is supplied here), 307 b, 308 a, 322 f.
[f] See critical note.
[g] Frag. 10 Birt; Athen. 306 c, 309 b, 327 f.
[h] Not in Kinkel.
[i] Otherwise wrasse.

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[4] *χίππίδια* Dindorf: *λιηπιδια* A.
[5] *φυκιοφάγοι κουρίδες* Gulick (*φυκιόπλοοι κουρίδες* Kaibel): *ψυχειπαλοκουρίδες* A.
[6] *πύτινον* (?) 327 f.
[7] *Ἀντίμαχος* Johns: *ἀντιφάνης* AC.

f ΙΟΥΛΙΔΕΣ. *περὶ τούτων Δωρίων ἐν τῷ περὶ ἰχθύων φησίν· "ἰουλίδας ἕψειν μὲν ἐν ἅλμῃ, ὀπτᾶν δ' ἐπὶ τηγάνου." Νουμήνιος δέ·*

κεῖνο δὲ δὴ σκέπτοιο, τό κεν καὶ ἰουλίδα μάργον
πολλὸν ἀποτροπόωτο[1] *καὶ ἰοβόλον σκολόπενδραν.*

ἰούλους δ' ὁ[2] *αὐτὸς ὀνομάζει τὰ ἔντερα τῆς γῆς διὰ τούτων·*

305 *καὶ δὲ σύ γε μνήσαιο δελείατος ὅττι παρ' ἄκρα*[3]
δήεις αἰγιαλοῖο γεώλοφα· οἱ[4] *μὲν ἴουλοι*
κέκληνται, μέλανες, γαιηφάγοι, ἔντερα γαίης.
ἠὲ καὶ ἑρπήλας δολιχήποδας, ὁππότε πέτραι
ἀμμώδεις κλύζωνται ἐπ' ἄκρῃ κύματος ἀγῇ,
ἔνθεν ὀρύξασθαι θέμεναί τ' εἰς ἄγγος ἀολλεῖς.

ΚΙΧΛΑΙ καὶ ΚΟΣΣΥΦΟΙ. *διὰ τοῦ η̄τᾱ Ἀττικοὶ*
b *κίχλην λέγουσι, καὶ ὁ λόγος οὕτως ἔχει. τὰ γὰρ εἰς λᾱ λήγοντα θηλυκὰ πρὸ τοῦ λ̄ ἕτερον λ̄ ἔχει, Σκύλλα, σκίλλα, κόλλα, βδέλλα, ἄμιλλα, ἄμαλλα· τὰ δὲ εἰς λη̄ οὐκέτι, ὁμίχλη, φύτλη, γενέθλη, αἴγλη, τρώγλη. ὁμοίως οὖν καὶ τρίγλη. Κρατῖνος·*

τρίγλην[5] *δ' εἰ μὲν ἐδηδοκοίη τένθου τινὸς ἀνδρός.*

Διοκλῆς δ' ἐν πρώτῳ Ὑγιεινῶν "οἱ δὲ πετραῖοι," φησίν, "καλούμενοι μαλακόσαρκοι, κόσσυφοι, κίχλαι, πέρκαι, κωβιοί, φυκίδες, ἀλφηστικός." Νουμήνιος δ' ἐν Ἁλιευτικῷ·

[1] Kaibel : *ἀποτροπῶτο* A.
[2] ὁ added by Schweighäuser.
[3] Schweighäuser : *ἄκρας* AC.
[4] *γεώλοφα· οἱ* Kaibel : *γεώλοφα σοὶ* A, *γεωλόφους οἱ* C.
[5] Schweighäuser : *τρίγλη* A. We should expect *κίχλη* here and in the line preceding.

The Rainbow-wrasse.—Of these Dorion says in his work *On Fishes*: "Boil wrasses in sea-water, but bake them in a pan." Numenius[a]: "Look about you now for that drug which shall avert even the very ravenous wrasse and the poison-darting scolopendra." But the same author gives to earthworms a similar name (*iuli*) in these lines[b]: "And be sure you are mindful of the bait which you can find along the tops of the hills by the shore. Some are called iuli—dark, earth-eating earthworms. Or the long-footed centipedes, found when the sandy cliffs are washed at the topmost break of the surf, where you can dig them out and put them together in a jar."

Thrushes and Blackbirds.[c]—Attic writers end the form *kichlê* (thrush) with an *eta*, and this is according to analogy. For feminines ending in *la* have a second *l* before the first *l*: Scylla, squilla, kolla (glue), bdella (leech), hamilla (contest), amalla (sheaf). But this rule does not extend to words ending in *lê*: homichlê (mist), phytlê (tribe), genethlê (family), aiglê (gleam), troglê (hole). Accordingly we also have triglê (mullet). Cratinus[d]: "And if he should prove to have eaten a mullet, that marked him as an epicure." Diocles, in the first book of his *Hygiene*,[e] says: "The so-called rock fishes have soft flesh. They are the blackbirds, wrasses, perches, gobies, hake, labrus.[f]" Numenius in *The Art of*

[a] Frag. 5 Birt. [b] Frag. 1 Birt.

[c] For the thrush or wrasse see above, 304 e and note *i*. They and the blackbirds are fresh-water labroid fishes; see 324 c.

[d] Kock i. 106. [e] p. 172 Wellmann.

[f] The ἀλφηστικός was mentioned in the form ἀλφηστής, 281 e-f.

c γλαύκους[1] ἢ ὀρφῶν[2] ἔναλον γένος ἠὲ μελάγχρων
κόσσυφον ἢ κίχλας ἁλιειδέας.

Ἐπίχαρμος δ' ἐν Ἥβας γάμῳ·

βαμβραδόνες τε καὶ κίχλαι[3] λαγοὶ δράκοντές τ' ἄλκιμοι.

Ἀριστοτέλης δ' ἐν τῷ περὶ ζωικῶν· "καὶ τὰ μὲν μελανόστικτα, ὥσπερ κόσσυφος, τὰ δὲ ποικιλόστικτα, ὥσπερ κίχλη." Παγκράτης δ' ὁ Ἀρκὰς ἐν ἔργοις[4] θαλαττίοις τὴν κίχλην πολλοῖς ὀνόμασί φησι καλεῖσθαι·

οἷς ἤδη κίχλην οἰνώδεα, τὴν καλαμῆες
d σαῦρον κικλήσκουσι καὶ αἰολίην, ὀρφίσκον, πιότατον κεφαλῇ.

Νίκανδρος δ' ἐν τετάρτῳ Ἑτεροιουμένων φησίν·

ἢ σκάρον ἢ κίχλην πολυώνυμον.

ΚΑΠΡΟΣ καὶ ΚΡΕΜΥΣ. Ἀριστοτέλης ἐν τῷ περὶ ζῴων φησί· "τὰ δὲ ἀνόδοντα καὶ λεῖα ὡς ῥαφίς. καὶ τὰ μὲν λιθοκέφαλα ὡς κρέμυς, τὰ δὲ σκληρότατα,[5] τραχύδερμα ὡς κάπρος. καὶ τὰ μὲν δίραβδα ὥσπερ σεσερῖνος, τὰ δὲ πολύραβδα καὶ ἐρυθρόγραμμα ὡς σάλπη." τοῦ δὲ κάπρου μνη-
e μονεύει καὶ Δωρίων καὶ Ἐπαίνετος. Ἀρχέστρατος δέ φησιν·

αὐτὰρ ἐς Ἀμβρακίαν ἐλθὼν εὐδαίμονα χώραν
τὸν κάπρον[6] ἂν ἐσίδῃς ὠνοῦ καὶ μὴ κατάλειπε,

[1] γλαύκους 315 b: γλαύκου AC.
[2] ὀρφῶν edd. 315 b: ὀρφὼ AC.
[3] τε καὶ κίχλαι 287 b: τε κίχλαι τε καὶ AC.
[4] ἔργοις Casaubon: οργοις A. [5] σκληρόδερμα Rose.
[6] κάπρον C: καρπὸν A: κάπρον ἐὰν (del. τὸν) Dindorf, Brandt.

[a] Frag. 17 Birt; *cf.* Athen. 315 b. [b] *Cf.* below, οἰνώδεα.

Angling [a]: "Grey-fishes, or race of sea-perch in the waters, or dark-skinned blackbird, or thrushes with hues of the sea.[b]" And Epicharmus in *The Marriage of Hebe* [c]: "Anchovies and wrasses, sea-hares and valiant weevers." Aristotle, in his work *On Animals* [d]: "And those with black spots, like the blackbird, those again with vary-coloured spots, like the thrush." Pancrates of Arcadia, in *Occupations at Sea*, says that the thrush is called by many names: "To these we now add the wine-coloured [e] thrush, which men of the rod call lizard and speckled-beauty, or pretty perch, fattest at the head." Nicander, in the fourth book of *Things that Change* [f]: "Or a parrot-fish or thrush of many names."

The Boar-fish and the Cremys.[g]—Aristotle [h] says in the work *On Animals*: "Others, again, are toothless and smooth, such as the needle-fish. And one class have a stone in the head, like the cremys, the other are very hard and rough-skinned, like the boar-fish. Some have two stripes like the seserinus, others have many stripes and red lines like the saupe.[i]" The boar-fish is mentioned by Dorion and by Epaenetus. And Archestratus [j] says: "Again, if thou go to Ambracia's happy land and chance to see the boar-

[a] Kaibel 101; above, 287 b. [d] p. 297 Rose.

[b] Referring to the wine-coloured hues of the Mediterranean, hence sea-coloured; above, 305 c.

[c] Frag. 59 Schneider.

[g] The first belongs to a well-known family (*Caproidae*). The second, κρέμυς or χρέμυς, may be dialectal for χρώμις (282 b, note *d*), which belongs to the family *Chromidae*, allied with *Cichlidae* just mentioned. [h] p. 296 Rose.

[i] 'Salpa is a fowle fisshe and lytell set by, for it will neuer be ynough for no maner of dressinge tyll it haue ben beten with grate hamers and staues' (*Early Eng. Texts*, p. 237.) [j] Frag. 23 Ribbeck 15 Brandt.

κἂν ἰσόχρυσος ἔῃ, μή σοι νέμεσις καταπνεύσῃ
δεινὴ ἀπ' ἀθανάτων· τὸ γάρ ἐστιν νέκταρος ἄνθος.
τούτου δ' οὐ[1] θέμις ἐστὶ φαγεῖν θνητοῖσιν ἅπασιν
f οὐδ' ἐσιδεῖν ὅσσοισιν, ὅσοι μὴ πλεκτὸν ὕφασμα
σχοίνου ἑλειοτρόφου κοῖλον[2] χείρεσσιν ἔχοντες
εἰώθασι δονεῖν ψήφους αἴθωνι λυγισμῷ[3]
ἀρθρων μηλείων τ'[4] ἐπ' ἄγρην[5] δωρήματα
βάλλειν.[6]

ΚΙΘΑΡΟΣ. Ἀριστοτέλης ἐν τῷ περὶ ζῴων ἢ περὶ ἰχθύων "ὁ κίθαρος, φησί, καρχαρόδους, μονήρης, φυκοφάγος, τὴν γλῶτταν ἀπολελυμένος, καρδίαν λευκὴν ἔχων καὶ πλατεῖαν." Φερεκράτης Δουλοδιδασκάλῳ·

306 κίθαρος γεγενῆσθαι κἀγοράζειν κίθαρος ὤν.
Β. ἀγαθόν[7] γ' ὁ κίθαρος καὶ πρὸς Ἀπόλλωνος πάνυ.
Α. ἐκεῖνο θράττει μ', ὅτι λέγουσιν, ὦ 'γαθή,
ἔνεστιν ἐν κιθάρῳ τι κακόν.

Ἐπίχαρμος Ἥβας γάμῳ·

ἦν[8] δ' ὑαινίδες τε[9] βούγλωσσοί τε καὶ κίθαρος ἐνῆς.

ὅτι δὲ διὰ τὸ ὄνομα ἱερὸς εἶναι νενόμισται τοῦ

[1] οὐ added by Casaubon.
[2] ἑλειοτρόφου κοῖλον Casaubon: ἑλιοτρόφου κοίλου AC.
[3] λυγισμῷ Wachsmuth: λογισμῷ AC.
[4] τ' added by Wachsmuth.
[5] ἐπ' ἄγρην Stadtmüller: ἐπὶ γῆν AC.
[6] βάλλειν C: βάλλων A.
[7] Schweighäuser: ὡς ἀγαθόν AC.
[8] ἦν 326 e: ἦ A.
[9] τε added from 326 e.

fish, buy it and abandon it not, even though it cost its weight in gold, lest haply the dread wrath of the deathless ones shall breathe upon thee. For that fish is the flower of nectar. Yet to eat of it or even to catch a glimpse of it with the eyes is not ordained for all mortals, but is possible only for those who carry in their hands the hollow plaited texture of swamp-grown rope,[a] and are skilled in the practice of tossing pebbles in eager contention, and throwing the bait of sheeps' joints."[b]

The Citharus.[c]—Aristotle, in either the work *On Animals* or that *On Fishes*, says[d] that the citharus has jagged teeth, is solitary, feeds on sea-weed, has a detached tongue and a heart that is white and flat. Pherecrates in *The Slave-teacher*[e]: "A. (Methought) I had turned into a citharus, and as a citharus I went to market. B. Surely the citharus is a good thing, and has great favour with Apollo.[f] A. But what bothers me, my good woman, is that they say there is evil in the citharus." Epicharmus, in *The Marriage of Hebe*[g]: "There was a supply of puntazzo, and there were soles too, and a turbot among them." That it is regarded as sacred to Apollo because of its

[a] *i.e.*, a creel, not for holding but for catching; see 105 f.

[b] For this interpretation, varying greatly from all preceding attempts, see Brandt, pp. 176, 193. On the Dalmatian coast, when the water is rough so that the fish cannot be seen, the fishermen throw small stones smeared with oil in a semicircle round the boat. This reminds the poet of the boys' game of ducks and drakes, *αἴθωνι λυγισμῷ*. See critical note.

[c] Turbot? The name was connected with *κιθάρα*, "lyre."

[d] p. 308 Rose.

[e] Kock i. 155.

[f] See 287 a, 325 a-b.

[g] Kaibel 102; Athen. 288 b, 326 e, 330 a.

Ἀπόλλωνος εἴρηκεν Ἀπολλόδωρος. Καλλίας δ' ἢ Διοκλῆς Κύκλωψι·

b κίθαρος ὀπτὸς καὶ βατὶς θύννου τε[1] κεφάλαιον τοδί.

ὁ δ' Ἀρχέστρατος ἐν τῇ Ἡδυπαθείᾳ·

κίθαρον δὲ κελεύω,
ἂν μὲν λευκὸς ἔῃ στερεός τε μέγας τε[2] πεφύκῃ,
ἔψειν εἰς ἅλμην καθαρὰν κατὰ[3] φύλλα καθέντα·
ἂν δ' ᾖ πυρρὸς ἰδεῖν καὶ μὴ λίαν μέγας, ὀπτᾶν
ὀρθῇ κεντήσαντα δέμας νεοθῆγι[4] μαχαίρᾳ.
καὶ πολλῷ τυρῷ καὶ ἐλαίῳ τοῦτον ἄλειφε·
χαίρει γὰρ δαπανῶντας ὁρῶν, ἐστὶν δ' ἀκόλαστος.

κορδυλος. τοῦτον Ἀριστοτέλης φησὶν ἀμφίβιον εἶναι καὶ τελευτᾶν ὑπὸ τοῦ ἡλίου αὐανθέντα.

c Νουμήνιος δ' ἐν Ἁλιευτικῷ κουρύλον αὐτὸν καλεῖ·

τοῖσί κεν ἅρμενα πάντα παροπλίσσαιο δέλετρα[5],
κουρύλον ἢ πειρῆνα ἢ εἰναλίην ἕρπηλαν.[6]

μέμνηται δὲ καὶ κορδυλίδος ἐν τούτοις·

ἢ μύας ἢ ἵππους ἠὲ γλαυκὴν κορύδυλιν.

καμμοροι. Ἐπίχαρμος ἐν Ἥβας γάμῳ·

ἔτι δὲ πὸτ[7] τούτοισι βῶκες, σμαρίδες, ἀφύαι, κάμμοροι.

καὶ Σώφρων δ' ἐν γυναικείοις μίμοις αὐτῶν

[1] τε 286 b: τὸ A. [2] μέγας τε added by Ribbeck.
[3] κατὰ Brandt (τρία Morel): βαιὰ AC.
[4] Casaubon: νεοθηγεῖ AC.
[5] δέλετρα Wilamowitz: δὲ μυρα A.
[6] ἕρπηλαν Kaibel (*cf.* 305 a): ἕρπιλαν (ἕρπιλλαν ?) A.
[7] δὲ πὸτ 286 f: δ' ἐπὶ A.

name we know on the authority of Apollodorus. Callias (or Diocles) in *The Cyclopes* [a]: "Here are baked turbot, a ray, and the head of a tunny." Archestratus in *High Living* [b]: "As for the citharus, if it be white and hard and large, I bid you put it in leaves in clean salt water and boil it. But if it be red in appearance, and not too large, bake it after you have stabbed its body with a straight knife, freshly sharpened. Then smear it with abundance of cheese and oil. For it likes to see people who spend money, and it is prodigal."

The Cordylus.[c]—This creature, Aristotle [d] says, is amphibious, and dies when dried by the sun. Numenius, in *The Art of Angling*,[e] calls it curylus: "Anything with which you can arm yourself is suited to these as bait—tadpole (curylus) or water-spider or centipede that lives in the sea." He also mentions a cordylis in these words: [f] "Or mussels, or horse-fishes, or the blue young tunny (corydylis)."

Lobsters.[g]—Epicharmus, in *The Marriage of Hebe* [h]: "And added to these again, were bogues, smelts, small fry, crayfish." Sophron also mentions them in

[a] Kock i. 694; Athen. 286 a-b.
[b] Frag. 27 Ribbeck 31 Brandt.
[c] Said to be a newt of some kind. [d] p. 309 Rose.
[e] Frag. 2 Birt. The sense is very uncertain; παροπλίζομαι generally means "disarm." What πειρῆνα (πηρίνα?) is I do not know.
[f] Frag. 10 Birt, above 304 e. The word quoted (κορύδυλις, "young tunny") does not illustrate his remark about κορδυλίς, apparently merely a feminine variant of κορδύλος, "newt."
[g] κάμμοροι (lobsters) is more properly written κάμμαροι, (so 286 f), Lat. *cammarus*, French *homard*, German *Hummer*. The ἀστακός (see 7 b), the word used in Modern Greek for "lobster," is probably a crayfish. Indeed κάμμαρος also includes crayfish.
[h] Kaibel 101; Athen. 286 f.

d μέμνηται. ἐστὶ δὲ καρίδων γένος καὶ ὑπὸ Ῥωμαίων οὕτως καλοῦνται.

ΚΑΡΧΑΡΙΑΙ. Νουμήνιος ὁ Ἡρακλεώτης ἐν τῷ Ἁλιευτικῷ φησιν·

ἄλλοτε καρχαρίην, ὁτὲ δὲ ῥόθιον ψαμαθῖδα.

Σώφρων Θυννοθήρᾳ· "ἃ δὲ γαστὴρ ὑμέων καρχαρίας, ὅκκα τινὸς[1] δῆσθε." Νίκανδρος ὁ Κολοφώνιος ἐν ταῖς Γλώσσαις τὸν καρχαρίαν καλεῖσθαί φησι καὶ λάμιαν καὶ σκύλλαν.

ΚΕΣΤΡΕΥΣ. Ἰκέσιός φησι· "τῶν δὲ καλουμένων
e λευκίσκων πλέονά ἐστιν εἴδη. λέγονται γὰρ οἱ μὲν κέφαλοι, οἱ δὲ κεστρεῖς, ἄλλοι δὲ χελλῶνες, οἱ δὲ μυξῖνοι. ἄριστοι δ' εἰσὶν οἱ κέφαλοι καὶ πρὸς τὴν γεῦσιν καὶ πρὸς τὴν εὐχυλίαν. δεύτεροι δ' εἰσὶ τούτων οἱ λεγόμενοι κεστρεῖς, ἥσσονες δ' οἱ μυξῖνοι· καταδεέστεροι δὲ πάντων οἱ χελλῶνες (οἱ δὲ λεγόμενοι βάκχοι εὔχυλοί εἰσι[2] σφόδρα) καὶ οὐ πολύτροφοι καὶ εὐέκκριτοι." Δωρίων δ' ἐν τῷ περὶ ἰχθύων τῶν κεστρέων τὸν μὲν θαλάττιον ἐκτίθεται, τὸν δὲ ποτάμιον οὐ δοκιμάζει, εἴδη δὲ τοῦ θαλαττίου κέφαλον καὶ νῆστιν. τὸν δὲ κατὰ
f τῆς κεφαλῆς τοῦ κεστρέως ἐχῖνον σφόνδυλον ὀνομάζει διαφέρειν τέ φησι κεφάλου κεφαλῖνον, ὃν καὶ βλεψίαν καλεῖσθαι. Ἀριστοτέλης δ' ἐν πέμπτῳ μορίων "ἄρχονται μέν, φησί, κύειν τῶν κεστρέων οἱ μὲν χελλῶνες Ποσειδεῶνος μηνὸς καὶ ὁ σαργὸς καὶ ὁ μύξος καλούμενος καὶ ὁ κέφαλος·

[1] ὅκκα τινὸς Meineke: ὁκκαττινος A: ὅκα Schweighäuser.
[2] οἱ δὲ λεγόμενοι . . εὔχυλοί εἰσι Rondelet: οἱ λεγόμενοι βάκχοι· εὔχυλοι δέ εἰσι A.

Mimes of Women.[a] It is a kind of prawn (karides) and by the Romans is so called.[b]

Sharks. — Numenius of Heracleia in *The Art of Angling*[c] says: "At one time a shark, at another, a guttling sand-fish." Sophron in *The Tunny-catcher*[d]: "Your belly is a shark's when ye want aught." Nicander of Colophon in his *Glossary*[e] says that the shark is called both lamia and scylla.

The Mullet.—Hicesius says: "There are several kinds of leucisci (white mullets), as they are called. Some, namely, are called cephali, others cestreis, others chellones, still others myxini (slime-fish). The best are the cephali as regards both taste and flavour. Next to these come the so-called cestreis, while the myxini are inferior; poorer than any others are the chellones (although those called bacchi are of very good flavour), and they are not nourishing, and are easily eliminated." Dorion, in his work *On Fishes*, while he discusses in detail the sea mullet, does not recommend the river mullet. The prickly protuberance on the head of the cestreus he calls a drum,[f] and says that the cephalinus, also called blepsias, is different from the cephalus. Aristotle, in the fifth book of *The Parts of Animals*,[g] says that "among the mullets, the chellones begin to gestate in the month of December; so also the sarg, the so-called myxus,

[a] Kaibel 158; Athen. 106 e.

[b] Caris (*sinuosa caris*, *cf.* καμπύλαι καρίδες, Athen. 105 e) occurs, so far as I know, only in Pseudo-Ovid, *Hal.* 132.

[c] Frag. 11 Birt; Athen. 327 a, where the ψαμαθὶς is called a ὗς (pig-fish).

[d] Kaibel 162.

[e] Frag. 137 Schneider.

[f] As of a column (*cf.* σπόνδυλος, 206 a); the word usually means vertebra (314 e).

[g] *Hist. An.* 543 b 14.

κύουσι δὲ τριάκοντα ἡμερῶν. ἔνιοι δὲ τῶν κεστρέων οὐ γίνονται ἐκ συνδυασμοῦ, ἀλλὰ
307 φύονται ἐκ τῆς ἰλύος καὶ τῆς ἄμμου." ἐν δ' ἄλλοις φησὶν ὁ Ἀριστοτέλης· "ὁ κεστρεὺς καρχαρόδους ὢν οὐκ ἀλληλοφαγεῖ, ἅτε δὴ οὐδ' ὅλως σαρκοφαγῶν. ἐστὶ δὲ ὁ μέν τις κέφαλος, ὁ δὲ χελλών, ὁ δὲ φεραῖος. καὶ ὁ μὲν χελλὼν πρὸς τῇ γῇ νέμεται, ὁ δὲ φεραῖος οὔ. καὶ τροφῇ χρῆται ὁ μὲν φεραῖος τῇ ἀφ' αὑτοῦ γενομένῃ μύξῃ, ὁ δὲ χελλὼν ἄμμῳ καὶ ἰλύι. λέγεται δὲ καὶ ὅτι τὸν γόνον τῶν κεστρέων οὐδὲν τῶν θηρίων κατεσθίει, ἐπεὶ οὐδ'[1] οἱ κεστρεῖς οὐδένα τῶν ἰχθύων."
b Εὐθύδημος δ' ὁ Ἀθηναῖος ἐν τῷ περὶ ταρίχων εἴδη κεστρέων εἶναι κέφαλον καὶ[2] σφηνέα καὶ δακτυλέα. καὶ κεφάλους μὲν λέγεσθαι διὰ τὸ βαρυτέραν τὴν κεφαλὴν ἔχειν, σφηνέας δὲ ὅτι λαγαροὶ καὶ τετράγωνοι. τὰ δὲ τῶν δακτυλέων τὸ πλάτος ἔχει ἔλασσον τῶν δυεῖν δακτύλων. θαυμαστοὶ δ' εἰσὶ τῶν κεστρέων οἱ περὶ Ἄβδηρα ἁλισκόμενοι, ὡς καὶ Ἀρχέστρατος εἴρηκε. δεύτεροι δὲ οἱ ἐκ Σινώπης. καλοῦνται δὲ οἱ κεστρεῖς ὑπό τινων πλῶτες, ὥς φησι Πολέμων ἐν τῷ περὶ τῶν ἐν Σικελίᾳ ποταμῶν. καὶ Ἐπίχαρμος δ' ἐν Μούσαις οὕτως αὐτοὺς ὀνομάζει·

c αἰολίαι πλῶτές τε[3] κυνόγλωσσοί τ', ἐνῆν δὲ σκιαθίδες.

Ἀριστοτέλης δ' ἐν τῷ περὶ ζῴων ἠθῶν καὶ βίων φησὶν ὅτι ζῶσιν οἱ κεστρεῖς κἂν ἀφαιρεθῶσι τὰς κέρκους. ἀπεσθίεται δ' ὁ μὲν κεστρεὺς ὑπὸ

[1] οὐδ' added by Kaibel.
[2] κέφαλον καὶ added by Schweighäuser.
[3] τε added from 288 b.

and the cephalus. The period of gestation is thirty days. But some of the mullets are not propagated by copulation, but grow out of the slime and the sand." In another place Aristotle[a] says: "The mullets, although a jagged-toothed fish, do not eat one another, since they are not carnivorous anyway. There is one kind called chellon, another pheraeus; the chellon feeds close to shore, the pheraeus does not. The pheraeus uses as food the mucus which comes from itself, but the chellon eats sand and slime. It is even said that no creature eats the spawn of mullets because the mullets, in their turn, eat no other fish." Euthydemus of Athens, in his treatise *On Salt Meats*, says that the kinds of mullets are cephalus, spheneus (wedge-fish), and dactyleus (inch-fish). Now the cephali, he says, are so-called because they have a rather heavy head, the wedge-fishes, because they are narrow and four-square. As to the inch-fishes, they have a breadth less than two inches. The mullets caught off Abdera are admirable, as Archestratus[b] says, and next to them are those which come from Sinope. By some the mullets are called plotes (floaters), as Polemon says in his book *On the Rivers of Sicily*.[c] In fact Epicharmus, also, gives them this name in *The Muses*[d]: "Speckled-beauties and floaters, and dog-tongues, and maigres too, were in it." Aristotle, in his work *On the Habits and Lives of Animals*,[e] says that mullets stay alive even after their tails are removed. The mullet is eaten

[a] p. 307 Rose.
[b] Frag. 26 Ribbeck 44 Brandt; Athen. 314 a. In Athen. 118 b this estimate is ascribed to Dorion.
[c] Frag. 82 Preller.
[d] Kaibel 99; Athen. 288 b, 308 e, 322 f.
[e] *Hist. An.* 610 b 14.

λάβρακος, ὁ δὲ γόγγρος ὑπὸ μυραίνης. ἡ δὲ λεγομένη παροιμία "κεστρεὺς νηστεύει" ἐπὶ τῶν δικαιοπραγούντων ἀκούεται, ἐπειδὴ οὐ σαρκοφαγεῖ ὁ κεστρεύς. Ἀναξίλας ἐν Μονοτρόπῳ Μάτωνα τὸν σοφιστὴν ἐπὶ γαστριμαργίᾳ διαβάλλων φησί·

τοῦ κεστρέως κατεδήδοκεν τὸ κρανίον
ἁναρπάσας Μάτων· ἐγὼ δ' ἀπόλλυμαι.

d ὁ δὲ καλὸς Ἀρχέστρατός φησι·

κεστρέα δ' Αἰγίνης ἐξ ἀμφιρύτης ἀγόραζε,
ἀνδράσι τ'[1] ἀστείοισιν ὁμιλήσεις.

Διοκλῆς Θαλάττῃ·

ἅλλεται δ' ὑφ' ἡδονῆς
κεστρεύς.

ὅτι δὲ εἶδος κεστρέων οἱ νήστεις Ἄρχιππος Ἡρακλεῖ γαμοῦντί φησιν·

νήστεις κεστρέας, κεφάλους.

Ἀντιφάνης Λάμπωνι·

κεστρεῖς ἔχων ἀλλ' οὐ[2] στρατιώτας τυγχάνεις νήστεις.

Ἄλεξις Φρυγί·

ἐγὼ δὲ κεστρεὺς νῆστις οἰκαδ' ἀποτρέχω.

Ἀμειψίας Ἀποκοτταβίζουσιν·

e ἐγὼ δ' ἰὼν[3] πειράσομαι
εἰς τὴν ἀγορὰν ἔργον λαβεῖν· ἧττόν γ' ἂν[4] οὖν
νῆστις καθάπερ κεστρεὺς ἀκολουθήσεις ἐμοί.

Εὔφρων Αἰσχρᾷ·

Μίδας δὲ κεστρεύς ἐστι· νῆστις περιπατεῖ.

off by the sea-bass, the conger-eel by the lamprey. The well-known proverb, "a mullet goes hungry" [a] is said of men who practise just dealing, since the mullet is not carnivorous. Anaxilas in *The Recluse* [b] says of the sophist Maton, whom he decries for gluttony: "Maton has snatched away and eaten up the mullet's head, and I am undone." And the noble Archestratus [c] says: "Buy a mullet in seagirt Aegina, and you will have the company of charming men." Diocles, in *The Sea* [d]: "He leaps with joy, like a mullet." That the fasters are a kind of mullet is shown by Archippus in *Heracles takes a Wife* [e]: "Faster-mullets, and cephali." Antiphanes, in *Lampon*: [f] "You have, as it happens, faster-mullets instead of soldiers." Alexis, in *The Phrygian* [g]: "And I, like a faster-mullet, trot off home." Ameipsias, in *Playing at Cottabus* [h]: "A. But I will go to the market-place and try to find a job. B. Ay, in that case you won't have to follow me about, as empty as a faster-mullet." Euphron, in *The Ugly Duckling* [i]: "Midas is a mullet: he goes about fasting." Phile-

[a] The κεστρεύς was known as the faster because no food was ever found in its intestine. See Diogenianus, ii. 100.
[b] Kock ii. 269; Athen. 342 d.
[c] Frag. 25 Ribbeck 43 Brandt; see critical note.
[d] Kock i. 767.
[e] *Ibid.* 681.
[f] Kock ii. 68.
[g] *Ibid.* 390.
[h] Kock i. 670. The title refers to men at a dinner playing at κότταβος, for which see Athen. 665 e-668 f.
[i] Kock iii. 319.

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[1] ἀνδράσ' ὅτ' Ludwich.
[2] ἀλλ' οὐ Meineke: ἄλλους AC.
[3] ἰὼν Abresch: ἰδὼν A.
[4] γ' ἂν A: γὰρ Dobree. Certainly ἄν with fut. indic. is suspicious (Gildersleeve, *S.C.G.* 432), but it may have been colloquial.

Φιλήμων Συναποθνήσκουσιν·

ἠγόρασα νῆστιν κεστρέ᾽ ὀπτὸν οὐ μέγαν.

᾽Αριστοφάνης Γηρυτάδῃ·

ἆρ᾽ ἔνδον ἀνδρῶν κεστρέων ἀποικία;
ὡς μὲν γάρ ἐστε νήστιδες, γιγνώσκεται.

᾽Αναξανδρίδης ᾽Οδυσσεῖ·

f τὰ πόλλ᾽ ἄδειπνος περιπατεῖ, κεστρῖνός ἐστι νῆστις.

Εὔβουλος Ναυσικάᾳ·

ὃς νῦν τετάρτην ἡμέραν βαπτίζεται,
νῆστιν πονήρου[1] κεστρέως τρίβων βίον.

Τούτων ποτὲ λεχθέντων ἐπὶ τῷ καλῷ τούτῳ ὄψῳ τῶν κυνικῶν τις ἐσπέριος ἐλθὼν ἔφη "ἄνδρες φίλοι, μὴ καὶ ἡμεῖς[2] ἄγωμεν Θεσμοφορίων τὴν μέσην, ὅτι δίκην κεστρέων νηστεύομεν; ὡς γὰρ ὁ Δίφιλός φησιν ἐν Λημνίαις·

οὗτοι δεδειπνήκασιν· ὁ δὲ τάλας ἐγὼ
308 κεστρεὺς ἂν εἴην ἕνεκα νηστείας ἄκρας."

ὑπολαβὼν δὲ Μυρτίλος·

"καὶ στῆτ᾽ ἐφεξῆς,

ἔφη, κατὰ τὸν Θεοπόμπου ῾Ηδυχάρην,

κεστρέων νῆστις χορός,
λαχάνοισιν ὥσπερ χῆνες ἐξενισμένοι.

οὐ πρότερον γάρ τινος μεταλήψεσθε, ἕως ἂν ἢ ὑμεῖς ἢ ὁ συμμαθητὴς ὑμῶν Οὐλπιανὸς εἴπητε διὰ τί νῆστις μόνος τῶν ἰχθύων ὁ κεστρεὺς

[1] πονήρου Gesner: πονηροῦ AC.

mon, in *Dying Together*[a]: "I bought a small baked faster-mullet." Aristophanes, in *Gerytades*[b]: "Is there a colony of mullet-men within? For that you are fasters is well-known." Anaxandrides, in *Odysseus*[c]: "One who usually goes about dinnerless is a Fasting-mullet." Eubulus, in *Nausicaa*[d]: "Why! This is the fourth day he has been soaking himself, wearing out the fasting life of a wretched mullet."

When these remarks over this noble dish had at last come to a conclusion, one of the Cynics who had arrived during the evening said: "It cannot be, my friends, that we are celebrating the middle day of the Thesmophoria,[e] seeing that we fast like mullets? For as Diphilus says in *The Lemnian Women*[f]: 'These fellows have had a good dinner, whereas I, poor devil, shall be an empty-bellied mullet through this extreme fasting.'" Then Myrtilus broke in: "'And stand ye there in order (to quote Theopompus's *Hedychares*[g]), my fasting band of mullets, entertained, like geese, only on boiled greens.' For you shall not have a portion of anything until either you or your fellow-disciple Ulpian explains why the mullet is the only fish that is called faster." And

[a] Kock ii. 501.
[b] Kock i. 430. For the thought *cf.* 156 b, 307 d (Alexis).
[c] Kock ii. 148, Athen. 242 f. [d] Kock ii. 188.
[e] The women's festival in honour of Demeter and Korê. The "middle" was the second day of that part of the festival which was celebrated in the city (*Dict. Antiq.* ii. 835 b), and was also called νηστεία, "the fast." See critical note.
[f] Kock ii. 558; *cf.* Athen. 156 b.
[g] Kock i. 736. The title means "Delighting in Luxury."

[2] νηστείαν after ἡμεῖς deleted by Nauck as a gloss on τὴν μέσην. He reads Θ. τὴν μέσην | ἄγομεν; δίκην γὰρ κεστρέων νηστεύομεν, as a quotation from some comic poet.

καλεῖται." καὶ ὁ Οὐλπιανὸς ἔφη· "ὅτι οὐδὲν δέλεαρ ἐσθίει ἔμψυχον, καὶ ἀνελκυσθεὶς δ' οὐ δελεάζεται οὔτε σαρκὶ οὔτ' ἄλλῳ τινὶ ἐμψύχῳ, b ὡς Ἀριστοτέλης ἱστορεῖ φάσκων ὅτι καὶ[1] νῆστις ὢν φαῦλός ἐστι καὶ ὅτι ἐὰν φοβηθῇ κρύπτει τὴν κεφαλὴν ὡς τὸ πᾶν κρύπτων σῶμα. Πλάτων τε ἐν Ἑορταῖς φησιν·

ἐξιόντι γὰρ[2]
ἁλιεὺς ἀπήντησεν φέρων μοι κεστρέας,
ἰχθῦς ἀσίτους καὶ[3] πονηροὺς ἔν γ' ἐμοί,[4]

σὺ δέ μοι εἰπέ, ὦ Θετταλὸν πάλαισμα Μυρτίλε, διὰ τί[5] οἱ ἰχθύες ὑπὸ τῶν ποιητῶν ἔλλοπες καλοῦνται." καὶ ὅς· "ἢ οἱ διὰ τὸ ἄφωνοι εἶναι· βούλονται γὰρ κατὰ τὴν ἀναλογίαν ἴλλοπές τινες εἶναι διὰ τὸ εἴργεσθαι φωνῆς. ἐστὶ γὰρ τὸ μὲν ἴλλεσθαι c εἴργεσθαι, ἡ δὲ ὄψ φωνή. καὶ γὰρ τοῦτ' ἀγνοεῖς ἔλλοψ τις ὤν." "ἐγὼ δὲ κατὰ τὸν σοφὸν Ἐπίχαρμον μηδὲν ἀποκρινομένου τοῦ κυνὸς

τὰ πρὸ τοῦ δύ' ἄνδρες ἔλεγον, εἰς ἐγὼν ἀποχρέω,

καὶ φημὶ ἔλλοπες[6] διὰ τὸ εἶναι λεπιδωτοί. λέξω δὲ καὶ μὴ προβληθέντος διὰ τί οἱ Πυθαγορικοὶ τῶν μὲν ἄλλων ἐμψύχων μετρίως ἅπτονται, τινὰ δὲ καὶ θύοντες, ἰχθύων μόνων οὐ γεύονται τὸ παράπαν. ἢ διὰ τὴν ἐχεμυθίαν; θεῖον γὰρ ἡγοῦν-

[1] καὶ AC: μὴ Aristotle, and edd. since Casaubon. But Athenaeus is intent on bringing his quotation from Plato into line with Aristotle, and so misquotes Aristotle. If μὴ be read, τε after Πλάτων should be amended to δὲ.

[2] μὲν before γὰρ deleted by Meineke.

[3] τοὺς after καὶ deleted by Gesner.

[4] ἔν γ' ἐμοί Kock: ἥγέ μοι AC.

[5] διὰ τί early edd.: διότι AC.

[6] Casaubon (*cf.* Schol. Theocr. i. 42): ἅλοπες A, λέοπες C.

Ulpian answered : " Because he eats no live bait, and when he has been pulled in is not baited by meat or by any other living thing, as Aristotle[a] records. He says that even when he is empty he makes poor food,[b] and that when he is frightened he hides his head as if he were hiding his whole body. And so Plato says in *Holidays*[c] : ' For as I was coming out, a fisherman met me with a load of mullets—fish that fast and are poor food, at least in my judgement.' But do you tell me, you tricky Thessalian Myrtilus,[d] why fish are called *ellopes* by the poets ? " Myrtilus replied : " Because they are voiceless ; by strict analogy, of course, the term would be *illopes*, since they are barred from uttering a sound ; for *illesthai* means ' be barred,' and *ops* is ' voice.' You don't know this, to be sure, being *ellops* (dumb) yourself." " But I[e] answer, since the Cynic's explanation is nonsense, in the words of the clever Epicharmus[f] : ' That which it took two men to say before me, I can answer sufficiently alone ' ; and I assert that fish are *ellopes* because they have scales.[g] I will also explain, even if the question has not been asked,[h] why the Pythagoreans, who eat moderately of other live animals, some of which they even sacrifice, nevertheless utterly refuse to touch fish alone. Is it because of their

[a] *Hist. An.* 591 b 2.

[b] Aristotle says that the fish is a scavenger, eating carrion, and is poor food *except* when it is empty ; see critical note.

[c] Kock i. 608.

[d] For Θετταλὸν πάλαισμα see Θετταλὸν σόφισμα, 11 b.

[e] Ulpian.

[f] Kaibel 138 ; *cf.* 362 d and Plato, *Gorg.* 505 E.

[g] Here ἔλλοπες is explained as ἔν-λοπες, " encased in λεπίδες (or λοπίδες), scales."

[h] This discussion may be read more fully in Plutarch, *Qu. Symp.* 729 A.

d ται τὴν σιωπήν. ἐπεὶ οὖν καὶ ὑμεῖς, ὦ Μολοττικοὶ κύνες, πάντα μὲν σιωπᾶτε, πυθαγορίζετε δὲ οὔ, ἡμεῖς μὲν ἄλλους ἰχθυολογήσομεν."

ΚΟΡΑΚΙΝΟΣ. "οἱ μὲν θαλάττιοι, φησὶν Ἱκέσιος, ὀλιγότροφοι καὶ εὐέκκριτοι, εὐχυλίᾳ δὲ μέσοι." Ἀριστοτέλης δ' ἐν πέμπτῳ ζῴων μορίων συμβαίνειν μέν φησι σχεδὸν πᾶσι τοῖς ἰχθύσι ταχεῖαν γίνεσθαι τὴν αὔξησιν, οὐχ[1] ἥκιστα δὲ κορακίνῳ. τίκτει δὲ πρὸς τῇ γῇ καὶ τοῖς βρυώδεσι καὶ δασέσι. Σπεύσιππος δ' ἐν δευτέρῳ Ὁμοίων
e ἐμφερεῖς φησιν εἶναι μελάνουρον καὶ κορακῖνον. Νουμήνιος δ' ἐν Ἁλιευτικῷ φησι·

ῥηιδίως ἕλκοιο[2] καὶ αἰολίην κορακῖνον.

μήποτ' οὖν καὶ οἱ παρ' Ἐπιχάρμῳ αἰολίαι λεγόμενοι ἐν Μούσαις κορακῖνοί εἰσι. φησὶ γάρ·

αἰολίαι πλῶτές τε κυνόγλωσσοί τε.

ἐν δὲ Ἥβας γάμῳ καὶ τῶν αἰολιῶν μνημονεύει ὡς διαφόρων·

μύες ἀλφησταί τε κορακῖνοί τε κοριοειδέες,[3]
αἰολίαι[4] πλῶτές τε κυνόγλωσσοί τε.

Εὐθύδημος δ' ἐν τῷ περὶ ταρίχων τὸν κορακῖνόν φησιν ὑπὸ πολλῶν σαπέρδην προσαγορεύεσθαι.
f ὁμοίως δ' εἴρηκε καὶ Ἡρακλέων ὁ Ἐφέσιος, ἔτι δὲ Φυλότιμος ἐν Ὀψαρτυτικῷ. ὅτι δὲ καὶ πλατιστακὸς καλεῖται ὁ σαπέρδης, καθάπερ καὶ ὁ κορακῖνος, Παρμένων φησὶν ὁ Ῥόδιος ἐν πρώτῳ μαγειρικῆς διδασκαλίας. Ἀριστοφάνης δ' ἐν Τελ-

[1] οὐχ added from Aristotle.
[2] ἕλκοιο Birt: ἕλκοιτο A.
[3] μύες . . κοριοειδέες 282 a: μυς . . κοροειδέες A.
[4] 282 a: αἰόλαι A.

silence? They regard silence, in fact, as divine. Since then you also, Molossian hounds,[a] are altogether silent though you are no Pythagoreans, we will proceed to the discussion of other fish."

The Crow-fish.—The sea crow-fishes, says Hicesius, give little nourishment and are easily eliminated; they are moderately well-flavoured. Aristotle, in the fifth book of *The Parts of Animals*,[b] says that it so happens that practically all fish have a rapid growth, but the crow-fish most of all. It spawns close to shore, in places full of sea-weed and leaves. Speusippus, in the second book of *Similars*, says that the black-tail and the crow-fish resemble each other. Numenius, in *The Art of Angling*,[c] says: "Easily may you pull in also the speckled crow-fish." Perhaps, therefore, the speckled-beauties mentioned in Epicharmus's *Muses*[d] are crow-fishes. He says: "Speckled-beauties and floaters, and dog-tongues." Yet, in *The Marriage of Hebe*,[e] he mentions the speckled-beauties as though they were different: "File-fish and wrasses and dark-gleaming crow-fishes, speckled-beauties and floaters, and dog-tongues." Again, Euthydemus, in his work *On Salt Meats*, says that the crow-fish is by many called saperda.[f] A similar statement is found in Heracleon of Ephesus and again in Phylotimus's *Art of Cookery*. But that the saperda, like the crow-fish, is also called platistakos,[g] is attested by Parmenon of Rhodes in the first book of his *Instruction in Cookery*. Aristo-

[a] Again the familiar pun on Dogs and Cynics, here qualified by Molossian, "huge."
[b] *Hist. An.* 543 a 30. [c] Frag. 12 Birt.
[d] Kaibel 99; *cf.* above 288 b and note *d*.
[e] Kaibel 99; above, 282 a. μῦς = *Balistes capriscus*.
[f] *Cf.* Athen. 117 a. The shabar. [g] *Cf.* 118 c.

μησσεῦσι "μελανοπτερύγων, ἔφη, κορακίνων." ὑποκοριστικῶς δὲ ὠνόμασεν αὐτοὺς Φερεκράτης ἐν Ἐπιλήσμονι·

309 τοῖς σοῖσι συνὼν κορακινιδίοις
καὶ μαινιδίοις.

Ἄμφις δ' ἐν Ἰαλέμῳ·

ὅστις κορακῖνον ἐσθίει θαλάττιον
γλαύκου παρόντος, οὗτος οὐκ ἔχει φρένας.

οἱ δὲ Νειλῶται κορακῖνοι ὅτι γλυκεῖς καὶ εὔσαρκοι, ἔτι δὲ ἡδεῖς, οἱ πεπειραμένοι ἴσασιν. ὠνομάσθησαν δὲ διὰ τὸ διηνεκῶς τὰς κόρας κινεῖν καὶ οὐδέποτε παύεσθαι. καλοῦσι δ' αὐτοὺς οἱ Ἀλεξανδρεῖς πλάτακας ἀπὸ τοῦ περιέχοντος.

ΚΥΠΡΙΝΟΣ. τῶν σαρκοφάγων καὶ οὗτος, ὡς Ἀρι-
b στοτέλης ἱστορεῖ, καὶ συναγελαστικῶν. τὴν δὲ γλῶτταν οὐχ ἐπὶ[1] τῷ στόματι, ἀλλ' ὑπὸ τὸ στόμα κέκτηται. Δωρίων δ' αὐτὸν ἐν τοῖς λιμναίοις καὶ ποταμίοις καταλέγων γράφει οὕτως· "λεπιδωτόν, ὃν καλοῦσί τινες κυπρῖνον."

ΚΩΒΙΟΙ. πολύχυλοι, ὥς φησιν Ἱκέσιος, εὐστομίᾳ διαφέροντες, εὐέκκριτοι, ὀλιγότροφοι καὶ κακόχυμοι. διαφέρουσι δ' εὐστομίᾳ οἱ λευκότεροι τῶν μελάνων. ἡ δὲ τῶν χλωρῶν κωβιῶν σὰρξ χαυνοτέρα ἐστὶν καὶ ἀλιπεστέρα· καὶ χυλὸν ἐλάττονα καὶ λεπτότερον ἐναφιᾶσι, τροφιμώτεροι δέ εἰσι[2]
c διὰ τὸ μέγεθος. Διοκλῆς φησι τοὺς πετραίους αὐτῶν μαλακοσάρκους εἶναι. Νουμήνιος δ' ἐν Ἁλιευτικῷ κώθους αὐτοὺς καλεῖ·

[1] ἐπὶ Gulick: ὑπὸ A.
[2] τροφιμώτεροι δέ εἰσι C: τροφιμώτεροί τ' εἰσι A.

[a] Kock i. 527. [b] *Ibid.* 160.

phanes speaks of "black-finned crow-fishes" in *The Telmessians*.[a] A diminutive form of the noun (coracinus) occurs in Pherecrates' *Forgetful Man*[b]: "Keeping company with your crow-fishlets and your spratlets." Amphis in *Lamentation*[c]: "Any man who eats a crow-fish from the sea when he can have a grey-fish has no brains." But the experienced know that the Nile crow-fish are sweet and fleshy and have a good flavour besides. They got the name coracinus from the continual motion of their eyes (corae).[d] But the Alexandrians call it broad-fish from its extraordinary contour.[e]

The Carp. — This also, according to Aristotle's account,[f] is of the carnivorous and gregarious type. It has a tongue which is attached to the top, not the under part, of the mouth. Dorion, who enumerates it among lake and river fish, writes as follows: "Scaly, which some call carp."[g]

Gobies.—Very juicy, as Hicesius says, excellent in taste, easily eliminated, of little nourishment, and full of humours. The whiter varieties are better than the black in taste. The flesh of the yellow gobies is rather loose and skinny; they also produce in digestion less and thinner juice, but they are more nourishing on account of their size. Diocles[h] says that those of them which inhabit rocky waters are soft-fleshed. Numenius, in *The Art of Angling*,

[a] Kock ii. 242; *cf.* Athen. 277 c.

[b] *Cf.* 287 b and note *h*.

[c] Schweighäuser renders ἀπὸ τοῦ περιέχοντος, "using the generic term for the specific," a sense of περιέχον well known in Aristotle. But a glance at a picture of the sea-bat, one of the Platacidae, will show that the earlier interpretation given above is more probable.

[d] p. 309 Rose.

[e] The carp is, in fact, notable for its large scales.

[f] 173 Wellmann.

ἢ σκάρον ἢ κῶθον τροφίην καὶ ἀναιδέα λίην.[1]

καὶ Σώφρων ἐν τῷ Ἀγροιώτῃ "κωθωνοπλύται"[2] φησί καὶ τὸν τοῦ θυννοθήρα δὲ υἱὸν ἴσως ἀπὸ τούτου Κωθωνίαν προσηγόρευσεν. Σικελιῶται δ' εἰσὶν οἱ τὸν κωβιὸν κώθωνα καλοῦντες, ὡς Νίκανδρός φησιν ὁ Κολοφώνιος ἐν ταῖς Γλώτταις καὶ Ἀπολλόδωρος ἐν τοῖς περὶ Σώφρονος. Ἐπίχαρμος
d δ' ἐν Ἥβας γάμῳ κωβιοὺς ὀνομάζει·

τρυγόνες τ' ὀπισθόκεντροι καὶ μάλ' ἁδροὶ[3] κωβιοί.

Ἀντιφάνης δ' ἐν Τίμωνι ἐπαινῶν τοὺς κωβιοὺς καὶ ὁπόθεν εἰσὶ κάλλιστοι δηλοῖ διὰ τούτων·

ἦκω πολυτελῶς ἀγοράσας εἰς τοὺς γάμους,
λιβανωτὸν ὀβολοῦ τοῖς θεοῖς καὶ ταῖς θεαῖς
πάσαισι, τοῖς δ' ἥρωσι τὰ ψαίστ' ἀπονεμῶ.[4]
ἡμῖν δὲ τοῖς θνητοῖς ἐπριάμην κωβιούς.
ὡς προσβαλεῖν δ' ἐκέλευσα τὸν τοιχωρύχον,
e τὸν ἰχθυοπώλην, "προστίθημι, φησί, σοὶ
τὸν δῆμον αὐτῶν· εἰσὶ γὰρ Φαληρικοί."
ἄλλοι δ' ἐπώλουν, ὡς ἔοικ', Ὀτρυνικούς.

Μένανδρος Ἐφεσίῳ[5]·

τῶν ἰχθυοπωλῶν ἀρτίως τις τεττάρων
δραχμῶν ἐτίμα κωβιοὺς . . . . σφόδρα.

ποταμίων δὲ κωβιῶν μνημονεύει Δωρίων ἐν τῷ περὶ ἰχθύων.

[1] λίην Schweighäuser (*cf.* 304 e): δειην A.
[2] Ἀγροιώτῃ· κωθωνοπλύται Casaubon: ἀγροιωτικῶι θωλινοπλύται A.
[3] μάλ' ἁδροὶ Casaubon: χαλαδροι A.
[4] ἀπονεμῶ Cobet: ἀπονέμων AC.
[5] ἐφεσίοις A.

calls them *cothi*:[a] "Or a parrot-fish, or fat and very shameless goby (cothus)." And Sophron in *The Rustic*[b] speaks of "goby-cleaners," and perhaps from this word gave the name Cothonias to the tunny-chaser's son. Moreover, it is the Sicilian Greeks who call the goby *cothôn*, according to Nicander of Colophon in his *Glossary*[c] and Apollodorus in his work *On Sophron*. But Epicharmus has the usual name (cobios) for them in *The Marriage of Hebe*[d]: "Spike-tailed sting-rays and very fat gobies too." Antiphanes, while commending gobies, also shows where the best come from in these lines from *Timon*[e]: "I have just returned, after making lavish purchases for the wedding celebration. The pennyworth of frankincense I shall distribute among all the gods and goddesses; to the heroes, the honey-cakes. But for us mortals I have bought some gobies. And when I asked that burglar, the fishmonger, to throw in an extra one free, he replied, 'I'll throw in its—deme[f]; those fish come from Phalerum! Others would try to sell you, I'm sure, gobies from Otryne.[g]'" Menander, in *The Man from Ephesus*[h]: "One of the fishmongers was just now pricing his gobies at four shillings . . . too much." River gudgeons are mentioned by Dorion in his work *On Fishes*.

[a] Frag. 10 Birt; above 304 e.
[b] Kaibel 162.
[c] Frag. 141 Schneider.
[d] Kaibel 102.
[e] Kock ii. 100.
[f] *i.e.*, add, as in the case of a citizen's name, the deme to which the fish belongs; for the pun on δημόν, "fat," *cf.* Aristoph. *Vesp.* 40-41.
[g] A much poorer sort.
[h] Kock iii. 57; Athen. 385 f, which has ἐπώλει for ἐτίμα.

ΚΟΚΚΥΓΕΣ. Ἐπίχαρμος·

καὶγλαοὶ κόκκυγες, οὓς παρσχίζομες
f πάντας,[1] ὀπτᾶντες δὲ χἀδύναντες αὐτοὺς χναύομες.

καὶ Δωρίων δέ φησι δεῖν αὐτοὺς ὀπτᾶν παρασχίσαντας[2] κατὰ ῥάχιν καὶ παρηδύνειν χλόῃ, τυρῷ,[3] σιλφίῳ, ἁλί, ἐλαίῳ· στρέφοντα δὲ ἀλείφειν καὶ ὑποπάσσειν ἁλὶ ὀλίγῳ, ἀφελόντα δὲ ὄξει ῥᾶναι. ἐρυθρὸν δ' αὐτὸν καλεῖ ἀπὸ τοῦ συμβεβηκότος Νουμήνιος οὕτως·

ἄλλοτ' ἐρυθρὸν
κόκκυγ' ἢ ὀλίγας πεμφηρίδας, ἄλλοτε σαῦρον.

310 ΚΥΩΝ ΚΑΡΧΑΡΙΑΣ. περὶ τούτων φησὶν Ἀρχέστρατος ὁ τῶν ὀψοφάγων Ἡσίοδος ἢ Θέογνις· ἦν δὲ καὶ ὁ Θέογνις περὶ ἡδυπάθειαν,[4] ὡς αὐτὸς περὶ αὑτοῦ φησιν διὰ τούτων·

τῆμος δ' ἠέλιος μὲν ἐν αἰθέρι μώνυχας ἵππους
ἄρτι παραγγέλλοι μέσσατον ἦμαρ ἔχων,
δείπνου δὴ λήγοιμεν, ὅσου τινὰ[5] θυμὸς ἀνώγοι,
παντοίων ἀγαθῶν γαστρὶ χαριζόμενοι.
b χέρνιβα δ' αἶψα θύραζε φέροι, στεφανώματα δ' εἴσω
εὐειδὴς ῥαδινῇς χερσὶ Λάκαινα κόρη.

οὐδὲ τὸ παιδεραστεῖν ἀπαναίνεται ὁ σοφὸς οὗτος· λέγει γοῦν·

εἰ θείης, Ἀκάδημε,[6] ἐφίμερον ὕμνον ἀείδειν,
ἆθλον δ' ἐν μέσσῳ παῖς καλὸν[7] ἄνθος ἔχων

[1] Casaubon: πάντες AC.
[2] παρσχίσαντας AC.

Pipers.[a]—Epicharmus[b]: "And glistening pipers, all of which we split along the back, then bake and season them and eat in little bits." Dorion, also, says that they should be split along the back and baked, seasoned with herbs, cheese, silphium, salt, and oil; they should be turned and basted with oil, sprinkling a little salt under it, and when taken off should be sprinkled with vinegar. Numenius[c] calls it red from the fact that it *is* red, thus: "At one time a red piper or a few small fry, at another time a sea-lizard."

Dog-shark. — Concerning these the Hesiod or Theognis[d] of epicures, Archestratus, speaks. (Now Theognis also was interested in high living, as he himself testifies in these lines[e]: "When the Sun in the sky directs his steeds with uncloven hoofs and announces midday, then may we pause from our dinner, abundant as the heart's desire bids one, indulging the belly in every good thing. And let the comely Laconian maid quickly carry out the hand-basin, and bring in the chaplets in her soft hands." And this poet does not even disown paederasty. At any rate he says:[f] "If, Academus, you should propose a contest in singing a lovely hymn of praise, and as prize set before us a lad

[a] lit. "cuckoos," apparently a gurnard or garfish.
[b] Kaibel 121.
[c] Frag. 15 Birt.
[d] See Vol. I. p. viii.
[e] *P.L.G.*[3] 546, vss. 997-1002.
[f] *Ibid.* vss. 993-996.

[3] ῥοϊ in A (not C) after τυρῷ deleted by Kaibel.
[4] Musurus: ἡδυπαθείας AC.
[5] λήγοιμεν, ὅσου (ὅπου Theognis) τινὰ Schweighäuser: λήγοι μένος οὔτινα A.
[6] εἰ θείης Ἀκάδημε Turnebus, Bergk: εἶτ' εἴησα καλὴν μὲν A.
[7] καλὸν Theognis: καλὸς A.

σοί τ' εἴη καὶ ἐμοὶ σοφίης πέρι δηρισάντοιν[1]
γνοίης χ' ὅσσον ὄνων κρέσσονες ἡμίονοι.

ὁ δ' οὖν Ἀρχέστρατος ἐν ταῖς καλαῖς ταύταις ὑποθήκαις παραινεῖ·

ἐν δὲ Τορωναίων ἄστει τοῦ καρχαρία χρὴ
τοῦ κυνὸς ὀψωνεῖν ὑπογάστρια κοῖλα κάτωθεν.
εἶτα κυμίνῳ ταῦτα πάσας ἁλὶ μὴ συχνῷ ὄπτα[2]·
ἄλλο δ' ἐκεῖσε, φίλη κεφαλή, μηδὲν προσενέγκῃς,
εἰ μὴ γλαυκὸν ἔλαιον. ἐπειδὰν δ' ὀπτὰ γένηται,
ἤδη τριμμάτιόν τε[3] φέρειν καὶ ἐκεῖνα μετ' αὐτοῦ.
ὅσσα δ' ἂν ἐν λοπάδος κοίλης πλευρώμασιν[4] ἕψῃς,
μήθ' ὕδατος πηγὴν[5] ἱερὴν[6] μήτ' οἶνον ὄξος
συμμίξῃς, ἀλλ' αὐτὸ μόνον κατάχευον ἔλαιον
αὐχμηρόν τε κύμινον, ὁμοῦ δ' εὐώδεα φύλλα.
ἕψε δ' ἐπ' ἀνθρακιῆς φλόγα τούτοις μὴ προσενεγκὼν
καὶ κίνει πυκινῶς,[7] μὴ προσκαυθέντα λάθῃ σε.
ἀλλ' οὐ πολλοὶ ἴσασι βροτῶν τόδε θεῖον ἔδεσμα
οὐδ' ἔσθειν ἐθέλουσιν, ὅσοι κεπφαττελεβώδη[8]
ψυχὴν κέκτηνται θνητῶν εἰσίν τ' ἀπόπληκτοι
ὡς ἀνθρωποφάγου τοῦ θηρίου ὄντος. ἅπας δὲ
ἰχθὺς σάρκα φιλεῖ βροτέην,[9] ἄν που περικύρσῃ.

τούτου τοῦ ἰχθύος μέρος ἐστὶ καὶ ὁ ὑπὸ Ῥωμαίων καλούμενος θυρσίων, ἥδιστος ὢν καὶ τρυφερώτατος.

ΛΑΒΡΑΚΕΣ. οὗτοι, ὡς Ἀριστοτέλης ἱστορεῖ, μονή-

[1] δηρισάντοιν Theognis: δηριόωσι A.
[2] ὄπτα Meineke: αὐτὰ AC.
[3] τε Schneider: δὲ A.
[4] πλευρώμασιν Jacobs: πληρώμασιν AC.
[5] πηγὴν C: πληγὴν A.
[6] ἱερὴν added by Brandt.
[7] Schneider: πυκνῶς AC.

with the fair bloom of youth, who should be mine or thine after we had fought for the meed of poetic skill, then would you discover how much better mules are than asses.") Well, as I was saying, Archestratus, in those delightful *Counsels*[a] of his, advises: "In this city of Toronê you should buy the belly-slices of the dog-shark, cut from the hollow parts below. Then sprinkle them with caraway-seed and a little salt, and bake. Put nothing else, my friend, upon it, unless it be yellow oil. But after it is baked, you may then fetch a sauce and all those condiments which go with it. But whatsoever you stew within the ribs of the hollow casserole, mix no water from a sacred spring, nor wine-vinegar, but simply pour over it oil and dry caraway and some fragrant leaves all together. Cook it over the hot embers without letting the flame touch it and stir it diligently lest you unwittingly scorch it. Nay, not many mortals know of this heavenly viand or consent to eat it—all those mortals, that is, who possess the puny soul of the booby-bird,[b] and are smitten with palsy because, as they say, the creature is a man-eater. But every fish loves human flesh if it can but get it." A part taken from this fish is what the Roman call *tursio*; it is the sweetest and most luxurious part.

Sea-bass.[c] — These fish, according to Aristotle's

[a] Frag. 28 Ribbeck 23 Brandt; *cf.* Athen. 163 d-e.

[b] See 163 d note *e*.

[c] The λάβραξ (sea-wolf) gives its name in modern ichthyology to fishes known as sea-dace and sea-perch.

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[8] κεπφαττελεβώδη Bentley: κούφαν γε λεβώδη A.

[9] βροτέην 163 d: βροτέαν AC.

ρεις εἰσὶ καὶ σαρκοφάγοι. γλῶσσαν δ' ἔχουσιν
ὀστώδη καὶ προσπεφυκυῖαν, καρδίαν τρίγωνον· ἐν
f δὲ πέμπτῳ ζῴων μορίων τίκτειν αὐτοὺς καθάπερ
τοὺς κεστρεῖς καὶ χρυσόφρυας μάλιστ' οὗ ἂν
ποταμοὶ ῥέωσι. τίκτουσι δὲ χειμῶνος καὶ τίκτουσι
δίς. Ἱκέσιος δέ φησιν ὅτι οἱ λάβρακες εὔχυλοί
εἰσι καὶ οὐ πολύτροφοι, πρὸς δὲ τὴν ἔκκρισιν
ἧσσονες, εὐστομίᾳ δὲ πρῶτοι κρίνονται. ὠνο-
μάσθη δ' ὁ ἰχθὺς παρὰ τὴν λαβρότητα. λέγεται
δὲ ὅτι καὶ συνέσει τῶν ἄλλων ἰχθύων διαφέρει,
ἐπινοητικὸς ὢν τοῦ διασῴζειν ἑαυτόν. διὸ καὶ ὁ
κωμῳδιοποιὸς Ἀριστοφάνης φησί·

311 λάβραξ ὁ πάντων ἰχθύων σοφώτατος.

Ἀλκαῖος δ' ὁ μελοποιὸς μετέωρόν φησιν αὐτὸν
νήχεσθαι. ὁ δὲ σοφὸς Ἀρχέστρατος·

λάμβανε δ' ἐκ Γαίσωνος ὅταν Μίλητον ἵκηαι,
κεστρέα τὸν κέφαλον καὶ τὸν θεόπαιδα λάβρακα.
εἰσὶ γὰρ ἐνθάδ' ἄριστοι· ὁ γὰρ τόπος ἐστὶ
τοιοῦτος.
πιότεροι δ' ἕτεροι πολλοὶ Καλυδῶνί τε καὶ Πλευρῶνι
Ἀμβρακίᾳ τ' ἐνὶ πλουτοφόρῳ Βόλβῃ τ' ἐνὶ λιμνῃ·
b ἀλλ' οὐκ εὐώδη γαστρὸς κέκτηνται ἀλοιφήν,
οὐδ' οὕτω δριμεῖαν. ἐκεῖνοι δ' εἰσίν, ἑταῖρε,
τὴν ἀρετὴν θαυμαστοί. ὅλους δ' αὐτοὺς ἀλεπίστους
ὀπτήσας μαλακῶς[1] γλίσχρης[2] προσένεγκε δίχ' ἅλμης.
μηδὲ προσέλθῃ σοι περὶ τοὔψον τοῦτο πονοῦντι[4]
μήτε Συρακόσιος μηδεὶς[5] μήτ' Ἰταλιώτης.

[1] μαλακῶς Schneider: μαλακοὺς AC.
[2] γλίσχρης Stadtmüller: χρηστῶς AC.

account,[a] are solitary and carnivorous. They have a bony tongue, closely attached, and a triangular heart. In the fifth book of *The Parts of Animals* [b] he says that they, like the mullets and the gilt-heads, spawn chiefly where rivers flow. They spawn in the winter and spawn twice. Hicesius says that sea-bass are well-flavoured but not very nourishing, and inferior as regards elimination, but are rated first in excellence of taste. The fish got its name (labrax) from its voracity (labrotês). It is said, too, that it is superior to all other fishes in sagacity, showing cunning in contriving its escape. Hence the comic poet Aristophanes [c] says: "Sea-bass, the cleverest of all fish." Alcaeus,[d] the lyric poet, says that it swims on the surface of the water. And the wise Archestratus [e]: "But when thou comest to Miletus, take from the Gaeson [f] a mullet of the cephalus variety, and the sea-bass, child of the gods. For they are at their best there; that is the nature of the place. Many others there be that are fatter, in glorious Calydon, or in wealth-bearing Ambracia, or in Lake Bolbê. But they have not the fragrant fat of the belly, or fat so pungent. The Milesian, my comrade, are of wonderful excellence. When cleaned of their scales, bake them whole gently and serve without any greasy pickle. But let no Syracusan or Italian Greek come nigh thee when thou art busy

[a] p. 310 Rose.
[b] *Hist. An.* 543 b 3.
[c] Kock i. 543.
[d] *P.L.G.*[5] frag. 107.
[e] Frag. 53 Ribbeck 45 Brandt.
[f] See 311 d-e.

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[3] δίχ' Meineke: δι' A.
[4] περὶ . . πονοῦντι Meineke: πρὸς . . ποιοῦντι AC.
[5] μηθεὶς AC.

οὐ γὰρ ἐπίστανται χρηστοὺς σκευαζέμεν ἰχθῦς,
c ἀλλὰ διαφθείρουσι κακῶς τυροῦντες ἅπαντα
ὄξει τε ῥαίνοντες ὑγρῷ καὶ σιλφίου ἅλμῃ.
τῶν δὲ πετραίων ἰχθυδίων τῶν τρισκαταράτων
πάντων εἰσὶν ἄριστοι ἐπισταμένως διαθεῖναι
καὶ πολλὰς ἰδέας κομψῶς παρὰ δαιτὶ δύνανται
ὀψαρίων τεύχειν γλίσχρων ἡδυσματολήρων.

καὶ Ἀριστοφάνης δ' ἐν Ἱππεῦσι μνημονεύει ὡς διαφόρων γινομένων τῶν περὶ τὴν Μίλητον λα-
d βράκων, ὅταν οὕτως λέγῃ·

ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίους κλονήσεις.

ἐν δὲ Λημνίαις[1]·

οὐ κρανίον λάβρακος, οὐχὶ κάραβον πρίασθαι,

ὡς διαφόρου ὄντος τοῦ τῶν λαβράκων ἐγκεφάλου καθάπερ καὶ τοῦ τῶν γλαύκων. καὶ Εὔβουλος δ' ἐν Τιτθαῖς φησι·

μὴ πολυτελῶς, ἀλλὰ καθαρείως· ὅ τι ἂν ᾖ[2]
ὁσίας ἕνεκα, σηπίδια ἢ τευθίδια
πλεκτάνια μικρὰ[3] πουλύποδος,[4] νῆστίν τινα,
μήτραν, χόρια, πῦον, λάβρακος κρανίον
εὐμέγεθες.

ὁ δὲ Γαίσων οὗ Ἀρχέστρατος μνημονεύει ἡ
e Γαισωνὶς λίμνη ἐστὶ μεταξὺ Πριήνης καὶ Μιλήτου ἠνωμένη τῇ θαλάσσῃ, ὡς Νεάνθης ὁ Κυζικηνὸς ἱστορεῖ ἐν τῇ ϛ΄ τῶν Ἑλληνικῶν. Ἔφορος δ' ἐν τῇ πέμπτῃ ποταμὸν εἶναί φησι τὸν Γαίσωνα περὶ Πριήνην, ὃν εἰσρεῖν εἰς λίμνην. Ἀρχιππος ἐν Ἰχθύσι μνημονεύων τῶν λαβράκων φησίν·

[1] λήμναις A.

with this dish, for they understand not how to treat good fish, but they spoil them by wrongfully putting cheese over all, and sprinkling them with flowing vinegar and a pickle of silphium. For all the thrice-damned rock fishes, they are the best at disposing of them understandingly, and they can prepare for a dinner, with refined skill, many kinds of fish in greasy fol-de-rol of sauces." Aristophanes, in *The Knights*,[a] also mentions the sea-bass of Miletus as superior when he speaks as follows: "You shall not go on the rampage after devouring Milesian sea-bass." And in *The Lemnian Women*[b]: "To buy no head of sea-bass, no crawfish," evidently because the brain of the sea-bass is excellent, as is that of the grey-fish.[c] And Eubulus also says in *The Nurses*[d]: "Not sumptuously, but simply; whatever is required for piety's sake—some little cuttle-fish or squids, small tentacles of a polyp, a mullet, a paunch, a haggis, some beestings, the head of a sea-bass, of good size." Now the Gaeson mentioned by Archestratus[e] is the Gaesonian Marsh, which unites with the sea between Prienê and Miletus, as Neanthes of Cyzicus records[f] in his sixth book of his *Hellenica*. But Ephorus, in his fifth book,[g] says that the Gaeson is a river which flows into a marsh in the neighbourhood of Prienê. Archippus mentions sea-bass in *The Fishes*,

[a] l. 361; Cleon to the Sausage-seller.
[b] Kock i. 487; *cf.* Athen. 302 d and note *c*.
[c] See 295 c.
[d] Kock ii. 204; *cf.* Athen. 359 a.
[e] 311 a.
[f] *F.H.G.* iii. 3.
[g] *F.H.G.* i. 260.

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[2] ὅ τι ἂν ἡ Casaubon: ὅτι ἐανη A.
[3] τὰ before μικρὰ deleted by Schweighäuser.
[4] πολύποδος A.

Αἰγύπτιος μιαρώτατος τῶν ἰχθύων κάπηλος,
Ἕρμαιος, ὃς βίᾳ δέρων ῥίνας γαλεούς τε πωλεῖ
καὶ τοὺς λάβρακας ἐντερεύων.

ΛΑΤΟΣ. τοῦτον κατὰ τὴν Ἰταλίαν κράτιστον
f εἶναί φησιν Ἀρχέστρατος λέγων οὕτως·

τὸν δὲ λάτον τὸν κλεινὸν ἐν Ἰταλίῃ[1] πολυδένδρῳ
ὁ Σκυλλαῖος ἔχει πορθμός, θαυμαστὸν ἔδεσμα.

οἱ δ' ἐν τῷ Νείλῳ ποταμῷ γινόμενοι λάτοι τὸ
μέγεθος εὑρίσκονται καὶ ὑπὲρ διακοσίας λίτρας
ἔχοντες. ὁ δὲ ἰχθὺς οὗτος λευκότατος ὢν καὶ
ἥδιστός ἐστι πάντα τρόπον σκευαζόμενος, παρα-
πλήσιος ὢν τῷ κατὰ τὸν Ἴστρον γινομένῳ γλάνιδι.
φέρει δ' ὁ Νεῖλος καὶ ἄλλα γένη πολλὰ ἰχθύων
καὶ πάντα ἥδιστα, μάλιστα δὲ τὰ τῶν κορακίνων.
312 πολλὰ γὰρ καὶ τούτων γένη. φέρει δὲ καὶ τοὺς
μαιώτας καλουμένους, ὧν μνημονεύει Ἄρχιππος
ἐν Ἰχθύσι διὰ τούτων·

τοὺς μαιώτας καὶ σαπέρδας καὶ γλάνιδας.

εἰσὶ δὲ πολλοὶ περὶ τὸν Πόντον, φέροντες τὴν
ὀνομασίαν ἀπὸ τῆς λίμνης τῆς Μαιώτιδος. Νει-
λῷοι δ' εἰσὶν ἰχθύες, εἴ γ' ἔτι μνημονεύειν δύναμαι
b πολυέτη τὴν ἀποδημίαν ἔχων, νάρκη μὲν ἡ
ἡδίστη, χοῖρος, σῖμος, φάγρος, ὀξύρυγχος, ἀλλάβης,
σίλουρος, συνοδοντίς, ἐλέωτρις, ἔγχελυς, θρίσσα,
ἄβραμις, τύφλη,[2] λεπιδωτός, φῦσα, κεστρεύς. εἰσὶ
δὲ καὶ ἄλλοι οὐκ ὀλίγοι.

ΛΕΙΟΒΑΤΟΣ. οὗτος καλεῖται καὶ ῥίνη. ἐστὶ δὲ
λευκόσαρκος, ὡς Ἐπαίνετος ἐν Ὀψαρτυτικῷ.

[1] Ἰταλίῃ Musurus: *ἰταλῆι* AC.
[2] *τύφλη* Musurus: *τύφλην* A.

and says[a]: 'An Egyptian, Hermaeus, is the most rascally pedlar of fish. Why! He forcibly peels off the skin of monk-fish and dog-fish and offers them for sale, and he disembowels sea-bass."

The Latus.—This fish, according to Archestratus,[b] is best in Italy. He says: "Scylla's strait in wooded Italy contains the glorious latus, a wonderful food." Yet the lati which grow in the Nile river are found to have a size which extends even to more than two hundred pounds. This fish is very white and sweet, no matter how it is prepared, being similar to the sheat-fish found in the Danube. The Nile also produces many other kinds of fish, all of them very good, especially the crow-fish. There are, in fact, many kinds of these. The Nile produces as well the fish called *maeotae,* mentioned by Archippus in *The Fishes*[c] in these words: "The maeotae and salted crow-fishes and sheat-fishes." There are many maeotae round the Black Sea, deriving their name from the Maeotic Marsh. The fishes of the Nile, if I can still recall them after many years' absence from the country, are: electric ray (sweetest of all), schall, mackerel, bream, pike,[d] *allabes,*[e] sheat, shilbe, gudgeon, eel, herring, mullet, blind-fish, scale-fish, globe-fish, and grey mullet. But there are many others besides.

The Ray.—This is also called file-fish. Its flesh is white, according to Epaenetus in *The Art of Cookery.*

[a] Kock i. 684; Athen. 227 a.

[b] Frag. 29 Ribbeck 51 Brandt. Probably *Sciaena aquila.* But the Nile *latus* is the Nile perch, *Lates Niloticus.*

[c] Kock i. 684.

[d] ὀξύρυγχος, "sharp-snout," a noun. In Epicharmus (304 c) it is an epithet of ῥαφίς, "needle-fish."

[e] *Cyprinus.*

Πλάτων Σοφισταῖς·

κἂν ᾖ γαλεός, κἂν λειόβατος, κἂν ἔγχελυς.

ΜΥΡΑΙΝΑΙ. Θεόφραστος ἐν τῷ[1] περὶ τῶν ἐν τῷ ξηρῷ διαιτωμένων ἐγχελύν φησιν καὶ μύραιναν πολὺν χρόνον δύνασθαι ἔξω τοῦ ὑγροῦ ζῆν διὰ
c τὸ μικρὰ ἔχειν βράγχια καὶ ὀλίγον δέχεσθαι τὸ ὑγρόν. τροφίμους δ' αὐτὰς εἶναί φησιν ὁ Ἰκέσιος οὐχ ἧττον τῶν ἐγχέλεων, ἀλλὰ καὶ τῶν γόγγρων. Ἀριστοτέλης δὲ ἐν δευτέρῳ ζῴων μορίων ἐκ μικροῦ φησιν αὐτὴν ταχεῖαν τὴν αὔξησιν λαμβάνειν καὶ εἶναι καρχαρόδουν τίκτειν τε πᾶσαν ὥραν μικρὰ ᾠά. Ἐπίχαρμος δ' ἐν Μούσαις χωρὶς τοῦ σ̄ μυραίνας αὐτὰς καλεῖ οὕτωσὶ λέγων·

οὔτε οἱ[2] γόγγρων τι παχέων οὔτε μυραινᾶν ἀπῆς.

ὁμοίως δὲ καὶ Σώφρων. Πλάτων δ' ἢ Κάνθαρος ἐν τῇ Συμμαχίᾳ σὺν τῷ σ̄·

βατίς τε καὶ σμύραινα
πρόσεστιν.

d Δωρίων δ' ἐν τῷ περὶ ἰχθύων τὴν ποταμίαν φησὶ μύραιναν ἔχειν μίαν ἄκανθαν μόνην, ὁμοίαν τῷ ὀνίσκῳ τῷ καλουμένῳ γαλλαρίᾳ. Ἀνδρέας δ' ἐν τῷ περὶ δακέτων τῶν μυραινῶν φησιν δακούσας ἀναιρεῖν τὰς ἐξ ἔχεως, εἶναι δ' αὐτὰς ἧττον καὶ[3] περιφερεῖς καὶ ποικίλας. Νίκανδρος δ' ἐν Θηριακοῖς[4]·

μυραίνης δ' ἔκπαγλον, ἐπεὶ μογεροὺς ἁλιῆας
πολλάκις ἐμβρύξασα κατεπρήνιξεν ἐπάκτρων
εἰς ἅλα φυζηθέντας, ἐχετλίου ἐξαναδῦσα·

[1] ε′ ("fifth") after τῷ deleted by Casaubon.
[2] οἱ added by Kaibel.
[3] καὶ added by Kaibel.
[4] θηριακῷ A.

Plato, in *The Sophists* [a]: "Though it be a dog-fish, or a ray, or an eel."

Murries.—Theophrastus, in his work *On Land Animals*,[b] says that the eel and the murry can live a long time out of water because they have small gills and take in but little water. Hicesius says that murries are as nourishing as eels, not even excepting conger-eels. Aristotle, in the second book of *The Parts of Animals*,[c] says that the murry takes on a rapid growth from a small beginning, that it has jagged teeth, and that it spawns small eggs in any season. Epicharmus in *The Muses* calls them myraenae without the *s* [d] in these words: "Naught of fat conger-eels or murries (myraenae) was absent from his [e] store." Similarly also Sophron.[f] But Plato (or Cantharus), the *The Alliance*,[g] has it with the *s*: "There's a ray and a murry (smyraena) besides." Dorion, in his work *On Fishes*, says that the river murry has only one spiny fin, similar to that of the oniscus known as *gallarias*.[h] Andreas, in his treatise *On Poisonous Animals*, says that only those murries have a fatal bite which come from a viper, and they are less round and speckled. Nicander, in *Theriaca* [i]: "But there is the terror of the murry, since it often bites the wretched fisher-folk and sends them in headlong flight from their skiffs into the sea when it suddenly darts up from the hold; if, to be

[a] Kock i. 637. [b] Frag. 171. 4 Wimmer.
[c] p. 310 Rose, *Hist. An.* 543 a 20; *cf.* Athen. 304 c.
[d] *i.e.*, not *smyraenae*; Kaibel 104.
[e] Poseidon's; below, 320 c.
[f] *sc.* has the form without *s*; Kaibel 171.
[g] Kock i. 640.
[h] For oniscus see 118 c, 315 e. *Gadus callarias* is the scientific name of the cod. [i] ll. 823 ff.

εἰ ἔτυμον κείνην γε σὺν οὐλοβόροις ἐχίεσσι
e θόρνυσθαι, προλιποῦσαν ἁλὸς νόμον, ἠπείροισιν.

Ἀνδρέας δ' ἐν τῷ περὶ τῶν ψευδῶς πεπιστευμένων ψεῦδός φησιν εἶναι τὸ μύραιναν ἔχει μίγνυσθαι προερχομένην ἐπὶ τὸ τεναγῶδες· οὐδὲ γὰρ ἐπὶ τενάγους ἔχεις νέμεσθαι, φιληδοῦντας ἀμμώδεσιν[1] ἐρημίαις. Σώστρατος δὲ ἐν τοῖς περὶ ζῴων (ἐστὶ δὲ δύο[2] ταῦτα βιβλία) συγκατατίθεται τῇ μίξει.

ΜΥΡΟΣ. ὁ δὲ μῦρος, ὥς φησιν Ἀριστοτέλης ἐν πέμπτῳ ζῴων μορίων, διαφέρει τῆς σμυραίνης. ἡ
f μὲν γὰρ ποικίλον καὶ ἀσθενέστερον, ὁ δὲ μῦρος λειόχρως[3] καὶ ἰσχυρὸς καὶ τὸ χρῶμα ὅμοιον ἔχει ἴυγγι[4] ὀδόντας τε ἔσωθεν καὶ ἔξωθεν. Δωρίων δὲ τὸν μῦρόν φησι τὰς διὰ σαρκὸς ἀκάνθας οὐκ ἔχειν, ἀλλ' ὅλον εἶναι χρήσιμον καὶ ἁπαλὸν ὑπερβολῇ. εἶναι δὲ αὐτῶν γένη δύο· εἰσὶ γὰρ οἱ μὲν μέλανες, οἱ δ' ὑποπυρρίζοντες, κρείσσονες δ' εἰσὶν οἱ μελανίζοντες. Ἀρχέστρατος δὲ ὁ ἡδονικὸς φιλόσοφός φησιν·

. . . . . .

313 Ἰταλίας τε[5] μεταξὺ κατὰ στενοκύμονα πορθμὸν
ἡ πλωτὴ μύραινα καλουμένη ἄν ποτε ληφθῇ,
ὠνοῦ· τοῦτο γάρ ἐστιν ἐκεῖ θαυμαστὸν ἔδεσμα.

ΜΑΙΝΙΔΕΣ. ταύτας φησὶν Ἱκέσιος εὐχυλοτέρας εἶναι τῶν κωβιῶν, λείπεσθαι δὲ εὐστομίᾳ καὶ τῷ πρὸς τὴν ἔκκρισιν τῆς κοιλίας συνεργεῖν. Σπεύσιππος δ' ἐν δευτέρῳ Ὁμοίων ὁμοιά φησιν εἶναι

[1] ἀμμώδεσιν Scaliger: λιμώδεσιν AC.
[2] δύο AC: δ' ("four") Schneider.
[3] ὁμόχρους Aristotle.
[4] ἔχει τῇ πίτυι ("pine") Aristotle.

sure, it is true that the murry leaves her pasturage in the sea and consorts with venomous vipers on dry land." But Andreas, in his work *On Popular Superstitions*, says that it is not true that the murry moves into lagoons and there mingles with the viper; for vipers do not feed in a lagoon, preferring sandy deserts. Nevertheless Sostratus in his work *On Animals* (it is in two books [a]) agrees as to this mingling.

The Male Murry.—The male murry, as Aristotle [b] declares in his fifth book of *The Parts of Animals*, is different from the smyraena. For she is speckled and not so strong, but he is smooth-skinned [c] and powerful, and has a colour like that of the wryneck,[d] and teeth both inside and outside. Dorion says that the male murry has no spiny bones in its flesh, but is available for use throughout, and extraordinarily tender; that there are two kinds of them: some are black, others rather reddish, the black being superior. And Archestratus,[e] the philosopher-voluptuary, says: "Between . . . and Italy,[f] under the waves of the narrow strait, lives the murry called the floater. If it ever be caught, buy it, for it is a wonderful food."

Sprats.—These, as Hicesius says, are juicier than gobies, but inferior to them in flavour and in assisting elimination from the digestive tract. Speusippus, in the second book of *Similars*, says that *boces*

[a] See critical note. On the fact here stated *cf.* Oppian, *Cyn.* i. 381, *Hal.* i. 554 ff.

[b] *Hist. An.* 543 a 24. A different fish—*Myraena unicolor* or *serpens*.

[c] Or, "of one colour"; see critical note.

[d] Or, as in Aristotle's text, "of a pine-tree"; see critical note.

[e] Frag. 32 Ribbeck, 16 Brandt. [f] See critical note.

[f] . . 'Ιταλίας τε Ribbeck: 'Ιταλίας δὲ A.

b τῇ μαινίδι βόακας[1] καὶ σμαρίδας, ὧν μνημονεύειν καὶ Ἐπίχαρμον ἐν Γᾷ καὶ Θαλάσσᾳ οὕτως·

ὄκχ' ὁρῇ[2] βῶκάς τε[3] πολλοὺς καὶ σμαρίδας.[4]

Ἐπαίνετος δ' ἐν Ὀψαρτυτικῷ φησι· "σμαρίδα, ἣν ἔνιοι καλοῦσι κυνὸς εὐναί." Ἀντιφάνης δ' ἐν Ἀγροίκῳ ἢ Βουταλίωνι Ἑκάτης βρώματα καλεῖ τὰς μαινίδας διὰ τὴν βραχύτητα, λέγων οὕτως·

τοὺς γὰρ μεγάλους τούτους ἅπαντας νενόμικα ἀνθρωποφάγους ἰχθῦς. Β. τί φής, ὦ φίλτατε, ἀνθρωποφάγους; πῶς; Γ. οὓς ἄν[5] ἄνθρωπος φάγοι δηλονότι· ταῦτα δ' ἐστὶν Ἑκάτης βρώματα, ἃ φησιν οὗτος, μαινίδας καὶ τριγλίδας.

καλοῦνται δέ τινες καὶ λευκομαινίδες, ἃς ἔνιοι βόακας ὀνομάζουσι. Πολίοχος Κορινθιαστῇ·

ὅπως σε πείσῃ μηδὲ εἷς, πρὸς τῶν θεῶν, τοὺς βόακας, ἄν ποτ' ἔλθῃ, λευκομαινίδας καλεῖν.

ΜΕΛΑΝΟΥΡΟΣ. περὶ τούτου φησὶ Νουμήνιος ἐν Ἁλιευτικῷ·

σκορπίον ἢ πέρκαισι καθηγητὴν μελάνουρον.

d Ἱκέσιος δ' αὐτὸν σαργῷ φησιν παραπλήσιον εἶναι, καταδεέστερον δὲ τῇ εὐχυλίᾳ καὶ τῇ εὐστομίᾳ, μικρῶς δὲ παραστύφειν καὶ εἶναι τρόφιμον. μνημονεύει δ' αὐτοῦ Ἐπίχαρμος ἐν Ἥβας γάμῳ·

ἦν δὲ σαργῖνοί τε μελάνουροί τε.

[1] βόακας Kaibel: βόακα A.
[2] ὄκχ' ὁρῇ Casaubon: ικχωρη A.
[3] τε added by Dindorf.
[4] μαρίδας A.
[5] οὓς ἄν Jacobs: οὖν AC.

and *smarides*, mentioned by Epicharmus in *Earth and Sea*, resemble the sprat. Thus Epicharmus [a]: "As oft as thou beholdest many bogues and picarels." And Epaenetus in *The Art of Cookery* [b] says: "Smaris, which some call dog-kennels." Antiphanes, in *The Farmer*, or *Butalion*, calls sprats Hecate's food, on account of its scantiness. He says:[c] "A. Yes, I hold that all these large fishes are man-eaters. B. How's that, dear friend? Man-eaters! What do you mean? C. He means, of course, what a man would eat.[d] But these are Hecate's food that he speaks of, sprats and minnows." A certain kind are also called white sprats, and these are named boaces by some. Poliochus, in *The Corinthiast* [e]: "In the name of the gods, let nobody who shall come, no matter who he is, persuade you to call boaces white sprats.[f]"

The Black-tail.—Of this fish Numenius says, in *The Art of Angling* [g]: "A sculpin or a black-tail, guide to the perches." Hicesius says that it is similar to the sarg, but inferior in juiciness and flavour; that it is slightly astringent, and is filling. It is mentioned by Epicharmus in *The Marriage of Hebe* [h]: "There were garfish and black-tails too." Aristotle,

[a] Kaibel 95. The smelt is called σμαρίδα in Modern Greek.

[b] *Cf.* 328 f Meineke: 'Inditum hoc nomen pisci (εὐναί) propter salacitatem.'

[c] Kock ii. 39; Athen. 358 d.

[d] Man-eating (ἀνθρωποφάγοι) fish are those which consume a man's estate by their high cost. But the speaker, a third person, interprets it as meaning man-eaten (ἀνθρωποφάγοι).

[e] One who practised Corinthian immorality, Corinth being famous for its courtesans. Kock iii. 390, *cf.* Athen. 559 a.

[f] Both were small, hence easily confused by the inexpert.

[g] Frag. 18 Birt; Athen. 320 e.

[h] Kaibel 100; Athen. 321 c.

'Αριστοτέλης δ' ἐν τῷ περὶ ζωικῶν γράφει οὕτως· "ὀρροπυγόστικτοι δὲ τῶν ἰχθύων μελάνουρος καὶ σαργὸς πολύγραμμοί τε καὶ μελανόγραμμοι." ὅμοιον δὲ εἶναι τῷ μελανούρῳ φησὶ Σπεύσιππος ἐν δευτέρῳ 'Ομοίων τὸν καλούμενον ψύρον· ὃν Νουμήνιος καλεῖ ψόρον οὕτως·

ἢ ψόρον ἢ σάλπας ἢ αἰγιαλῆα δράκοντα.

ΜΟΡΜΥΡΟΣ. τροφιμώτατος, ὥς φησιν 'Ικέσιος. Επίχαρμος δ' ἐν "Ηβας γάμῳ μύρμας αὐτοὺς ὀνομάζει, εἰ μὴ διάφοροι τὴν φύσιν εἰσίν. γράφει δ' οὕτως·

καὶ[1] χελιδόνες τε μύρμαι[2] θ', οἵ τε[3] κολιᾶν[4] μέζονες ἐντί.

Δωρίων δ' ἐν τῷ περὶ ἰχθύων μορμύλους αὐτοὺς καλεῖ. Λυγκεὺς δ' ὁ Σάμιος ἐν τῇ ὀψωνητικῇ τέχνῃ, ἣν προσεφώνησέ τινι τῶν ἑταίρων δυσώνῃ,[5] φησίν· "οὐκ ἄχρηστον δὲ πρὸς τοὺς ἀτενίζοντας καὶ μὴ συγκαθιέντας τῇ τιμῇ καὶ τὸ κακῶς λέγειν παρεστηκότα[6] τοὺς ἰχθύας, ἐπαγόμενον 'Αρχέστρατον τὸν γράψαντα τὴν 'Ηδυπάθειαν ἢ τῶν ἄλλων τινὰ ποιητῶν καὶ λέγοντα τὸ μέτρον·

μόρμυρος αἰγιαλεὺς κακὸς ἰχθὺς οὐδέ ποτ' ἐσθλός.

καὶ "τὴν ἀμίαν ὠνοῦ φθινοπώρου," νῦν δ' ἐστὶν ἔαρ. καί·

κεστρέα τὸν θαυμαστὸν ὅταν χειμὼν ἀφίκηται,
νῦν δ' ἐστὶ θέρος· καὶ πολλὰ τῶν τοιούτων. ἀπο-

[1] καὶ added from 321 a. [2] μυρμίαι AC; *cf.* 321 a.

in the work *Pertaining to Animals*,[a] writes: "Fishes with spotted tail-fins are the black-tail and the sarg, marked with many stripes, that is, many black stripes." The fish called *psyrus* is like the black-tail, according to Speusippus in the second book of *Similars*. Numenius [b] calls it *psorus*, thus: "Or a psorus or some saupes or a weever of the shore."

The Sea-bream.—Very nourishing, according to Hicesius. Epicharmus, in *The Marriage of Hebe*,[c] calls them myrms, unless these are different in character. He writes thus: "Flying-fish also, and myrms, which are larger than tunnies." Dorion, in his work *On Fishes*, calls them *mormyli*. Lynceus of Samos says in his *Treatise on Marketing*,[d] addressed to one of his friends who had difficulties when going to market: "You will find it useful, when standing at the fish-booths and facing the market-men, who with stony glare refuse to come down in their price, to abuse their fish roundly, quoting Archestratus, the author of *High Living*,[e] or one of the other poets, and reciting his verse: 'The mormyre of the shore is a poor fish, and never good for anything.' Or again:[f] 'Buy bonito in the autumn'—it is spring now! And again:[g] 'The mullet, wonderful when winter comes'—but now it is summer. And many remarks

[a] p. 297 Rose. [b] Frag. 14 Birt.
[c] Kaibel 102; Athen. 321 a.
[d] *Cf.* 228 c.
[e] Frag. 31 Ribbeck 52 Brandt.
[f] Frag. 7 Ribbeck 35 Brandt; Athen. 278 a-b.
[g] Frag. 26 Ribbeck 44 Brandt; *cf.* Athen. 307 b.

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[3] θ', οἵ τε Ahrens: τοί τε A.
[4] κολιᾶν Casaubon: κοιλίαν AC.
[5] δυσώνῃ Schweighäuser (*cf.* 228 c): δύσωνι ἢ ζήνωνι A.
[6] Coraes: παρεστηκότας AC.

σοβήσεις γὰρ πολλοὺς τῶν ὠνουμένων καὶ προσεστηκότων. τοῦτο δὲ ποιῶν ἀναγκάσεις τὸ σοὶ δοκοῦν λαβεῖν αὐτόν."

ΝΑΡΚΗ. Πλάτων ἢ Κάνθαρος ἐν Συμμαχίᾳ·

νάρκη γὰρ ἔφθη[1] βρῶμα χάριεν γίγνεται.

ὁ δὲ φιλόσοφος Πλάτων ἐν Μένωνί φησι· "τῇ θαλαττίᾳ νάρκῃ· καὶ γὰρ αὕτη τὸν πλησιάζοντα ναρκᾶν ποιεῖ." ἡ δὲ κλῆσις αὐτῆς καὶ παρ' b Ὁμήρῳ·

νάρκησε δὲ χεὶρ ἐπὶ καρπῷ.

Μένανδρος δ' ἐν Φανίῳ[2] διὰ τοῦ ᾱ ἔφη·

ὑπελήλυθέν τέ μου
νάρκα τις ὅλον τὸ δέρμα,

μηδενὸς τῶν παλαιῶν οὕτω κεχρημένου. Ἱκέσιος δέ φησιν ἀτροφωτέραν καὶ ἀχυλοτέραν αὐτὴν εἶναι ἔχειν τε χονδρώδές τι διακεχυμένον, εὐστόμαχον πάνυ. Θεόφραστος δ' ἐν τῷ περὶ τῶν φωλευόντων διὰ τὸ ψῦχός φησι τὴν νάρκην κατὰ γῆς δύεσθαι. ἐν δὲ τῷ περὶ τῶν δακέτων καὶ c βλητικῶν διαπέμπεσθαί φησι τὴν νάρκην τὴν ἀφ' αὑτῆς δύναμιν καὶ διὰ τῶν ξύλων καὶ διὰ τῶν τριοδόντων, ποιοῦσαν ναρκᾶν τοὺς ἐν χεροῖν ἔχοντας. εἴρηκε δὲ τὴν αἰτίαν Κλέαρχος ὁ Σολεὺς ἐν τῷ περὶ νάρκης, ἅπερ μακρότερα ὄντα ἐπιλέλησμαι, ὑμᾶς δὲ ἐπὶ τὸ σύγγραμμα ἀναπέμπω. ἐστὶ δ' ἡ νάρκη, ὥς φησιν Ἀριστοτέλης, τῶν σελαχωδῶν καὶ τῶν σκυμνοτοκούντων. θηρεύει d δ' εἰς τροφὴν ἑαυτῆς τὰ ἰχθύδια προσαπτομένη καὶ

[1] ἔφθη Bentley: ἔφη A.
[2] Φανίῳ Schweighäuser: φανωι A.

like that. For you will scare away many customers and bystanders, and by doing that will compel the dealer to accept your own terms."

The Electric Ray.—Plato or Cantharus in *The Alliance*[a]: "For a stew made of electric ray is a nice dish." And the philosopher Plato has a phrase in *Meno*[b]: "To the electric ray out of the sea; for this creature causes a numbness in anyone who touches her." And so its name[c] is implied also in Homer's phrase[d]: "And his hand grew numb at the wrist." Menander used the form *narca*, with an *a*, in *Phanium*[e]: "And a numbness has crept all over my skin"—though none of the old writers so employed it. Hicesius says that the electric ray is rather lacking in nourishment and juiciness, having a gristly texture throughout its system, and yet it is very wholesome. Theophrastus, in *Animals Which Live in Holes*,[f] says that the electric ray creeps under the earth to avoid the cold. And in his book on *Biting and Venomous Animals*,[f] he declares that the electric ray can send its shock even through clubs and spearing-irons, numbing those who hold them in their hands. Clearchus of Soli states the cause in his book *On the Electric Ray*,[g], but since what he says is rather long, I have forgotten it, and refer you to the treatise. The electric ray, as Aristotle[h] says, belongs to the class of cartilaginous and viviparous fishes. It catches the little fishes for its food by touching them, causing them to grow numb and

[a] Kock i. 640.
[b] p. 80 A; Meno likens Socrates to the ray.
[c] νάρκη, "numbness."
[d] *Il.* viii. 328.
[e] Kock iii. 143 Allinson 446.
[f] Frag. 178 Wimmer.
[g] *F.H.G.* ii. 324; this is the only mention of the work.
[h] p. 311 Rose.

ναρκᾶν καὶ ἀκινητίζειν ποιοῦσα. Δίφιλος δ' ὁ Λαοδικεὺς ἐν τῷ περὶ τῶν Νικάνδρου Θηριακῶν μὴ πᾶν τὸ ζῷόν φησι τὴν νάρκην ἐμποιεῖν, μέρος δέ τι αὐτῆς, διὰ πείρας πολλῆς φάσκων ἐληλυθέναι. ὁ δ' Ἀρχέστρατός φησι·

καὶ νάρκην ἐφθὴν ἐν ἐλαίῳ ἠδὲ καὶ οἴνῳ
καὶ χλόῃ εὐώδει καὶ βαιῷ ξύσματι τυροῦ.

Ἄλεξις ἐν Γαλατείᾳ·

νάρκην μὲν οὖν, ὥς φασιν, ὠνθυλευμένην
ὀπτᾶν ὅλην.

ἐν δὲ Δημητρίῳ·

ἔπειτα νάρκην ἔλαβον, ἐνθυμούμενος
e ὅτι δεῖ γυναικὸς ἐπιφερούσης δακτύλους
ἁπαλοὺς ὑπ' ἀκάνθης μηδὲ ἓν τούτους[1] παθεῖν.

ΞΙΦΙΑΣ. τοῦτον Ἀριστοτέλης φησὶν ἔχειν τοῦ ῥύγχους τὸ μὲν ὑποκάτω μικρόν, τὸ δὲ καθύπερθεν ὀστῶδες μέγα, ἴσον τῷ ὅλῳ αὐτοῦ μεγέθει· τοῦτο δὲ καλεῖσθαι ξίφος· ὀδόντας δ' οὐκ ἔχειν τὸν ἰχθύν. Ἀρχέστρατος δέ φησιν·

ἀλλὰ λαβὲ ξιφίου τέμαχος Βυζάντιον ἐλθὼν
οὐραίου γ'[2] αὐτὸν τὸν σφόνδυλον. ἐστὶ δὲ κεδνὸς
f κἀν πορθμῷ πρὸς ἄκραισι[3] Πελωριάδος προ-
βολαῖσι.[4]

τίς οὕτως τακτικὸς ἀκριβὴς ἢ τίς οὕτως κριτὴς ὄψων ὡς ὁ ἐκ Γέλας, μᾶλλον δὲ Καταγέλας οὗτος ποιητής; ὃς ἀκριβῶς οὕτως διὰ λιχνείαν καὶ τὸν

[1] τούτους AC: τούτων 107 c. [2] γ' Ribbeck: τ' AC.
[3] ἄκραις AC.
[4] προβολαῖσι Ribbeck: προχοαῖσι AC.

motionless. But Diphilus of Laodicaea, in his commentary on Nicander's *Theriaca*, says that not all of the creature can infect one with numbness, but only a certain part of it. He alleges that he has often experimented with it. Archestratus [a] says: "And an electric ray stewed in oil, wine, fragrant herbs, with a little grated cheese." Alexis in *Galateia* [b]: "The electric ray, then, so they say, is to be stuffed and baked whole." And in *Demetrius* [c]: "Then I took an electric ray, being mindful that when a lady lays tender fingers upon it she must not suffer any hurt in them from its thorny touch."

The Sword-Fish.—Aristotle [d] says that this fish has a snout the lower part of which is small, but the upper part is bony and large, equal to the entire length of its body; this part is called a sword. The fish has no teeth. Archestratus [e] says: "But when thou comest to Byzantium, get a slice of sword-fish, the joint [f] cut right from the tail. This fish is also good in the strait hard by the edge of Pelorum's jutting foreland." Who is such a careful tactician or critic of a menu as this poet from Gela, or rather Catagela [g]? So diligently, to satisfy his dainty

[a] Frag. 33 Ribbeck 48 Brandt.
[b] Kock ii. 311.
[c] *Ibid.* 314; *cf.* Athen. 107 c, where the lines are ascribed to Alexis's *Crateias*.
[d] p. 311 Rose.
[e] Frag. 34 Ribbeck 40 Brandt.
[f] See 306 f note *f*.
[g] The joke is borrowed from Aristoph. *Ach.* 606. Gela (suggestive of *gelôs*, "laughter"), the native city of Archestratus, in Sicily, becomes Catagela, "derision."

πορθμὸν διέπλευσε καὶ τῶν μερῶν ἑκάστου τῶν ἰχθύων τὰς ποιότητας καὶ τοὺς χυμοὺς διὰ τὴν λιχνείαν ἐξήτασεν, ὥς τινα πραγματείαν βιωφελῆ καταβαλλόμενος.

315 ΟΡΦΩΣ. καλεῖται δὲ καὶ ὀρφός, ὡς Πάμφιλος. Ἀριστοτέλης δ' ἐν πέμπτῳ ζῴων μορίων ταχεῖαν λέγων γίνεσθαι τοῖς ἰχθύσι τὴν αὔξησιν, καὶ ὀρφώς, φησίν, ἐκ μικροῦ γίνεται μέγας ταχέως. ἐστὶ δὲ καὶ σαρκοφάγος καὶ καρχαρόδους, ἔτι δὲ καὶ μονήρης. ἴδιον δ' ἐν αὐτῷ ἐστι τὸ τοὺς θορικοὺς πόρους μὴ εὑρίσκεσθαι καὶ τὸ δύνασθαι πολὺν χρόνον ζῆν μετὰ τὴν ἀνατομήν. ἐστὶ δὲ καὶ τῶν φωλευόντων ἐν ταῖς χειμεριωτάταις
b ἡμέραις χαίρει τε πρόσγειος μᾶλλον ὢν ἢ πελάγιος. ζῇ δ' οὐ πλέον δύο ἐτῶν. μνημονεύων δ' αὐτοῦ Νουμήνιός φησι·

τοῖσί κεν εὐμαρέως θαλάμης ἄπο μακρὸν ἀείροις
σκορπίον ἢ ὀρφὸν περιτρηχέα· τῶν γὰρ ἐπ'
ἄκρης . . .

καὶ πάλιν·

γλαύκους ἢ ὀρφῶν ἕναλον γένος ἠὲ μελάγχρουν
κόσσυφον.

Δωρίων δὲ τὸν νέον φησὶν ὀρφὸν ὑπ' ἐνίων καλεῖσθαι ὀρφακίνην. Ἄρχιππος δ' ἐν Ἰχθύσιν·

ἱερεὺς γὰρ ἦλθ' αὐτοῖσιν ὀρφώς του θεῶν.

Κρατῖνος δ' Ὀδυσσεῦσι·

τέμαχος ὀρφὼ[1] χλιαρόν.

Πλάτων Κλεοφῶντι·

appetite, did he even sail through the strait,[a] and put to the test the qualities and flavours of the parts of every fish because of that appetite, with the idea of laying the foundation of a work which should be useful in men's lives.

The Sea-perch.—It is called both orphôs and orphos, according to Pamphilus. Aristotle, in the fifth book of *The Parts of Animals*,[b] says that the growth of all fish is rapid, but the sea-perch in particular, he says, from a small fish quickly becomes large. It is both carnivorous and jagged-toothed, besides being solitary. A peculiarity of the fish is that no seminal ducts are found in it, and it stays alive a long time after dissection. It belongs to the class which live in holes during the most wintry days, and likes grounds close to shore rather than in deep seas. It does not live more than two years. Mentioning it, Numenius[c] says: "With this bait you can easily take from its lair the long sculpin or the prickly perch; for at the top of their . . ." And again[d]: "Grey-fishes, or the race of sea-perch in the waters, or dark-skinned wrasse." Dorion says that the young sea-perch is by some called orphacinê. Archippus has orphôs in *The Fishes*[e]: "For a priest of one of the gods came to them—a sea-perch he was." Cratinus in *The Odysseis*[f]: "A hot slice of sea-perch." Plato

[a] The Bosporus; *cf.* 116 f, 278 d.
[b] *Hist. An.* 543 a 30; p. 313 Rose.
[c] Frag. 7 Birt; supply perhaps "head" and "back," assuming that mention of their spiny fins followed.
[d] Frag. 17 Birt; Athen. 305 c, 321 b.
[e] Kock i. 682.
[f] *Ibid.* 59.

[1] C: ὀρφὼς A.

c σὲ γάρ, γραῦ, συγκατῴκισεν σαπρὰν
ὀρφῶσι[1] σελαχίοις τε καὶ φάγροις βοράν.

Ἀριστοφάνης Σφηξίν·

ἦν μὲν ὠνῆταί τις ὀρφώς, μεμβράδας δὲ μὴ
θέλῃ.

τὴν μέντοι ἐνικὴν εὐθεῖαν ὀξυτόνως προφέρονται Ἀττικοί. Ἄρχιππος Ἰχθύσιν, ὡς πρόκειται. τὴν δὲ γενικὴν[2] Κρατῖνος Ὀδυσσεῦσι· "τέμαχος ὀρφὼ χλιαρόν."

ορκτνος. Δωρίων ἐν τῷ περὶ ἰχθύων τοὺς ὀρκύνους ἐκ τῆς περὶ Ἡρακλέους στήλας θαλάσσης
d περαιουμένους εἰς τὴν καθ' ἡμᾶς ἔρχεσθαι θάλασσαν· διὸ καὶ πλείστους ἁλίσκεσθαι ἐν τῷ Ἰβηρικῷ καὶ Τυρρηνικῷ πελάγει· κἀντεῦθεν κατὰ τὴν ἄλλην θάλασσαν διασκίδνασθαι. Ἱκέσιος δὲ τοὺς μὲν ἐν Γαδείροις ἁλισκομένους πιμελεστέρους εἶναι, μετὰ δὲ τούτους τοὺς ἐν Σικελίᾳ. τοὺς δὲ πόρρω Ἡρακλείων στηλῶν ἁλιπεῖς διὰ τὸ πλείονα τόπον ἐκνενῆχθαι. ἐν Γαδείροις μὲν οὖν τὰ κλειδία καθ' αὑτὰ ταριχεύεται, ὡς καὶ τῶν ἀντακαίων αἱ
e γνάθοι καὶ οὐρανίσκοι καὶ οἱ λεγόμενοι μελανδρύαι[3] ἐξ αὐτῶν ταριχεύονται. Ἱκέσιος δέ φησι τὰ ὑπογάστρια αὐτῶν λιπαρὰ ὑπάρχοντα τῇ εὐστομίᾳ πολὺ διαλλάσσειν τῶν ἄλλων μερῶν, τὰ δὲ κλειδία εὐστομώτερα εἶναι τούτων.

ονος καὶ ονισκος. ὄνος, φησὶν Ἀριστοτέλης ἐν τῷ περὶ ζωικῶν, ἔχει στόμα ἀνερρωγὸς ὁμοίως

[1] ὀρφῶσι Bergk: ὀρφοῖσι AC.
[2] δὲ γενικὴν Musurus: δέ γε γενικὴν A.
[3] Casaubon: μελανυδρίαι AC.

in *Cleophon* [a]: "He has brought you down here to live, you old hag, and be rotten food for sea-perches and sharks and breams to devour." Aristophanes in *The Wasps* [b]: "If he tries to buy sea-perches and refuses to take sardines." The nominative singular is pronounced as an oxytone in Attic Greek. Thus Archippus in *The Fishes*, cited above.[c] Cratinus has the genitive, also oxytone, in *The Odysseis* [d]: "A hot slice of sea-perch (*orphó*)."

The Horse-mackerel.[e]—Dorion, in his work *On Fishes*, says that the horse-mackerels made their way from the ocean at the Pillars of Heracles clear through to our own sea[f]; hence a great many are caught in the Spanish and Etruscan seas; from there they disperse to other parts. Hicesius says that those which are caught at Cadiz are fatter, and next to them in merit are those caught in Sicily. But those which are found a great distance from the Pillars of Heracles are wanting in fat because they have swum over a wider space. Now in Cadiz the shoulder-bones[g] are preserved separately, just as in the case of sturgeons the jaws and the roofs of the mouth and the so-called 'heart-of-oak'[h] are cut from them and preserved. But Hicesius declares that the belly-pieces taken from them are fatty and far superior in taste to the other parts; but the shoulder-bones have a better taste than these.

The Onus and the Oniscus.[i]—The cod, says Aristotle in his work *Pertaining to Animals*,[j] like the dog-fishes,

[a] Kock i. 616; *cf.* Athen. 327 d.
[b] l. 493.
[c] Kock i. 682.
[d] *Ibid.* 59.
[e] Again the tunny! See p. 361 note *a*.
[f] The Mediterranean. [g] See 303 b note *c*. [h] See 121 b.
[i] *Onos* is probably hake or cod, *oniscus* probably capelan or else rockling or else poutassou. See 118 c, 312 d, 315 f.
[j] p. 311 Rose.

τοῖς γαλεοῖς· καὶ οὐ συναγελαστικός. καὶ μόνος οὗτος ἰχθύων τὴν καρδίαν ἐν τῇ κοιλίᾳ ἔχει καὶ ἐν τῷ ἐγκεφάλῳ λίθους ἐμφερεῖς μύλαις. φωλεύει τε μόνος ἐν ταῖς ὑπὸ κύνα θερμοτάταις ἡμέραις,
f τῶν ἄλλων ταῖς χειμεριωτάταις φωλευόντων. μιημονεύει δ' αὐτῶν Ἐπίχαρμος ἐν Ἥβας γάμῳ·

μεγαλοχάσμονάς τε χάννας κἠκτραπελογάστορας[1] ὄνους.

διαφέρει δ' ὄνος ὀνίσκου, ὥς φησι Δωρίων ἐν τῷ περὶ ἰχθύων γράφων οὕτως· "ὄνος, ὃν καλοῦσί[2] τινες γάδον· γαλλερίας,[3] ὃν καλοῦσί τινες ὀνίσκον τε καὶ μάξεινον.[4]" Εὐθύδημος δ' ἐν τῷ περὶ ταρίχων "οἱ μὲν βάκχον, φησί, καλοῦσιν, οἱ δὲ γελαρίην,[5] οἱ δὲ ὀνίσκον." Ἀρχέστρατος δέ φησι·

316 τὸν δ' ὄνον Ἀνθηδών,[6] τὸν καλλαρίαν καλέουσιν,
ἐκτρέφει εὐμεγέθη, σομφὴν δ' ἄρ' ἔχει[7] τινὰ σάρκα
κάλλως[8] οὐχ ἡδεῖαν ἔμοιγ', ἄλλοι δὲ λίην νιν
αἰνοῦσιν[9]· χαίρει γὰρ ὁ μὲν τούτοις, ὁ δ' ἐκείνοις.

ποτ. ποτ. πουλύποδος. οὕτως φασὶν οἱ Ἀττικοί (ὡς καὶ Ὅμηρος·

ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο)

ἀνάλογον· παρὰ τὸ ποὺς γὰρ γέγονεν. τὴν δὲ αἰτιατικὴν πουλύπουν φασίν, ὡς Ἀλκίνουν καὶ Οἰδίπουν. καὶ τρίπουν δὲ λέβητα Αἰσχύλον εἰ-
b ρηκέναι ἐν Ἀθάμαντι ἀπὸ ἁπλοῦ τοῦ ποὺς ὡς

[1] Schweighäuser (*cf.* Clem. Alex. *Paed.* ii. 18): *σκῆπτραπελογάστορας* A. [2] *καλέουσι* AC.
[3] Meineke: *γαλλερίδας* AC. [4] *μιξῖνον* C. [5] *γαλλερίην* C
[6] *Ἀνθηδών* Casaubon: *ἀνοηδων* A.
[7] *δ' ἄρ' ἔχει* Ribbeck: *δὲ τρίφει* A.

has a widely gaping mouth, and is not gregarious. This is the only fish in which the heart is contained in the belly, and in its brain it has stones resembling millstones. Also it is the only fish that lives in holes during the hottest dog-days, whereas all the others seek holes during the most wintry days. Epicharmus mentions them in *The Marriage of Hebe* [a]: "Wide-gaping perches and hakes with extraordinary paunches." But the onus, according to Dorion in his work *On Fishes*, differs from the oniscus. He writes: "Onus, which some call gadus; gallerias, which some call oniscus and maxeinus.[b]" Euthydemus, in his work *On Salt Meats*, says: "Some call it bacchus, some gelaries,[c] and some, oniscus." Archestratus [d] says: "As for the hake, which they call callarias, Anthedon nurtures it to a goodly size, but it has, after all, a rather spongy meat, and is in general not pleasant, at least to me; yet others praise it very highly; for one man likes this, another likes that."

The Polyp, genitive *poulypodos*.—The Attic Greeks say *poulypous* (*sic*) by analogy. So also does Homer[e]: "As when a polyp (poulypous) is drawn out of its lair." For it comes from *pous* (foot). For the accusative they say *poulypoun*, like *Alcinoun* and *Oedipoun*. So also it is said that Aeschylus has *tripoun*, meaning cauldron, in *Athamas*,[f] from the

[a] Kaibel 102; Athen. 327 f.

[b] Maxeinus appeared as myxinus, "slime-fish," 306 e, but *cf.* 332 b. See critical note.

[c] *Cf.* also chellaries, 118 c. See critical note.

[d] Frag. 35 Ribbeck 14 Brandt.

[e] *Od.* v. 432.

[f] *T.G.F.*[2] 3; Athen. 37 f.

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[8] Coraes: καλῶς AC.

[9] ἄλλοι δ' . . αἰνοῦσιν Heringa: ἀλλ' ὑδαίνουσαν A: ἀλλ' οἰδαίνουσιν C. δὲ λίην νιν added by Stadtmüller.

νοῦς. τὸ δὲ πώλυπον λέγειν Αἰολικόν[1]· Ἀττικοὶ γὰρ πουλύπουν λέγουσιν. Ἀριστοφάνης Δαιδάλῳ·

καὶ ταῦτ' ἔχοντα[2] πουλύπους καὶ σηπίας.

καὶ πάλιν·

τὸν πουλύπουν μοι ἔθηκε.

καὶ πάλιν·

πληγαὶ[3] λέγονται πουλύπου πιλουμένου.

Ἀλκαῖος Ἀδελφαῖς μοιχευομέναις·

ἠλίθιον εἶναι νοῦν τε πουλύποδος ἔχειν.

Ἀμειψίας Κατεσθίοντι·

δεῖ μέν, ὡς ἔοικε, πολλῶν πουλύπων.[4]

c Πλάτων Παιδίῳ[5]·

ὥσπερ τοὺς πουλύποδας[6] πρώτιστα σέ.

Ἀλκαῖος·

ἔδω δ' ἐμαυτὸν ὡς[7] πουλύπους.

οἱ δὲ πουλύποδα προφέρονται ἀνάλογον τῷ ποὺς ποδὸς ποδὶ πόδα. Εὔπολις Δήμοις·

ἀνὴρ πολίτης πουλύπους ἐς τοὺς τρόπους.

Διοκλῆς δ' ἐν α' Ὑγιεινῶν "τὰ δὲ μαλάκια, φησί, πρὸς ἡδονὴν καὶ πρὸς τὰ ἀφροδίσια· μάλιστα δὲ οἱ πουλύποδες." ἱστορεῖ δ' Ἀριστοτέλης τὸν

[1] Δωρικόν? *Cf.* 318 f.
[2] καὶ ταῦτ' ἔχοντα 323 c: ταῦθ' ἑκόντα A.
[3] Casaubon: πηγαὶ AC. [4] πολύπων A.
[5] Casaubon: παιδὶ A: elsewhere Παιδαρίῳ.
[6] πολύποδας A. [7] ὡς deleted by Nauck.

simple from *pous*, like *nous* (mind). But to say pôlypon for the accusative is Aeolic, since Attic writers say poulypoun. Aristophanes in *Daedalus* [a]: "And that though he had poulypous and cuttlefishes." Again: "He laid the polypoun before me.' And again: "Twice seven poundings of the beaten poulypous, as the proverb goes." [b] Alcaeus in *Sisters Seduced* [c]: "To be a simpleton and have the sense of a poulyp." Ameipsias in *The Devourer* [d]: "We need a lot of poulyps, that is plain." Plato, in *The Baby* [e]: "Like the poulyps, you first of all." Alcaeus [f]: "I, like a poulyp, eat myself." But others decline the words poulypous like pous (foot), podos, podi, poda.[g] Eupolis in *The Demes* [h]: "A citizen who is a very poulyp in his ways." [i]

Diocles, in the first book of his *Hygiene*,[j] says: "The molluscs incite to pleasure and desire, especially polyps." Aristotle [k] records that the polyp has

[a] Kock i. 436; Athen. 323 c. The quotations illustrate *poulypous* acc. plur., *poulypoun* acc. sing., *poulypou* gen. sing.

[b] "Twice seven" is supplied from Zenobius, iii. 24. The polyp (*καταπόδι* in Modern Greek) must be beaten to make it tender; *cf.* 317 b. So in the southern United States, the negro cook gives her "beaten bread" forty pats to make it light.

[c] Kock i. 756; here the gen. sing. is *poulypodos*.

[d] Kock i. 671; an example of the gen. plur. *poulypôn*.

[e] Kock i. 626; example of acc. plur. *poulypodas*.

[f] *Ibid.* 764; but see *P.L.G.*[4] iii. 194, where the lyric poet Alcaeus is supposed to be the author. As the very doubtful quotation stands, it exemplifies nom. sing. *poulypous*. See critical note.

[g] *sc.* "and not like *nous*, *nou*, *noun* (mind)." These examples are not arranged systematically. [h] Kock i. 284.

[i] Cunning and evasive; below 316 f. [j] 171 Wellman.

[k] p. 317 Rose. "Molluscs" here are such as squid, cuttle, octopus, argonaut.

πολύποδα ἔχειν πόδας ὀκτώ, ὧν τοὺς μὲν ἄνω δύο καὶ κάτω ἐλαχίστους, τοὺς δ' ἐν μέσῳ μεγίστους· ἔχειν δὲ καὶ κοτυληδόνας δύο, αἷς τὴν
d τροφὴν προσάγεσθαι· τοὺς δ' ὀφθαλμοὺς ἐπάνω τῶν ἄνω[1] δύο ποδῶν· τὸ δὲ στόμα καὶ τοὺς ὀδόντας ἐν μέσοις τοῖς ποσί. ἀναπτυχθεὶς δὲ ἐγκέφαλον ἔχει διμερῆ. ἔχει δὲ καὶ τὸν λεγόμενον θολόν, οὐ μέλανα καθάπερ σηπία ἀλλ' ὑπέρυθρον, ἐν τῷ λεγομένῳ μήκωνι. ὁ δὲ μήκων κεῖται ἐπάνω τῆς κοιλίας οἱονεὶ κύστις. σπλάγχνον δ' οὐκ ἔχει ἀναλογοῦν. τροφῇ δὲ χρῆται ἔστιν ὅτε καὶ τοῖς τῶν κογχυλίων σαρκιδίοις, τὰ ὄστρακα ἐκτὸς τῶν
e θαλαμῶν ῥίπτων· ὅθεν διαγινώσκουσιν οἱ θηρεύοντες. ὀχεύει δὲ συμπλεκόμενος καὶ πολὺν χρόνον πλησιάζει διὰ τὸ ἄναιμος εἶναι. τίκτει δὲ διὰ τοῦ λεγομένου φυσητῆρος, ὅς ἐστι πόρος τῷ σώματι. καὶ τίκτει ᾠὰ βοτρυδόν. λέγουσι δὲ καὶ ὡς ἂν ἀπορήσῃ τροφῆς[2] αὐτὸν κατεσθίει. ὧν εἷς ἐστι καὶ ὁ κωμῳδιοποιὸς Φερεκράτης. οὗτος γὰρ ἐν τοῖς ἐπιγραφομένοις Ἀγρίοις φησίν·

ἐνθρύσκοισι καὶ βρακάνοις
καὶ στραβήλοις ζῆν· ὁπόταν δ'
ἤδη πεινῶσιν σφόδρα . . .
f ὥσπερεὶ[3] τοὺς πουλύποδας[4]
. . . . νύκτωρ περιτρώγειν αὐτῶν τοὺς δακτύλους;

καὶ Δίφιλος ἐν Ἐμπόρῳ·

πουλύπους
ἔχων ἁπάσας ὁλομελεῖς τὰς πλεκτάνας.
B. οὐ περιβεβρωκὼς αὐτόν[5] ἐστι, φίλτατε.

τοῦτο δ' ἐστὶ ψεῦδος. ὑπὸ γὰρ τῶν γόγγρων διω-

eight feet, of which the two upper and lower [a] are smallest, while those in the middle are largest; it also has two suckers by which its food is drawn in; two eyes above the two front feet; the mouth and teeth in the centre, between the feet. Dissection discloses that it has a bipartite brain. It also has the well-known dark juice, not black like that of the sepia, but reddish, contained in what is known as the poppy. This ink-bag, resembling a bladder, is situated above the stomach. It has no corresponding gut. As food it sometimes uses the tiny flesh-parts of shell-fish, throwing the shells outside its lairs; from this habit the fishermen detect its presence. Generation takes place by embrace, and coition lasts a long time because the creature has no blood. It spawns through the so-called blow-pipe, which is a tube in its body. The eggs thus spawned are in clusters. They say that whenever it lacks food it eats itself. One of these authorities is the comic poet, Pherecrates. He, namely, in the play entitled *Savages*,[b] says: "What! Live on chervil, wild herbs, and shrivelled olives, and when their hunger becomes so very extreme, then, like the polyps, gnaw at night their own fingers?" And Diphilus in *The Merchant*[c]: "A. He's a polyp, that has all its feelers whole. B. You mean, dear friend, that he hasn't gnawed himself off." But this notion is false. For it is

[a] Or, front and rear. [b] Kock i. 149.
[c] Kock ii. 551. See 226 e note [c].

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[1] ἄνω added by Gulick: ἐπάνω τῶν ὀδόντων Rose.
[2] ὅτι after τροφῆς in A (not C) deleted by Dindorf.
[3] Musurus: ὡσπερὶ A. [4] πολύποδας A.
[5] Schweighäuser: ἑαυτὸν AC.

κόμενος τοὺς πόδας ἀδικεῖται. λέγεται δ' ὡς, ἄν τις ταῖς θαλάμαις αὐτοῦ ἅλας ὑποσπείρῃ, εὐθέως ἐξέρχεται. ἱστορεῖται δὲ καὶ ὅτι φεύγων διὰ τὸν φόβον μεταβάλλει τὰς χρόας καὶ ἐξομοιοῦται τοῖς
317 τόποις ἐν οἷς κρύπτεται, ὡς καὶ ὁ Μεγαρεὺς Θέογνίς φησιν ἐν ταῖς ἐλεγείαις·

πουλύπου ὀργὴν ἴσχε πολυπλόκου, ὃς ποτὶ πέτρῃ
τῇ προσομιλήσῃ τοῖος ἰδεῖν ἐφάνη.

ὁμοίως ἱστορεῖ καὶ Κλέαρχος ἐν δευτέρῳ περὶ παροιμιῶν παρατιθέμενος τάδε τὰ ἔπη, οὐ δηλῶν ὅτου ἐστί·

πουλύποδός μοι, τέκνον, ἔχων νόον, Ἀμφίλοχ' ἥρως,
b τοῖσιν ἐφαρμόζου[1] τῶν κεν κατὰ δῆμον ἵκηαι.[2]

"περὶ δὲ Τροιζῆνα τὸ παλαιόν," φησὶν ὁ αὐτὸς Κλέαρχος, "οὔτε τὸν ἱερὸν καλούμενον πουλύπουν οὔτε τὸν κωπηλάτην πουλύπουν[3] νόμιμον ἦν θηρεύειν, ἀλλ' ἀπεῖπον τούτων τε καὶ τῆς θαλαττίας χελώνης μὴ ἅπτεσθαι. ὁ δὲ πουλύπους ἐστὶ συντηκτικὸς καὶ λίαν ἀνόητος· πρὸς γὰρ τὴν χεῖρα τῶν διωκόντων βαδίζει καὶ διωκόμενος ἔστιν ὅτε οὐχ ὑποχωρεῖ. συντήκονται δ' αὐτῶν αἱ θήλειαι μετὰ τὸν τόκον καὶ παρίενται· διὸ καὶ ῥᾳδίως ἁλίσκονται. ἐωράθησαν δέ ποτε καὶ ἐπὶ τὸ ξηρὸν ἐξιόντες, μάλιστα
c δὲ πρὸς τὰ τραχέα τῶν χωρίων· φεύγουσι γὰρ τὰ λεῖα. καὶ χαίρουσι δὲ τῶν φυτῶν[4] ταῖς ἐλαίαις καὶ πολλάκις εὑρίσκονται ταῖς πλεκτάναις περιειληφότες τὸ στέλεχος." (ἐφωράθησαν δὲ καὶ συκέαις προσπεφυκυίαις τῇ θαλάσσῃ προσπλεκόμενοι καὶ

[1] ἐφαρμόζου C: ἐφαρμόζων A: ἐφαρμόζειν Antigonus Carystius 25.

hunted by conger-eels and has its feet injured by them. It is also said that if you drop salt on its lurk-hole, it will immediately come out. Further, it is recorded that when it runs away in fear it changes colour, taking on the same hues as the places in which it hides. Hence the Megarian Theognis says in his elegiac verses [a]: "Hold fast to the ways of the polyp, which appears to the eye like the rock to which it clings." Clearchus records the like in the second book of his work *On Proverbs*,[b] citing the following verses without disclosing their author: "With the cunning of the polyp, my son, mighty Amphilochus, adapt thyself to the people into whatsoever country thou come." Clearchus also says that "in Troezen, in the old times, it was not lawful to catch either the sacred polyp, as it was called, or the nautilus-polyp, but they forbade touching them, and the sea tortoise as well. The polyp is easily liquefied,[c] also very stupid; for it goes up to the hand of its pursuers and sometimes, when pursued, it does not retreat. The females liquefy after spawning and grow weak, hence they are easily caught. They have even been seen at times to come out on the shore, especially in rocky places; for they avoid smooth ground. They even like plants, such as olives, and are found with their tentacles grasping the stalk." (They have also been caught closely entwined with fig-trees which grow near the water,

[a] vs. 215; advice given to Cyrnus.
[b] *F.H.G.* ii. 318.
[c] By the beating necessary to make it tender, 316 b.

[2] τῶν . . ἵκηαι Antig.: ὧν καὶ (κε C) δῆμον ἵκηαι A.
[3] πουλύπουν deleted as a gloss by Kaibel. But κωπηλάτης is adjectival, corresponding to τὸν ἱερόν.
[4] καὶ after φυτῶν in A (not C) deleted by Kaibel.

τῶν σύκων ἐσθίοντες, ὥς φησι Κλέαρχος ἐν τῷ περὶ τῶν ἐν τῷ ὑγρῷ.) "ἐστὶ δὲ δεῖγμα τοῦ ἥδεσθαι αὐτοὺς τῇ ἐλαίᾳ καὶ τοῦτο· ἐάν τις
d κλάδον τοῦ φυτοῦ τούτου καθῇ εἰς τὴν θάλασσαν καθ' ἥν εἰσι πουλύποδες καὶ μικρὸν ἐπίσχῃ, ἀπονητὶ ἀνέλκει τῷ κλάδῳ περιπλεκομένους ὅσους ἐθέλει. ἔχουσι δὲ τὰ μὲν ἄλλα μέρη ἰσχυρότατα, τὸν δὲ τράχηλον ἀσθενῆ."

Λέγεται δ' αὐτῶν τὸν ἄρρενα ἕλκειν[1] αἰδοιῶδές τι ἐν μιᾷ τῶν πλεκτανῶν ἐν ᾗ αἱ δύο μεγάλαι κοτυληδόνες εἰσίν. εἶναι δὲ τοῦτο νευρῶδες μέχρι εἰς μέσην τὴν πλεκτάνην ἅπαν προσπεφυκός. ἐν δὲ πέμπτῳ μορίων φησὶν Ἀριστοτέλης· "πουλύπους ὀχεύει τοῦ χειμῶνος καὶ τίκτει τῷ ἔαρι. φωλεύει
e δὲ περὶ δύο μῆνας. ἐστὶ δὲ πολύγονον τὸ ζῷον. διαφέρει δὲ ὁ ἄρρην τῆς θηλείας τῷ τε τὴν κεφαλὴν ἔχειν προμηκεστέραν καὶ τὸ καλούμενον ὑπὸ τῶν ἁλιέων αἰδοῖον ἔχειν ἐν τῇ πλεκτάνῃ. ἐπῳάζει δὲ ὅταν τέκῃ· διὸ καὶ χείριστοί εἰσι κατὰ τὸν χρόνον τοῦτον. ἀποτίκτει δ' ὁ μὲν πουλύπους ἢ εἰς θαλάμας ἢ εἰς κεράμιον ἤ τι ἄλλο τοιοῦτο κοῖλον. καὶ μεθ' ἡμέρας πεντήκοντα ἐκ τῶν ᾠῶν πουλυπόδια ἐξέρπει ὥσπερ τὰ φαλάγγια πολλά. ὁ δὲ θῆλυς πουλύπους ὁτὲ μὲν ἐπὶ τοῖς ᾠοῖς, ὁτὲ
f δ' ἐπὶ τῷ στόματι προκάθηται τῆς θαλάμης, τὴν πλεκτάνην ἐπέχων." Θεόφραστος δ' ἐν τῷ περὶ τῶν μεταβαλλόντων τὰς χρόας τὸν πολύποδά φησι τοῖς πετρώδεσι μάλιστα μόνοις συνεξομοιοῦσθαι, τοῦτο ποιοῦντα φόβῳ καὶ φυλακῆς χάριν. ἐν δὲ τῷ περὶ τῶν ἐν τῷ ξηρῷ διατριβόντων ζῴων οὐ δέχεσθαί φησι τοὺς πολύποδας τὴν θάλατταν. ἐν

[1] ἔχειν Basle edition (from Aristotle).

and eating figs, as Clearchus says in his book *On Water Animals*.[a]) "A proof of their liking for the olive is also this: if you let down a branch of this tree into the water where there are polyps, and wait a little, you will easily pull up as many as you want clinging to the branch. Though the other parts are very strong, the neck is weak."

It is said that the male trails along[b] a kind of genital organ in one of the tentacles in which are the two larger suckers. It is a sinewy substance adhering throughout its entire length to the tentacle as far as its middle. In the fifth book of *The Parts of Animals* Aristotle[c] says: "The polyp copulates in winter and spawns in the spring. It lives in holes for about two months. The creature is very prolific. The male differs from the female in having a head which is more extended in length, and in having what fishermen call its male organ in one tentacle. It broods upon its eggs after it spawns them, hence it is poorest at that season. The polyp drops its spawn into holes or a jar or anything else like it which is hollow. After fifty days the young polyps issue from the eggs like spiders, in great numbers. The female polyp sometimes sits over the eggs, sometimes over the mouth of its lair, with tentacles outstretched." Theophrastus, in the book *On Animals that change Colour*,[d] says that the polyp blends its colour only with that of rocky places, doing this through fear and in self-protection. In his book *On Animals living on Land*[e] he says that polyps do not take in

[a] *Cf.* 332 b-c.
[b] See critical note.
[c] *Hist. An.* 544 a 6, 549 b 31, 550 b 4.
[d] Frag. 173 Wimmer.
[e] Frag. 171 Wimmer.

δὲ τῷ περὶ τῶν κατὰ τόπους διαφορῶν ὁ Θεόφραστος πολύποδας οὐ γίνεσθαί φησιν περὶ Ἑλλήσποντον. ψυχρὰ γὰρ ἡ θάλασσα αὕτη καὶ ἧττον ἁλμυρά, ταῦτα δ' ἀμφότερα πολέμια πολύποδι. "ὁ δὲ ναυτίλος καλούμενος, φησὶν Ἀριστοτέλης, πολύπους μὲν οὔκ ἐστιν, ἐμφερὴς δὲ κατὰ τὰς πλεκτάνας. ἔχει δὲ τὸ νῶτον ὀστρακόδερμον.
318 ἀναδύνει δὲ ἐκ τοῦ βυθοῦ ἐφ' ἑαυτὸν ἔχων τὸ ὄστρακον, ἵνα μὴ τὴν θάλατταν ἕλκῃ· ἐπαναστραφεὶς δ' ἐπιπλεῖ ἄνω ποιήσας δύο τῶν πλεκτανῶν, αἷ μεταξὺ αὐτῶν λεπτὸν ὑμένα ἔχουσιν διαπεφυκότα, ὡς καὶ τῶν ὀρνίθων οἱ πόδες ὁρῶνται μεταξὺ τῶν δακτύλων δερμάτινον ὑμένα ἔχοντες· ἄλλας δὲ δύο πλεκτάνας καθίησιν εἰς τὴν θάλασσαν
b ἀντὶ πηδαλίων. ὅταν δέ τι προσιὸν ἴδῃ, δείσας συστέλλει τοὺς πόδας καὶ πληρώσας αὑτὸν τῆς θαλάσσης κατὰ βυθοῦ ὡς τάχος χωρεῖ." ἐν δὲ τῷ περὶ ζωικῶν καὶ ἰχθύων "πολύπους, φησί, τις ὁ μὲν τρεψίχρως,[1] ὁ δὲ ναυτίλος."

Εἰς τὸν ναυτίλον τοῦτον φέρεταί τι Καλλιμάχου τοῦ Κυρηναίου ἐπίγραμμα οὕτως ἔχον·

κόγχος ἐγώ, Ζεφυρῖτι, πάλαι τέρας.[2] ἀλλὰ σὺ νῦν με,[3]
Κύπρι, Σεληναίης ἄνθεμα πρῶτον ἔχεις,
ναυτίλον ὃς πελάγεσσιν ἐπέπλεον, εἰ μὲν ἀῆται,
τείνας οἰκείων λαῖφος ἀπὸ προτόνων,
εἰ δὲ Γαληναίη, λιπαρὴ θεός, οὖλος ἐρέσσων
c ποσσί νιν, ὥστ' ἔργῳ[4] τοὔνομα συμφέρεται,
ἔστ' ἔπεσον παρὰ θῖνας Ἰουλίδας, ὄφρα γένωμαι

[1] Casaubon: τριψίχρως AC.
[2] πάλαι τέρας Schneider: παλαίτερος AC.

sea-water. In the book *On Local Differences* [a] he says that they are not found in the Hellespont. For the water here is cold and less salty, and both these conditions are inimical to a polyp. "The so-called nautilus," says Aristotle,[b] "is really not a polyp, though having a resemblance in the tentacles. But its back is that of a testacean. It rises out of the bottom holding its shell over it that it may not take in water. It turns itself over and sails along with two of its tentacles upraised. These have a thin membrane growing between them, just as the feet of birds are seen to have a skinny membrane between the toes. It drops two other tentacles into the water, which it uses like rudders. But when it sees anything approaching, it contracts its feet, fills itself with water, and retires to the bottom with all speed." But in the work *Pertaining to Animals and Fishes* he says: "One kind of polyp is the turn-colour, another the nautilus."

There is an epigram to this nautilus circulating under the name of Callimachus of Cyrene,[c] of the following tenor: "A cockle am I, Zephyritis, a portent of old. Thou, Cypris, holdest me, the nautilus, as the prime offering of Selenê; for I sailed over the seas, what time the wind blew, letting out my canvas from my own stays. But if the shining goddess of the calm prevailed, then I rowed my vessel with close-set strokes, so that my name [d] suits my action, until I was cast on the shores of Iulis to become

[a] Frag. 173 Wimmer. [b] p. 320 Rose.
[c] p. 56 Wilamowitz[2]. [d] Nautilus, "sailor," or "rower."

[3] με Musurus: μοι A.
[4] ποσοί νιν, ὥστ' ἔργῳ Casaubon, Hermann: ποσσιν ἵν' ὡσπερῳωι A.

σοὶ τὸ περίσκεπτον παίγνιον, Ἀρσινόη,[1]
μηδέ μοι ἐν θαλάμῃσιν ἔθ', ὡς πάρος (εἰμὶ γὰρ ἄπνους),
τίκτηται νοτερῆς[2] ὤεον ἀλκυόνης.
Κλεινίου ἀλλὰ θυγατρὶ δίδου χάριν· οἶδε γὰρ ἐσθλὰ
ῥέζειν καὶ Σμύρνης ἐστὶν ἀπ' Αἰολίδος.

d ἔγραψε δὲ καὶ Ποσείδιππος εἰς τὴν ἐν τῷ Ζεφυρίῳ τιμωμένην ταύτην Ἀφροδίτην τόδε τὸ ἐπίγραμμα·

τοῦτο καὶ ἐν πόντῳ[3] καὶ ἐπὶ χθονὶ τῆς Φιλαδέλφου
Κύπριδος ἱλάσκεσθ' ἱερὸν Ἀρσινόης,
ἣν ἀνακοιρανέουσαν ἐπὶ Ζεφυρίτιδος ἀκτῆς
πρῶτος ὁ ναύαρχος θήκατο Καλλικράτης.
ἣ δὲ καὶ εὐπλοΐην δώσει καὶ χείματι μέσσῳ
τὸ πλατὺ λισσομένοις ἐκλιπαρεῖ[4] πέλαγος.

τοῦ πολύποδος μνημονεύει καὶ ὁ τραγικὸς Ἴων
e ἐν Φοίνικι λέγων·

καὶ τὸν πετραῖον πλεκτάναις ἀναίμοσι
στυγῶ μεταλλακτῆρα πουλύπουν χροός.

εἴδη δ' ἐστὶ πολυπόδων ἐλεδώνη, πολυποδίνη, βολβιτίνη,[5] ὀσμύλος, ὡς Ἀριστοτέλης ἱστορεῖ καὶ Σπεύσιππος. ἐν δὲ τῷ περὶ ζωικῶν Ἀριστοτέλης μαλάκιά φησιν εἶναι πουλύποδας, ὀσμύλην, ἐλεδώνην, σηπίαν, τευθίδα· Ἐπίχαρμος δ' ἐν Ἥβας γάμῳ·

πώλυποί τε σηπίαι τε καὶ ποταναὶ τευθίδες
χἀ δυσώδης[6] βολβιτὶς γραῖαί τ' ἐριθακώδεες.

f Ἀρχέστρατος δέ φησι·

πούλυποι ἔν τε Θάσῳ καὶ Καρίᾳ εἰσὶν ἄριστοι·

thy admired toy, Arsinoë, and no longer, as aforetime (for my breath is spent) shall the watery halcyon's egg be laid in thy chambers. Nay, give grace to the daughter of Cleinias; for she knows how to do the right, and comes from Aeolian Smyrna." Poseidippus, also, wrote the following epigram in honour of this Aphrodite worshipped at Zephyrium: "On sea and land alike do honour to this shrine of the Cypris of Philadelphus, who is Arsinoë. She it was, ruling over the Zephyrian shore, whom the admiral Callicrates was the first to consecrate. She, moreover, will grant a fair voyage, and when the storm rages will make smooth as oil the broad sea for them that entreat her." The polyp is mentioned also by the tragedian Ion, who says in *The Phoenician* [a]: "I loathe, too, the polyp, that with bloodless tentacles cleaves to the rock and changes its colour." The kinds of polyp existing are: heledonê, polypodinê, bolbitinê, and osmylus, according to the account in Aristotle [b] and in Speusippus. In the book *Pertaining to Animals* Aristotle says that molluscs are the polyps, the osmylê, the heledonê, the cuttle-fish, and the squid. Epicharmus, in *The Marriage of Hebe* [c]: "Polyps and cuttle-fish and scudding squids, the ill-smelling bolbitis, too, and sputtering sea-crabs." Archestratus [d] says: "Polyps are best in Thasos

[a] *T.G.F.*[2] 739.

[b] p. 300 Rose. Probably all four words refer to *Eledone morchata*.

[c] Kaibel 101; Athen. 323 f. [d] Frag. 36 Ribbeck 53 Brandt.

[1] *Ἀρσινόη Etym. Mag.* 664. 49: ἀρσινόης A.

[2] *τίκτηται νοτερῆς* Bentley: *τίκτει τ' αἰνοτέρης* A.

[3] Jacobs: *ποταμῷ* A. [4] Casaubon: *ἐκλιμπάνει* A.

[5] Rose: *βολβοτύνη* A. *πολυποδίνη* is suspiciously like *βολβιτίνη*, and may have been only a dialectal variation.

[6] *χὰ δυσώδης* Casaubon: *χαλυσώδεις* A.

καὶ Κέρκυρα τρέφει μεγάλους πολλούς[1] τε τὸ πλῆθος.

Δωριεῖς δ' αὐτὸν διὰ τοῦ ω̄ καλοῦσι πώλυπον,[2] ὡς Ἐπίχαρμος. καὶ Σιμωνίδης δ' ἔφη· "πώλυπον διζήμενος." Ἀττικοὶ δὲ πουλύπουν (ἐστὶ δὲ τῶν σελαχωδῶν· τὰ χονδρώδη δ' οὕτω λέγεται)·

πουλύποδες, γαλεοί τε κύνες.

μαλάκια δὲ καλεῖται τὰ τευθιδώδη. σελάχια δὲ τὰ τῶν ῥινῶν[3] φῦλα.

319 ΠΑΓΟΥΡΟΙ. τούτων μέμνηται Τιμοκλῆς ἢ Ξέναρχος ἐν Πορφύρᾳ οὕτως·

εἶθ' ἁλιεὺς[4] ὢν ἄκρος σοφίαν
ἐπὶ μὲν παγούροις[5] τοῖς[6] θεοῖς ἐχθροῖσι καὶ
ἰχθυδίοις εὕρηκα παντοδαπὰς τέχνας,
γέροντα βούγλωττον δὲ[7] μὴ ταχέως πάνυ
συναρπάσομαι; καλόν γ' ἂν εἴη.

ΠΗΛΑΜΥΣ. Φρύνιχος ἐν Μούσαις μνημονεύει. Ἀριστοτέλης δ' ἐν πέμπτῳ ζῴων μορίων "αἱ πηλαμύδες, φησί, καὶ οἱ θύννοι τίκτουσιν ἐν τῷ Πόντῳ, ἄλλοθι δὲ οὔ." μνημονεύει αὐτῶν καὶ Σοφοκλῆς ἐν Ποιμέσιν·

b ἔνθ' ἡ πάροικος πηλαμὺς χειμάζεται,
πάραυλος[8] Ἑλλησποντίς, ὡραία θέρους
τῷ Βοσπορίτῃ· τῷδε γὰρ θαμίζεται.

[1] μεγάλους πολλούς Schweighäuser: πολλοὺς μεγάλους AC.
[2] πώλυπον Eust. 1541. 29: πωλύπουν A.
[3] ῥινῶν Kaibel: ἐρίων AC.
[4] οὕτως· εἶθ' ἁλιεὺς early edd.: οὕτως ἵτ' ἁλιεὺς A: οὐτωσί· ἁλιεὺς Meineke, Kaibel. The verse is unmetrical.
[5] ἐπὶ μὲν παγούροις Herwerden: ἐν παγούροις μὲν A.

and in Caria; Corcyra, too, nourishes large ones, many in number." The Dorians pronounce the word with a long *o*, pôlypos, as in the example from Epicharmus. And so Simonides [a] gave it: "Looking for a pôlyp." But the Attic dialect has poulypos [b] (it belongs to the class of selachian fishes, those which are cartilaginous being so-called): "Poulyps, and dog-fishes too." But squid-like creatures are called molluscs. Selachians also are the tribes of monk-fishes.

Common Crabs.—These are mentioned by Timocles or Xenarchus in *The Purple-shell*,[c] thus: "And so then I, a fisherman of consummate skill in my craft, have discovered all kinds of tricks for catching common crabs (which are detestable to the gods) and little fishes, but I am not to grab with all speed this old ox-tongue [d]? That would indeed be a pretty deal!"

Pelamyd Tunny.—Mentioned by Phrynichus in *The Muses*.[e] Aristotle, in the fifth book of *Parts of Animals*,[f] says that the pelamyds and the tunnies spawn in the Black Sea, but not elsewhere. Sophocles, also, mentions them in *The Shepherds* [g]: "There the neighbouring pelamys lives in winter, a Hellespontian dwelling near, a delight in summer to the Bosporite; for the fish comes often thither."

[a] *P.L.G.*[4] ii. 457; see also Athen. 316 b.
[b] As before noted, 316 a-c.
[c] Kock ii. 471.
[d] "Ox-tongue," name of a fish (288 a-b), was a slang term also for a stupid old man.
[e] Kock i. 380.
[f] *Hist. An.* 543 b 2.
[g] *T.G.F.*[2] 242.

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[6] τοῖς added by Dobree.
[7] δὲ Schweighäuser: τὸ A.
[8] πάραυλος Bergk, *cf.* Hesych. *s.v.*: πάροικος AC.

ΠΕΡΚΑΙ. *τούτων μέμνηται Διοκλῆς καὶ Σπεύσιππος ἐν δευτέρῳ Ὁμοίων, παραπλησίας εἶναι λέγων πέρκην, χάνναν, φυκίδα. Ἐπίχαρμος δέ φησι·*

κομαρίδας τε καὶ κύνας, κέστρας τε πέρκας τ' αἰόλας.

Νουμήνιος δ' ἐν Ἁλιευτικῷ·

ἄλλοτε δ' αὖ πέρκας, ὁτὲ δὲ στροφάδας παρὰ[1] *πέτρην*

c *φυκίδας ἀλφηστήν τε καὶ ἐν χροιῇσιν ἐρυθρὸν σκορπίον.*

ΠΕΡΚΗ. *καὶ ταύτης Ἐπίχαρμος ἐν Ἥβας γάμῳ μέμνηται καὶ Σπεύσιππος ἐν β' τῶν Ὁμοίων καὶ Νουμήνιος, ὧν τὰ μαρτύρια πρόκειται. Ἀριστοτέλης ἐν τῷ περὶ ζωικῶν ἀκανθοστεφῆ φησιν εἶναι καὶ ποικιλόχροα φυκίδα. τῶν δὲ γραμμοποικίλων πλαγίαις τε ταῖς ῥάβδοις κεχρημένων πέρκη. καὶ παροιμία δέ ἐστιν· "ἕπεται πέρκη μελανούρῳ."*

ΡΑΦΙΔΕΣ. *καὶ τούτων μέμνηται Ἐπίχαρμος λέγων·*

d *κὠξύρυγχοι ῥαφίδες ἵππουροί τε.*

Δωρίων δ' ἐν τῷ περὶ ἰχθύων "βελόνην, φησίν, ἣν καλοῦσιν ῥαφίδα." Ἀριστοτέλης δ' ἐν πέμπτῳ ζῴων μορίων βελόνην αὐτὴν καλεῖ. ἐν δὲ τῷ περὶ ζωικῶν ἢ ἰχθύων ῥαφίδα αὐτὴν ὀνομάσας ἀνόδουν φησὶν αὐτὴν εἶναι. καὶ Σπεύσιππος αὐτὴν βελόνην καλεῖ.

ΡΙΝΗ. *Δωρίων ἐν τῷ περὶ ἰχθύων ἐν Σμύρνῃ*

[1] περὶ Schweighäuser.

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[a] Kaibel 99; Athen. 323 a, c.

[b] Unknown; possibly a dialect form of *κάμμαροι*, "lobsters," 306 c and note *g*.

Perches.—These are mentioned by Diocles, also by Speusippus in the second book of *Similars*, asserting that the perch, canna, and forked hake are alike. And Epicharmus [a] says: "Comarides [b] and dog-fishes, too, and spet-fishes and speckled perch." Numenius, in *The Art of Angling* [c]: "Again, at another time perch, at another, swirling beside [d] a rock, forked hake, and wrasse too, and sculpin with red skin."

The Perch.—This also is mentioned by Epicharmus in *The Marriage of Hebe*, by Speusippus in the second book of *Similars*, and by Numenius, all of whose testimony has been cited. Aristotle, in the work *Pertaining to Animals*,[e] says that the forked hake is stickle-backed and has a speckled skin. So the perch is classed among those fishes marked with lines and having cross-wise stripes. There is also a proverb: "The perch follows the blacktail." [f]

Needle-fishes.—These also are mentioned by Epicharmus [g] in the line: "And needle-fishes with sharp snouts, and horse-tails too." Dorion, also, in his work *On Fishes*, has: "The needle, which they call the needle-fish." Aristotle, in the fifth book of *Parts of Animals*,[h] calls it needle (belonê). But in *Pertaining to Animals or Fishes* [i] he calls it needle-fish (raphis) and says that it has no teeth. Speusippus also gives it the name belonê.

The File-shark.—Dorion, in his work *On Fishes*,

[c] Frag. 18 Birt; Athen. 282 a, 313 d, 320 e.
[d] Or "around," see critical note.
[e] p. 296 Rose.
[f] *Cf.* Matron in Athen. 135 e, also 313 d, whence it seems that the proverb refers to mixed company.
[g] Kaibel 100; Athen. 304 c, 328 b. Needle-fish = garfish.
[h] *Hist. An.* 543 b 11.
[i] p. 296 Rose. A. meant pipe-fish.

φησὶν τὰς ῥίνας διαφόρους γίνεσθαι, καὶ πάντα δὲ τὰ σελαχώδη τὸν Σμυρναϊκὸν κόλπον ἔχειν διαφέροντα. Ἀρχέστρατος δέ φησιν·

καὶ σελάχη μέντοι κλεινὴ[1] Μίλητος ἄριστα
e ἐκτρέφει· ἀλλὰ τί[2] χρὴ ῥίνης λόγον ἢ πλατυνώτου
λειοβάτου ποιεῖσθαι; ὁμῶς κροκόδειλον ἂν ὀπτὸν
δαισαίμην[3] ἀπ' ἰπνοῦ,[4] τερπνὸν παίδεσσιν Ἰώνων.

ΣΚΑΡΟΣ. τοῦτον Ἀριστοτέλης φησὶν καρχαρόδοντα εἶναι καὶ μονήρη καὶ σαρκοφάγον ἔχειν τε στόμα μικρὸν καὶ γλῶτταν οὐ λίαν προσπεφυκυῖαν,
f καρδίαν τρίγωνον, ἧπαρ λευκόν,[5] τρίλοβον, ἔχειν τε χολὴν καὶ σπλῆνα μέλανα, τῶν δὲ βραγχίων τὸ μὲν διπλοῦν, τὸ δὲ ἁπλοῦν. μόνος δὲ καὶ τῶν ἄλλων ἰχθύων μηρυκάζει. χαίρει δὲ τῇ τῶν φυκίων τροφῇ· διὸ καὶ τούτοις θηρεύεται. ἀκμάζει δὲ θέρους. Ἐπίχαρμος δ' ἐν Ἥβας γάμῳ φησίν·

ἁλιέων,[6] σπάρους
καὶ σκάρους, τῶν οὐδὲ τὸ σκᾶρ[7] θεμιτὸν ἐκβαλεῖν θεοῖς.

320 Σέλευκος δ' ὁ Ταρσεὺς ἐν τῷ Ἁλιευτικῷ μόνον φησὶ τῶν ἰχθύων τὸν σκάρον οὐ[8] καθεύδειν· ὅθεν οὐδὲ νύκτωρ ποτὲ ἁλῶναι. τοῦτο δ' ἴσως διὰ φόβον αὐτῷ συμβαίνει. Ἀρχέστρατος δ' ἐν τῇ Γαστρονομίᾳ·

σκάρον ἐξ Ἐφέσου ζήτει, χειμῶνι δὲ τρίγλας

[1] Casaubon: καινὴ AC.
[2] ἀλλὰ τί Wilamowitz: ἀλλά γε AC.
[3] δασσαίμην Brandt.
[4] ἰπνοῦ Dindorf: ἴπνου A: Ἴπνου Meineke.
[5] ἧπαρ λευκόν Rondelet: παράλευκον AC.

says that the file-sharks (monk-fish) of Smyrna are especially good, and, in fact, that all the selachians contained in the Bay of Smyrna are superior. But Archestratus [a] says: "Selachians, too, glorious Miletus nurtures of best quality; and yet, what boots it to take account of the file-shark, or the broad-backed ray [b]? I should as soon eat an oven-baked lizard,[c] the delight of Ionia's children."

The Parrot-fish.—Of this Aristotle [d] says that it has jagged teeth, is solitary and carnivorous, and has a small mouth and a tongue not very solidly attached; heart triangular, liver white, with three lobes; gall-bladder and spleen black, one set of gills double, the other single. Of all fishes it is the only one that chews its cud. It likes to feed on seaweed, and therefore can be caught with it. It is at its best in summer. Epicharmus says in *The Marriage of Hebe* [e]: "Of the fisherfolk, sea-breams and parrot-fish, whose dung, even, the gods may not lawfully throw aside." Seleucus of Tarsus, in *The Art of Angling*, says that the parrot-fish is the only one of all the fishes that does not go to sleep: hence it cannot be caught even at night. Perhaps fear affects it in this way. Archestratus, in his *Gastronomy* [f]: "Ask for a parrot-fish from Ephesus;

[a] Frag. 54 Ribbeck 46 Brandt.
[b] Identified with the file, above 312 b.
[c] Perhaps the giant lizard, a variety of which is eaten in southern California.
[d] p. 314 Rose.
[e] Kaibel 100; below 320 c; see critical note.
[f] Frag. 55 Ribbeck 41 Brandt.

[6] ἁλιέων (?) Kaibel: ἁλιεύομεν AC. *Cf.* 320 c.
[7] Wilamowitz: σκῶρ AC.
[8] οὐ added by Casaubon.

ἔσθι' ἐνὶ ψαφαρῇ ληφθέντας[1] Τειχιοέσσῃ
Μιλήτου κώμῃ Καρῶν πέλας ἀγκυλοκώλων.[2]

κἀν ἄλλῳ δὲ μέρει φησίν·

b καὶ σκάρον ἐν παράλῳ Καλχηδόνι[3] τὸν μέγαν ὄπτα,
πλύνας εὖ· χρηστὸν[4] δὲ καὶ ἐν Βυζαντίῳ ὄψει
καὶ μέγεθος κυκλίᾳ[5] ἴσον ἀσπίδι νῶτα φοροῦντα.
τοῦτον ὅλον θεράπευε τρόπον τοιόνδε· λαβών νιν,[6]
ἡνίκ' ἂν εὖ τυρῷ καὶ ἐλαίῳ πάντα πυκασθῇ,
κρίβανον ἐς θερμὸν κρέμασον κἄπειτα κατόπτα.
πάσσειν δ' ἁλσὶ κυμινοτρίβοις καὶ γλαυκῷ ἐλαίῳ
ἐκ χειρὸς κατακρουνίζων θεοδέγμονα πηγήν.

c Νίκανδρος δ' ὁ Θυατειρηνὸς δύο γένη φησὶν εἶναι σκάρων καὶ καλεῖσθαι τὸν μὲν ὀνίαν, τὸν δὲ αἴολον.

ΣΠΑΡΟΣ. τοῦτον Ἱκέσιος εὐχυλότερον μὲν εἶναι μαινίδος καὶ ἄλλων δὲ πλειόνων τροφιμώτερον. Ἐπίχαρμος δ' ἐν Ἥβας γάμῳ·

αὐτὸς ὁ Ποτιδὰν ἄγων γαύλοισιν[7] ἐν Φοινικικοῖς
εἶκε[8] καλλίστους ἅδην, λαταγὸς[9] ἁλιέων,[10] σπάρους
καὶ σκάρους, τῶν οὐδὲ τὸ σκᾶρ[11] θεμιτὸν ἐκβαλεῖν θεοῖς.

d Νουμήνιος δ' ἐν Ἁλιευτικῷ·

ἢ σπάρον ἢ ὗκας[12] ἀγελείδας.

[1] τρίγλας . . ληφθέντας Kaibel: τρίγλαν . . ληφθέντα AC (ληφθεῖσαν Musurus, Brandt).
[2] ἀγκυλοκώλων superscr. τόξων C (*cf. Il.* x. 428).
[3] Schweighäuser: καρχηδόνι A.
[4] εὖ· χρηστὸν Dindorf: εὔχρηστον AC.

but in winter eat mullets which have been caught in sandy Teichioessa, a village of Miletus near the crook-limbed Carians." [a] And in another place [b] he says: "At Calchedon by the sea bake the mighty parrot-fish, after washing it well. But in Byzantium, too, thou wilt find it good, and as to its size, it bears a back equal to the circling shield. Dress it whole as I shall describe. After it has been thoroughly covered with cheese and oil, take it and hang it in a hot oven and bake it to a turn. Sprinkle it with salt mixed with caraway-seed, and with the yellow oil, pouring its divine fountain from thy hand." Nicander of Thyateira says that there are two kinds of parrot-fish, the one called onias (grey), the other aeolus (speckled).

The Sea-bream.—Hicesius says that this is better flavoured than the sprat, and is more nourishing than many other kinds of fish. Epicharmus, in *The Marriage of Hebe* [c]: "Poseidon, that leader of the fisherfolk, came in person, bringing, in Phoenician barques, the fairest sea-breams and parrot-fishes that heart could desire; whose dung, even, the gods may not lawfully throw aside." And Numenius, in *The Art of Angling* [d]: "Or a sea-bream, or hycae

[a] Or, "Carians with curved bows"; see critical note.
[b] Frag. 41 Ribbeck 13 Brandt.
[c] Kaibel 100; *cf.* above, 319 f; see critical note.
[d] Frag. 16 Birt; below, 327 b.

[5] κυκλίᾳ Musurus: κυκλίας AC. [6] Casaubon: νῦν AC.
[7] Ποτιδὰν ἄγων γαύλοισιν Koenig: ποτιδαναίων γαυλοῖς A.
[8] εἶκε Ahrens: εἰκαὶ A.
[9] ἄδην, λαταγὸς Gulick: αδητατήγανος A.
[10] ἁλιέων Kaibel (?): ἀγεμὼν A (a gloss on the preceding word): ἁλιεύομεν 319 f. [11] Wilamowitz: σκῶρ A.
[12] ἢ after ὕκας deleted by Musurus.

μνημονεύει δ' αὐτοῦ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων.

ΣΚΟΡΠΙΟΣ. Διοκλῆς ἐν πρώτῳ τῶν πρὸς Πλείσταρχον Ὑγιεινῶν τῶν μὲν νεαρῶν φησιν ἰχθύων ξηροτέρους εἶναι τὰς σάρκας σκορπίους, κόκκυγας, ψήττας, σαργούς, τραχούρους, τὰς δὲ τρίγλας ἧττον τούτων ξηροσάρκους. οἱ γὰρ πετραῖοι μαλακοσαρκότεροί εἰσιν. Ἱκέσιος δέ φησι· "τῶν σκορπίων ὁ μέν ἐστι πελάγιος, ὁ δὲ τεναγώδης. καὶ ὁ μὲν πελάγιος πυρρός, ὁ δ' ἕτερος μελανίζων. e διαφέρει δὲ τῇ γεύσει καὶ τῷ τροφίμῳ ὁ πελάγιος. εἰσὶ δὲ οἱ σκορπίοι σμηκτικοί, εὐέκκριτοι, πολύχυλοι, πολύτροφοι. χονδρώδεις γάρ εἰσι." τίκτει δ' ὁ σκορπίος δίς, ὥς φησιν Ἀριστοτέλης ἐν πέμπτῳ ζῴων μορίων. Νουμήνιος δ' ἐν Ἁλιευτικῷ·

φυκίδας ἀλφηστήν τε καὶ ἐν χροιῇσιν ἐρυθρὸν
σκορπίον ἢ πέρκαισι καθηγητὴν μελάνουρον.

ὅτι δὲ καὶ πληκτικός ἐστιν Ἀριστοτέλης ἱστορεῖ ἐν τῷ περὶ ἰχθύων ἢ[1] ζωικῶν. Ἐπίχαρμος δ' ἐν Μούσαις ποικίλον εἶναί φησι τὸν σκορπίον·

f σκορπίοι τε ποικίλοι γλαῦκοί τε, σαῦροι πίονες.

μονήρης δ' ἐστὶ καὶ φυκοφάγος. ἐν δὲ πέμπτῳ ζῴων μορίων ὁ Ἀριστοτέλης σκορπίους καὶ σκορπίδας ἐν διαφόροις τόποις ὀνομάζει. ἄδηλον δὲ εἰ τοὺς αὐτοὺς λέγει· ὅτι καὶ σκόρπαιναν καὶ σκορπίους πολλάκις ἡμεῖς ἐφάγομεν καὶ διάφοροι καὶ οἱ χυμοὶ καὶ αἱ χρόαι εἰσὶν οὐδεὶς ἀγνοεῖ. ὁ

[1] ἢ added by Casaubon.

swimming in schools." The sea-bream is mentioned also by Dorion in his work *On Fishes*.

The Sculpin.[a]—Diocles, in the first book of his *Hygiene*, addressed to Pleistarchus,[b] says that of the deep-water fishes those which have harder flesh are the sculpins, pipers, sole, sarg, and scad, while the red mullets are less hard-fleshed than these. For the rock fishes are soft-fleshed. And Hicesius says : " Of the sculpins, one kind is found in deep water,[c] the other in lagoons. The deep-water sculpin is yellowish-red, the other inclined to black. The deep-water kind is superior in taste and nourishment. Sculpins are purgative, easily eliminated, full of juice, and very nourishing ; for they are cartilaginous." The sculpin spawns twice a year, according to Aristotle in the fifth book of *Parts of Animals*.[d] Numenius in *The Art of Angling* [e] : " Forked hake, and labrus too, and sculpin with red skin, or a black-tail, guide to the perches." That the sculpin can sting is also attested by Aristotle in the book *On Fishes* or *Pertaining to Animals*.[f] Epicharmus in *The Muses* [g] says that the sculpin is speckled : " Sculpins speckled, and grey-fish, and fat horse-mackerel." It is solitary, and lives on seaweed. In the fifth book of *Parts of Animals*, Aristotle calls the sculpin scorpios and scorpis in different passages.[h] But it is uncertain whether he means that they are the same ; that we have often eaten both a scorpaena and a scorpios, and that their flavour and colour differ,

[a] An inexact but convenient translation for *Scorpaena scrofa* and other species of bullhead.
[b] Wellmann 172.
[c] Opposed to πετραῖοι, rock fishes [Hippoc.] Περὶ διαίτης, ii. 49 (vi. 548).
[d] *Hist. An.* 543 a 7.
[e] Frag. 18 Birt ; Athen. 313 d, 319 b.
[f] p. 315 Rose.
[g] Kaibel 100 ; *cf.* Athen. 295 b.
[h] *Hist. An.* 543 a 7, b 5.

δ' ὀψαρτυτὴς Ἀρχέστρατος ἐν τοῖς χρυσοῖς ἔπεσι λέγει·

321 ἐν δὲ Θάσῳ τὸν σκορπίον ὠνοῦ, ἐὰν ᾖ
μὴ μείζων[1] πυγόνος· μεγάλου δ' ἀπὸ χεῖρας
ἴαλλε.

ΣΚΟΜΒΡΟΣ. Ἀριστοφάνης Γηρυτάδῃ. Ἰκέσιός φησι τοὺς σκόμβρους ἐλαχίστους μὲν εἶναι κατὰ τὸ μέγεθος, τροφιμωτέρους[2] δὲ τῶν κολιῶν καὶ εὐχυλοτέρους, οὐ μὴν εὐεκκριτωτερους. μνημονεύει αὐτῶν οὕτως καὶ Ἐπίχαρμος ἐν Ἥβας γάμῳ·

καὶ χελιδόνες τε ιὗρμαι θ', οἵ τε[3] κολιὰν[4] μείζονες
ἐντὶ καὶ σκόμβρων, ἀτὰρ τᾶν θυννίδων γα
μείονες.[5]

ΣΑΡΓΟΙ. "οὗτοι, ὥς φησιν Ἰκέσιος, στύφουσι
b μᾶλλον καὶ τῶν μελανούρων εἰσὶ τροφιμώτεροι." Νουμήνιος δ' ἐν Ἁλιευτικῷ πανοῦργον εἶναί φησι περὶ τὰς θήρας τὸν σαργόν·

κόσσυφον ἢ κίχλας ἁλιειδέας, ἄλλοτε δ' ἄλλῃ
σαργὸν ἐπικέλσοντα,[6] λινοπληγέστατον ἰχθύν.

Ἀριστοτέλης δ' ἐν πέμπτῳ μορίων τίκτειν αὐτόι φησιν δίς, ἔαρος, εἶτα μετοπώρου. Ἐπίχαρμος δ' ἐν Ἥβας γάμῳ·

αἱ δὲ λῆς, σαργοί τε χαλκίδες τε καὶ τοὶ πόντιοι . . .

c ὡς διαφόρους δὲ τοὺς σαργίνους ἐν τοῖσδε καταλέγει·

ἦν δὲ σαργῖνοί τε[7] μελάνουροί τε καὶ ταὶ φίνταται[8]
ταινίαι λεπταὶ μέν, ἁδῆαι[9] δέ.

[1] Stephanus: μείων AC. [2] Casaubon: τροφίμους AC.

everyone knows. The fancy cook Archestratus [a] says in his golden verses : " But in Thasos buy the sculpin, if it be not bigger than thine arm's length ; from one too large keep thy hands away! "

The Mackerel.—Mentioned by Aristophanes in *Gerytades.*[b] Hicesius says that though mackerel are very small in size, they are more nourishing and better flavoured than tunny, but not so easily eliminated. They are mentioned thus by Epicharmus in *The Marriage of Hebe* [c] : " Flying-fish also, and breams, which are larger than tunnies and mackerel, but smaller, indeed, than female tunnies."

Sargs.—" These," says Hicesius, " are more costive and filling than black-tails." Numenius, in *The Art of Angling*,[d] calls the sarg a mischievous fish to catch : " Blackbird or thrushes [e] with hues of the sea ; at different times and places, a sarg on the point of being landed, that fish most harmful to the line." Aristotle, in the fifth book of *Parts of Animals*,[f] says that it spawns twice, once in spring, again in autumn. Epicharmus, in *The Marriage of Hebe* [g] : " And if thou desire, sargs there be, and sardines, and those deep-sea creatures . . ." But the sargini he lists in the following lines [h] as something different : " There were gar-fish and black-tails too, and the beloved ribbon-fish, thin but sweet." A similar

[a] Frag. 42 Ribbeck 29 Brandt. [b] Kock i. 434.
[c] Kaibel 102 ; Athen. 313 e.
[d] Frag. 17 Birt ; Athen. 305 c, 315 b.
[e] Both these are wrasses.
[f] *Hist. An.* 543 a 7. [g] Kaibel 100 ; Athen. 325 f.
[h] Kaibel 100 ; Athen. 313 d, 325 f.

[3] θ', οἵ τε Ahrens : τοί τε A.
[4] Casaubon : κοιλίαν A. [5] Ahrens : μηνος A.
[6] Casaubon : ἐπιτέλσωντα A. [7] τε added by Schweighäuser.
[8] φίνταται 325 f : φίλταται AC. [9] ἁδῆαι 325 f: ἁδεῖαι A.

ὁμοίως δὲ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων φησὶ σαργίνους διὰ τοῦτ' αὐτοὺς καλῶν καὶ χαλκίδας. ὁ δὲ σοφὸς Ἀρχέστρατός φησιν·

ἡνίκα δ' ἂν δύνοντος ἐν οὐρανῷ Ὠρίωνος
μήτηρ οἰνοφόρου βότρυος χαίτην ἀποβάλλῃ,
τῆμος ἔχειν ὀπτὸν σαργὸν τυρῷ κατάπαστον,
εὐμεγέθη, θερμόν, δριμεῖ δεδαϊγμένον ὄξει·
σκληρὸς γὰρ φύσει ἐστίν. ἅπαντα δέ μοι θεράπευε
d τὸν στερεὸν τοιῷδε τρόπῳ μεμιγμένος ἰχθύν.
τὸν δ' ἀγαθὸν μαλακόν τε φύσει καὶ πίονα σάρκα
ἁλσὶ μόνον λεπτοῖσι πάσας καὶ ἐλαίῳ ἀλείψας·
τὴν ἀρετὴν[1] γὰρ ἔχει τῆς τέρψιος αὐτὸς ἐν αὐτῷ.

ΣΑΛΠΗ. Ἐπίχαρμος Ἥβας γάμῳ·

ἀόνες φάγροι τε λάβρακές τε καὶ ταὶ πίονες
σκατοφάγοι σάλπαι βδελυχραί, ἀδέαι δ' ἐν τῷ θέρει.

e Ἀριστοτέλης δ' ἐν πέμπτῳ μορίων ἅπαξ τίκτειν φησὶν αὐτὴν τοῦ μετοπώρου. ἐστὶ δὲ πολύγραμμος καὶ ἐρυθρόγραμμος, ἔτι δὲ καρχαρόδους καὶ μονήρης. λέγεσθαι δὲ καὶ ὑπὸ τῶν ἁλιέων φησὶν ὡς καὶ κολοκύντῃ θηρεύεται χαίρουσα τῷ βρώματι. Ἀρχέστρατος δέ φησιν·

f σάλπην δὲ κακὸν μὲν ἔγωγε
ἰχθὺν εἰς ἀεὶ κρίνω· βρωτὴ δὲ μάλιστα
ἐστὶ θεριζομένου σίτου. λαβὲ δ' ἐν Μυτιλήνῃ[2]
αὐτήν.

Παγκράτης δ' ἐν ἔργοις θαλασσίοις·

[1] τὴν ἀρετὴν A: πληθώρην Stadtmüller.

statement is found in Dorion's work *On Fishes*; hence he calls them chalcides (sardines) as well as sargini. The wise Archestratus [a] says: "Whensoe'er Orion is setting in the heavens, and the mother of the wine-bearing cluster begins to cast away her tresses, then have a baked sarg, overspread with cheese, large, hot, and rent with pungent vinegar. For its flesh is by nature tough. And so be mindful and dress every tough fish in the same way. But the good fish, with naturally tender, fat flesh, sprinkle with a little salt only, and baste with oil. For it contains within itself alone the reward [b] of joy."

The Salpa.[c]—Epicharmus, in *The Marriage of Hebe* [d]: "Aones and sea-breams, bass also, and the fat and loathsome scavenger saupes, yet sweet in the summertime." Aristotle, in the fifth book of *Parts of Animals*,[e] says that it spawns once a year, in autumn. It is heavily marked with red lines,[f] has, moreover, jagged teeth, and is solitary. Fishermen declare, so he says, that it can be caught with a gourd, since it likes that food. Archestratus [g] says: "As for the saupe, I shall for ever judge it to be a poor fish. It is most palatable when the grain is being harvested. Buy it in Mitylene." Pancrates

[a] Frag. 38 Ribbeck 36 Brandt.
[b] Or, reading πληθώρην, "fullness." See critical note.
[c] A kind of stock-fish, French *saupe*. See 305 d note *i*.
[d] Kaibel 102; Athen. 327 c. The first fish in the verse is not identifiable.
[e] *Hist. An.* 543 a 8, b 7.
[f] Aristot. p. 314 Rose.
[g] Frag. 37 Ribbeck 28 Brandt.

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[2] μιτυλήνῃ AC.

σάλπαι τ' ἰσομήκεες ἰχθῦς,
ἅς τε βόας πορκῆες ἁλίζωοι καλέουσιν,
οὕνεκα γαστέρι φῦκος ἀεὶ ἁλέουσιν[1] ὀδοῦσιν.

ἐστὶ δὲ ποικίλος ὁ ἰχθύς. ὅθεν καὶ τὸν Λοκρὸν ἢ Κολοφώνιον Μνασέαν συνταξάμενον τὰ ἐπιγραφόμενα Παίγνια διὰ τὸ ποικίλον τῆς συναγωγῆς Σάλπην οἱ συνήθεις προσηγόρευον. Νυμφόδωρος
322 δὲ ὁ Συρακόσιος ἐν τῷ τῆς Ἀσίας Περίπλῳ Λεσβίαν φησὶ γενέσθαι Σάλπην τὴν[2] τὰ παίγνια συνθεῖσαν. Ἄλκιμος δ' ἐν τοῖς Σικελικοῖς ἐν Μεσσήνῃ φησὶ τῇ κατὰ τὴν νῆσον Βότρυν γενέσθαι εὑρετὴν τῶν παραπλησίων παιγνίων τοῖς προσαγορευομένοις Σάλπης. Ἄρχιππος δὲ ἐν Ἰχθύσιν ἀρσενικῶς εἴρηκεν ὁ σάλπης·

ἐκήρυξεν βόαξ,[3]
σάλπης δ' ἐσάλπιγξ' ἕπτ' ὀβολοὺς μισθὸν φέρων.

γίνεται δ' ὅμοιος ἰχθὺς ἐν τῇ Ἐρυθρᾷ θαλάσσῃ ὁ καλούμενος στρωματεύς, ῥάβδους ἔχων δι' ὅλου τοῦ σώματος τεταμένας χρυσιζούσας, ὡς ἱστορεῖ Φίλων ἐν τῷ Μεταλλικῷ.

b ΣΥΝΟΔΟΝΤΕΣ καὶ ΣΥΝΑΓΡΙΣ. καὶ τούτων Ἐπίχαρμος μέμνηται·

συναγρίδας μαζούς τε συνόδοντάς τ' ἐρυθροποικίλους.

Νουμήνιος Ἁλιευτικῷ διὰ τοῦ ῡ λέγων φησίν·

ἢ λευκὴν συνόδοντα βόηκάς τε τρικκούς τε.

[1] ἁλέουσιν Gesner: ἁλέγουσιν AC.
[2] τὴν added by Musurus.
[3] ἐκήρυξεν βόαξ Meineke: ἢ κῆρυξ μὲν ἐβόαξ A.

in *Occupations at Sea*: "And saupes too, fishes of equal length, which the masters of the net, who live by the sea, call cows, because for their belly's sake they ever grind seaweed with their teeth." This fish is also speckled. Hence Mnaseas, who was either a Locrian or a Colophonian, and who composed the work entitled *Bagatelles*, was nicknamed Salpa by his acquaintances because of the varied contents of his compilation. But Nymphodorus of Syracuse, in his *Asiatic Voyage*,[a] says that Salpa, the author of these *Bagatelles*, was a Lesbian woman. Alcimus, again, says in his *Sicilian History* [b] that the inventor of bagatelles similar to those going under the name of Salpa was born in Messene, which lies opposite the island of Botrys. Archippus in *The Fishes* [c] has a masculine form *salpês*: "Loudly bawled the boax and trumpeted the salpês,[d] for his pay was sevenpence." A similar fish called "patchwork" occurs in the Red Sea, having stripes of a golden tinge extending across his whole body, as Philon narrates in his work *On Metals*.

The Synodons [e] *and Synagris*.[f]—These are also mentioned by Epicharmus [g]: "Synagrides and codfishes and synodons speckled red." Numenius in *The Art of Angling* [h] spells it with a *y* when he says: "Or a white synodon, boaces too, and tricci." And

[a] *F.H.G.* ii. 378. [b] *F.H.G.* iv. 296.
[c] Kock i. 683; for boax *cf.* Athen. 287 a.
[d] With a pun on *ἐσάλπιγξε* and *σάλπης*.
[e] *Dentex vulgaris*, a large species of the sea-bream family. In Aristotle, *συνόδων* is a term used of animals whose teeth meet evenly, not like the jagged carcharodons.
[f] *συναγρίδα* is the Modern Greek name of *Dentex vulgaris*; but here is meant *D. macrophthalmus*.
[g] Kaibel 103. [h] Frag. 9 Birt; Athen. 286 f.

καὶ πάλιν·

τοῖσί κε θηρήσαιο φαγεῖν λελιημένος ἰχθὺν
ἠὲ μέγαν συνόδοντα ἢ ἀρνευτὴν ἵππουρον.

συνόδοντα δὲ αὐτὸν λέγει διὰ τοῦ ῑ Δωρίων, ἔτι δὲ
c Ἀρχέστρατος ἐν τούτοις·

αὐτὰρ τὸν[1] συνόδοντα μόνον[2] ζήτει παχὺν εἶναι·
ἐκ πορθμοῦ δὲ λαβεῖν πειρῶ καὶ τοῦτον, ἑταῖρε.
ταὐτὰ[3] δὲ ταῦτα κυρῶ φράζων καὶ πρὸς σέ,
Κλέαινε.

Ἀντιφάνης δ' ἐν Ἀρχεστράτῃ[4]·

τίς[5] δ' ἐγχέλειον ἂν φάγοι
ἢ κρανίον συνόδοντος;

ΣΑΥΡΟΣ. τούτου μνημονεύει Ἄλεξις ἐν Λεύκῃ· μάγειρος δ' ἐστὶν ὁ λέγων·

ἐπίστασαι τὸν σαῦρον ὡς δεῖ σκευάσαι;
d Β. ἀλλ' ἂν διδάσκῃς. Α. ἐξελὼν τὰ βράγχια,
πλύνας, περικόψας τὰς ἀκάνθας τὰς κύκλῳ
παράσχισον χρηστῶς διαπτύξας θ' ὅλον
τῷ σιλφίῳ μάστιξον εὖ τε[6] καὶ καλῶς
τυρῷ τε σάξον ἁλσί τ' ἠδ' ὀριγάνῳ.

Ἔφιππος δ' ἐν Κύδωνι πολλῶν καὶ ἄλλων ἰχθύων κατάλογον ποιούμενος καὶ τοῦ σαύρου μνημονεύει διὰ τούτων·

θύννου τεμάχη, γλάνιδος, γαλεοῦ,
ῥίνης, γόγγρου, κεφάλου,[7] πέρκης,
e σαῦρος,[8] φυκίς, βρίγκος, τρίγλη,
κόκκυξ, φάγρος, μύλλος, λεβίας,

[1] τὸν added by Casaubon. [2] μόνον Morel: μὲν δὴ AC.

again :[a] "With this bait, if you desire to eat fish, you can catch either a large synodon or an acrobat horse-tail." But Dorion spells the name with an *i*, and so does Archestratus[b] in the lines : "But as for the sinodon, look only for one that is fat. Try also, my comrade, to take it from the strait. This same advice, as it happens, I give also to thee, Cleaenus." And Antiphanes in *Archestrata*[c] : "Who can eat a bit of eel, or the head of sinodon ? "

The Lizard-fish.—This is mentioned by Alexis in *Leucê*[d] ; a cook is the speaker : "A. Do you understand how you should prepare the lizard-fish ? B. Why, I shall if you will proceed to tell me. A. First take out the gills, wash it well, cut off the spiny fins all about it, split it nicely, then spread out the whole in two halves, then whip it well and thoroughly with silphium and cover it with cheese, salt, and marjoram." And Ephippus, who composes a catalogue of many other fishes in *Cydon*,[e] includes mention of the lizard-fish in these lines : "Slices of tunny, sheat-fish, dog-fish, monk-fish, conger-eel, cephalus,[f] perch, a lizard-fish, wrasse, brincus, red mullet, piper, bream, mullet, lebias, sea-bream, speckled-

[a] Frag. 6 Birt ; Athen. 304 d, 322 f.
[b] Frag. 40 Ribbeck 17 Brandt. [c] Kock ii. 28.
[d] Or *The Lady from Leucas* ; Kock ii. 344. The lizard-fish is the horse-mackerel. [e] *Ibid.* 256 ; Athen. 329 d, 403 b.
[f] A mullet ; see 306 e-f, 307 b.

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[3] *ταὐτὰ* Dindorf : *ταῦτα* A.
[4] *Ἀρχεστράτῃ* Casaubon : *ἀρχιστράτῃ* A.
[5] *τίς* Musurus : *τῆς* A.
[6] *τε* Dindorf : *γε* AC.
[7] Musurus : *κεφαλῆς* A.
[8] *φυκία* after *σαῦρος* deleted by Villebrun.

σπάρος,[1] αἰολίας, θρᾶττα,[2] χελιδών,
καρίς, τευθίς, ψῆττα, δρακαινίς,
πουλυπόδειον, σηπία, ὀρφώς,
κωβιός, ἀφύαι, βελόναι, κεστρεῖς.

Μνησίμαχος δ' ἐν Ἱπποτρόφῳ·

τῶν καρχαριῶν,[3]
νάρκη, βάτραχος, πέρκη, σαῦρος,
τριχίας, φυκίς,[3] βρίγκος, τρίγλη,
κόκκυξ.

ΣΚΕΠΙΝΟΣ. τούτου μνημονεύων Δωρίων ἐν τῷ περὶ ἰχθύων καλεῖσθαί φησιν αὐτὸν ἀτταγεινόν.

f ΣΚΙΑΙΝΑ. Ἐπίχαρμος Ἥβας γάμῳ·

αἰολίαι πλῶτές τε κυνόγλωσσοί τ', ἐνῆν δὲ σκιαθίδες.[4]

Νουμήνιος δὲ σκιαδέα αὐτὸν καλεῖ ἐν τούτοις·

τοῖσί κε θηρήσαιο λαβεῖν[5] λελιημένος ἰχθὺν
ἠὲ μέγαν συνόδοντα ἢ ἀρνευτὴν ἵππουρον
ἠὲ φάγρον λοφίην, ὁτὲ δ' ἀγρόμενον σκιαδῆα.

ΣΤΑΓΡΙΔΕΣ.[6] τούτων μνημονεύει Ἐπίχαρμος ἐν
323 Ἥβας γάμῳ καὶ ἐν Γᾷ καὶ Θαλάσσᾳ.

ΣΦΥΡΑΙΝΑΙ. ταύτας φησὶν Ἱκέσιος τροφιμωτέρας εἶναι τῶν γόγγρων, ἀπειθεῖς δὲ τὴν γεῦσιν καὶ ἀστόμους, εὐχυλίᾳ δὲ μέσους.[7] ὁ δὲ Δωρίων "σφύραιναν, φησίν, ἣν καλοῦσι κέστραν." Ἐπίχαρμος δ' ἐν Μούσαις κέστραν ὀνομάσας οὐκ ἔτι σφυραίνας ὀνομάζει ὡς ταὐτὸν οὔσας·

[1] Casaubon: πάρος A.
[2] θρᾶττα 329 d, 403 b: θρίττα AC.
[3] καρχαριῶν and φυκίς 403 b: καρχάρων and συκίς A.

beauty, Thracian wife, pilchard ?, flying-fish, shrimp, squid, sole, weever, polyp, cuttle-fish, sea-perch, goby, anchovies, needle-fishes, grey mullets." And Mnesimachus in *The Horse-breeder* [a]: " . . . of the sharks, electric ray, fishing-frog, perch, lizard-fish, anchovy, wrasse, brincus, red mullet, piper."

The Shade-fish.—Dorion, who mentions this in his work *On Fishes*, says that it is called attageinus.

The Maigre.—Epicharmus, in *The Marriage of Hebe* [b]: " Speckled-beauties and floaters, and dog-tongues, and maigres too, were in it." Numenius [c] calls it sciadeus in these lines: " With this bait, if you desire to take fish, you can catch either a large synodon or an acrobat horse-tail, or a crested bream, or whiles a herded maigre."

Syagrides.—Epicharmus mentions these in *The Marriage of Hebe* and in *Earth and Sea.*[d]

Hammer-fishes.—Hicesius says that these are more nourishing than conger-eels, but uninviting and unpalatable to the taste; they are moderately juicy. Dorion has: The hammer-fish (spet-fish), which they call cestra." And Epicharmus, mentioning the cestra in *The Muses*,[e] omits the mention of sphyraenas, evidently because they are the same: " Sardines

[a] Kock ii. 438; Athen. 403 b.
[b] Kaibel 99; Athen. 288 b, 307 c, 308 e.
[c] Frag. 6 Birt; Athen. 322 b, 304 d.
[d] Kaibel 95, 103. See critical note.
[e] Kaibel 99; Athen. 319 b.

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[4] *ἐνῆν δὲ σκιαθίδες* 288 b: *ενηλιάδεσσκιαθίδες* A.
[5] Casaubon *λαβὼν* A, *φαγεῖν* 322 b.
[6] *Συναγρίδες* Schweighäuser (*cf.* 322 b).
[7] Schweighäuser: *μέσως* AC.

χαλκίδας τε καὶ κύνας κέστρας τε πέρκας τ' αἰόλας.

καὶ Σώφρων ἐν ἀνδρείοις· "κέστραι βότιν κάπτουσαι." Σπεύσιππος δὲ ἐν δευτέρῳ Ὁμοίων ὡς παραπλήσια ἐκτίθεται κέστραν, βελόνην, σαυρίδα.
b καὶ οἱ Ἀττικοὶ δὲ ὡς ἐπὶ τὸ πολὺ τὴν σφύραιναν καλοῦσι κέστραν, σπανίως δὲ τῷ τῆς σφυραίνης ὀνόματι ἐχρήσαντο. Στράττις γοῦν ἐν Μακεδόσιν ἐρομένου τινὸς Ἀττικοῦ ὡς ἀγνοοῦντος τὸ ὄνομα καὶ λέγοντος·

ἡ σφύραινα δ' ἐστὶ τίς;

φησὶν ὁ ἕτερος·

κέστραν μὲν ὕμμες ὠττικοὶ κικλήσκετε.

Ἀντιφάνης ἐν Εὐθυδίκῳ·

πάνυ συχνὴ
σφύραινα. B. κέστραν ἀττικιστὶ δεῖ λέγειν.

Νικοφῶν δ' ἐν Πανδώρᾳ·

κέστραι τε καὶ λάβρακες.

c Ἐπίχαρμος Ἥβας γάμῳ·

κέστρας τε πέρκας τ' αἰόλας.

ΣΗΠΙΑ. Ἀριστοφάνης Δαναίσι·

καὶ ταῦτ' ἔχοντα σηπίας καὶ πουλύπους.

ὡς αἰτίας ἡ παραλήγουσα παροξύνεται, ὡς Φιλήμων ἱστορεῖ, ὁμοίως καὶ ταῦτα· τηλία,[1] ταινία, οἰκία. τὴν σηπίαν δὲ Ἀριστοτέλης πόδας ἔχειν ὀκτώ, ὧν τοὺς ὑποκάτω δύο μεγίστους, προβοσκίδας δύο καὶ μεταξὺ αὐτῶν τοὺς ὀφθαλμοὺς καὶ τὸ[2] στόμα. ἔχει δὲ καὶ ὀδόντας δύο τὸν μὲν

and dog-fishes too, hammer-fishes (spets), and speckled perch." Sophron, too, in *Mimes of Men* [a]: "Hammer-fish gulping down a botis." Speusippus, in the second book of *Similars*, explains hammer-fish, needle-fish, and lizard-fish as being alike. Attic writers also, as a rule, call the hammer-fish (sphyraena) a cestra, and have seldom used the word sphyraena. Strattis, for example, in *The Macedonians* [b]; a native of Attica asks about the word as if he did not know it, and says: "A. The sphyraena, what's that? B. It's what ye in Attica dub cestra." Antiphanes, in *Euthydicus* [c]: "A. A very large sphyraena. B. Cestra you must say in Attic Greek." Nicophon, in *Pandora* [d]: "Cestras and sea-bass." Epicharmus, in *The Marriage of Hebe* [e]: "Cestras and speckled perch."

The Cuttle-fish.—Aristophanes in *The Daughters of Danaus* [f]: "Although he had these, cuttle-fishes and polyps." The penultimate syllable in sepia is accented with the acute, like aitía (cause), so Philemon explains, and similarly the following: telía (board), tainía (ribbon), oikía (house). Aristotle [g] says that the cuttle-fish has eight feet, of which the two hindmost are largest; also two feelers, between which are the eyes and the mouth. It also

[a] Kaibel 165: Athen. 286 d note *a*.
[b] Kock i. 719.
[c] Kock ii. 50.
[d] Kock i. 776.
[e] Kaibel 99; Athen. 319 b.
[f] Kock i. 436. In Athen. 316 b the line is attributed to the play *Daedalus*.
[g] p. 320 Rose.

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[1] τηλία Herodian 300. 39: παιδία (not a correct example, and om. in C) A.
[2] τὸ added by Kaibel.

ἄνω, τὸν δὲ κάτω καὶ τὸ λεγόμενον ὄστρακον ἐν
d τῷ νώτῳ. ἐν δὲ τῇ μύτιδι ὁ θολός ἐστιν· αὕτη
δὲ κεῖται παρ' αὐτὸ τὸ στόμα κύστεως τρόπον[1]
ἐπέχουσα. ἐστὶ δ' ἡ κοιλία πλακώδης καὶ λεία,
ὁμοία τοῖς τῶν βοῶν ἠνύστροις. τρέφονται δ' αἱ
μικραὶ σηπίαι τοῖς λεπτοῖς ἰχθυδίοις, ἀποτείνουσαι
τὰς προβοσκίδας ὥσπερ ὁρμιὰς καὶ ταύταις
θηρεύουσαι. λέγεται δ' ὡς ὅταν ὁ χειμὼν γένη-
ται τῶν πετριδίων ὥσπερ ἀγκύραις ταῖς προ-
βοσκίσι λαμβανόμεναι ὁρμοῦσι. διωκομένη τε ἡ
e σηπία τὸν θολὸν ἀφίησι καὶ ἐν αὐτῷ κρύπτεται
ἐμφήνασα φεύγειν εἰς τοὔμπροσθεν. λέγεται δὲ
ὡς καὶ θηρευθείσης τῆς θηλείας τριόδοντι οἱ
ἄρρενες ἐπαρήγουσιν ἀνθέλκοντες αὐτήν· ἂν δ' οἱ
ἄρρενες ἁλῶσιν, αἱ θήλειαι φεύγουσιν. οὐ διετίζει
δ' ἡ σηπία, καθάπερ οὐδ' ὁ πολύπους. ἐν δὲ
πέμπτῳ ζώων μορίων "αἱ σηπίαι, φησί, καὶ αἱ
τευθίδες νέουσιν ἅμα καὶ συμπεπλεγμέναι, τὰ
στόματα καὶ τὰς πλεκτάνας ἐφαρμόττουσαι καταντι-
κρὺ ἀλλήλαις· ἐφαρμόττουσιν δὲ καὶ τὸν μυκτῆρα
εἰς τὸν μυκτῆρα. τῶν τε μαλακίων τίκτουσιν
f πρῶται τοῦ ἔαρος αἱ σηπίαι καὶ τίκτουσι[2] πᾶσαν
ὥραν καὶ κυίσκονται πεντεκαίδεκα ἡμέραις. ὅταν
δὲ τέκωσι τὰ ᾠά, ὁ ἄρρην παρακολουθῶν κατα-
φυσᾷ καὶ στιφρᾷ. βαδίζουσι δὲ κατὰ ζυγά. καί
ἐστιν ὁ ἄρρην τῆς θηλείας ποικιλώτερός τε καὶ
μελάντερος τὸν νῶτον. Ἐπίχαρμος δ' ἐν Ἥβας
γάμῳ φησί·

πώλυποι[3] τε σηπίαι τε καὶ ποταναὶ τευθίδες.

[1] τρόπον AC: τόπον Kaibel.
[2] τίκτουσι Aristot.: οὐ κύουσι AC.
[3] πώλυποι 318 e: πώλυπες A.

has two teeth, one upper and one lower, and what is called the shell is on its back. The inky fluid is in the sac [a]; this lies close beside the mouth, presenting the character of a bladder. The stomach is flat and smooth, resembling the rennet-bag of cattle. Small cuttle-fish feed on the minute sorts of fishes, extending their feelers like fishing-lines and catching the fish with them. It is said [b] that when a storm arises they grasp small stones with their feelers and ride, as it were, at anchor. When the cuttle-fish is pursued, it emits its inky fluid and conceals itself in it, giving the appearance of flying forward. It is also said [c] that when the female is caught on a trident the males go to her aid and pull her away; but if the males are caught, the females run away. The cuttle-fish, like the polyp also, does not live more than a year. In the fifth book of *The Parts of Animals*, Aristotle [d] says that cuttle-fishes and squids swim together and interlocked, fitting their mouths and feelers closely against each other. They also fit proboscis to proboscis. Among the molluscs the cuttle-fishes spawn the earliest, in spring, and continue spawning in every season; gestation lasts fifteen days. When the eggs are cast, the male follows closely and discharges (the inky fluid [e]) over them and so hardens them. They move in ranks. The male is more speckled and has a darker back than the female. Epicharmus in *The Marriage of Hebe* says [f]: "Polyps and cuttle-fish, and scudding

[a] μύτις. Aristot. *Hist. An.* 524 b 14 σπλάγχνον δ' οὐδὲν ἔχει τῶν μαλακίων (molluscs), ἀλλ' ἢν καλοῦσι μύτιν, καὶ ἐπὶ ταύτῃ θολόν: in 526 b 32 he compares this sac to the liver.

[b] *Cf.* Aristot. *Hist. An.* 523 b 32.

[c] *Cf. op. cit.* 608 b 16.

[d] *Ibid.* 541 b 12, 544 a 1.

[e] Supplied from Aristotle.

[f] Kaibel 101; Athen. 318 e.

τοῦτο δὲ σημειωτέον πρὸς Σπεύσιππον λέγοντα
324 εἶναι ὅμοια σηπίαν τευθίδα. Ἱππώνακτος δ' ἐν
τοῖς ἰάμβοις εἰπόντος "σηπίης ὑπόσφαγμα" οἱ
ἐξηγησάμενοι ἀπέδωκαν τὸ τῆς σηπίας μέλαν.
ἐστὶ δὲ τὸ ὑπόσφαγμα, ὡς Ἐρασίστρατός φησιν
ἐν Ὀψαρτυτικῷ, ὑπότριμμα. γράφει δὲ οὕτως·
"ὑπόσφαγμα δ' εἶναι κρέασιν ὀπτοῖς ἐκ τοῦ
αἵματος τεταραγμένου μέλιτι, τυρῷ, ἁλί, κυμίνῳ,
σιλφίῳ, ὄξει[1] ἐφθοῖς." καὶ Γλαῦκος δ' ὁ Λοκρὸς
ἐν Ὀψαρτυτικῷ οὕτως γράφει· "ὑπόσφαγμα δ'
αἷμα ἐφθὸν καὶ σίλφιον καὶ ἔψημα ἢ μέλι καὶ
b ὄξος καὶ γάλα καὶ τυρὸς καὶ φύλλα εὐώδη τετμη-
μένα." ὁ δὲ πολυμαθέστατος Ἀρχέστρατός φησιν·

σηπίαι Ἀβδήροις τε Μαρωνείᾳ τ' ἐνὶ μέσσῃ.

Ἀριστοφάνης Θεσμοφοριαζούσαις·

ἰχθὺς[2] ἐώνηταί τις ἢ σηπίδιον;

καὶ ἐν Δαναΐσιν·

ὀσμύλια καὶ μαινίδια καὶ σηπίδια.

Θεόπομπος Ἀφροδίτῃ·

ἀλλ' ἔντραγε
τὴν σηπίαν τηνδὶ λαβοῦσα καὶ τοδὶ
τὸ πουλυπόδειον.

περὶ δὲ ἑψήσεως σηπιδίων Ἄλεξις ἐν Πονήρᾳ
παράγει μάγειρον τάδε λέγοντα·

c σηπίας τόσας[3]
δραχμῆς μιᾶς τρίς.[4] τῶν δὲ τὰς μὲν πλεκτάνας

[1] ὄξει Wilamowitz: ἐξ A.
[2] ἰχθὺς (nom. sing.) 104 e: ἰχθῦς A.

squids." This line should be noted in controverting Speusippus, who says that cuttle-fish and squid are alike. The expression used by Hipponax in his iambic verse,[a] "a cuttle-fish's suffusion," is explained by the commentators as the inky fluid of the cuttle-fish. This suffusion, as Erasistratus declares in *The Art of Cookery*, is a sauce-like mixture. He writes: "A suffusion consists of cooked meat, stewed in blood which has been thoroughly beaten up, honey, cheese, salt, caraway-seed, silphium, and vinegar." And Glaucus of Locris, in his *Art of Cookery*, writes thus: "A suffusion—blood stewed with silphium and boiled wine, or honey, vinegar, milk, cheese, and chopped leaves of fragrant herbs." And the learned Archestratus[b] says: "Cuttle-fishes in Abdera, and in mid Maroneia as well." Aristophanes in *Thesmophoriazusae*:[c] "Hasn't anybody bought a fish? a cuttle-fish, maybe?" And in *The Daughters of Danaus*[d]: "Little polyps and spratlets and squidlets." Theopompus in *Aphrodite*[e]: "Nay, my girl, take this cuttle-fish and this bit of polyp here and have a feast." Alexis, in *The Lovelorn Lass*,[f] introduces a cook who speaks these lines on the method of cooking cuttle-fish: "Three times as many cuttle-fish[g] for only a shilling. Of all these

[a] *P.L.G.*[4] frag. 68.
[b] Frag. 39 Ribbeck 55 Brandt.
[c] Kock i. 473; Athen. 104 e and note *a*.
[d] Kock i. 454.
[e] *Ibid.* 734.
[f] Kock ii. 367; *cf.* Athen. 326 d.
[g] *sc.* as fish, perhaps mentioned previously. See critical note.

[3] σηπίας τόσας Schweighäuser: σηπίαι τόσους A. But the corruption may lie deeper.
[4] τρεῖς Casaubon.

καὶ τὰ πτερύγια συντεμὼν ἑφθὰς[1] ποῶ.
τὸ δ' ἄλλο σῶμα κατατεμὼν πολλοὺς κύβους
σμήσας τε λεπτοῖς ἅλσὶ δειπνούντων ἅμα
ἐπὶ τὸ τάγηνον σίζον ἐπεισιὼν[2] φέρω.

ΤΡΙΓΛΗ, κίχλη διὰ τοῦ η̄. τὰ γὰρ εἰς λᾱ λήγοντα θηλυκὰ ἕτερον αἰτεῖ λάβδα, Σκύλλα, Τελέσιλλα· d ὅσα δ' ἐπιπλοκὴν ἔχει τοῦ γ̄ εἰς η̄ λήγει, τρώγλη, αἴγλη, ζεύγλη. τὴν δὲ τρίγλην φησὶν Ἀριστοτέλης τρὶς τίκτειν τοῦ ἔτους ἐν πέμπτῳ μορίων, τεκμαίρεσθαι λέγων τοὺς ἁλιεῖς τοῦτο ἐκ τοῦ γόνου τρὶς φαινομένου περί τινας τόπους. μήποτ' οὖν ἐντεῦθέν ἐστι καὶ τὸ τῆς ὀνομασίας, ὡς ἁμίαι ὅτι[3] οὐ κατὰ μίαν φέρονται, ἀλλ' ἀγεληδόν, σκάρος δὲ ἀπὸ τοῦ σκαίρειν καὶ καρίς, ἀφύαι δ' ὡς ἂν ἀφυεῖς οὖσαι, τουτέστιν δυσφυεῖς· θύω, θύννος ὁ ὁρμητικός, διὰ τὸ κατὰ[4] τὴν τοῦ κυνὸς ἐπιτολὴν e ὑπὸ τοῦ ἐπὶ τῆς κεφαλῆς οἴστρου ἐξελαύνεσθαι. ἐστὶ δὲ καρχαρόδους, συναγελαστική, παντόστικτος, ἔτι[5] δὲ σαρκοφάγος. τὸ δὲ τρίτον τεκοῦσα ἄγονός ἐστι· γίνεται γάρ τινα σκωλήκια αὐτῇ ἐν τῇ ὑστέρᾳ,[6] ἃ τὸν γόνον τὸν γινόμενον κατεσθίει. ἀπὸ δὲ τοῦ συμβεβηκότος Ἐπίχαρμος ὀνομάζει αὐτὰς κυφὰς ἐν Ἥβας γάμῳ διὰ τούτων·

[1] ἑφθὰς Dindorf: ἑφθὰ A.
[2] ἐπισείων "shaking over" Meineke.
[3] ὡς ἁμίαι ὅτι Musurus: ἁμίαιος ἐστιν A: ὡς ἁμίαι διὰ τὸ μὴ κατὰ μίαν φέρεσθαι C.
[4] τὸ κατὰ added by Schweighäuser.
[5] Casaubon: ἔστι A.
[6] ὑστέρᾳ Eust. 1934. 28: ὑστεραίᾳ AC.

[a] "Fins" is here and elsewhere a popular inaccuracy for tentacles.
[b] ἐπεισιών seems to be used in its theatrical sense, of a new scene. But see critical note.

I cut up the feelers and the fins [a] and stew them. The rest of the creature I chop into many cubes, and rubbing them with ground salt, while the diners are beginning their dinner, my next act [b] is to carry it sizzling [c] to the frying-pan."

The Red Mullet (triglê).—This word, like cichlê (thrush) is spelled with an *ê*.[d] For all feminines ending in *la* require a second *l*: Scylla, Telesilla. But all words in which *g* is inserted end in *ê*, like troglê (hole), aiglê (brilliance), zeuglê (yoke-strap). "The red mullet," Aristotle says in the fifth book of *Parts of Animals*,[e] "spawns thrice a year." He says that fishermen infer this from the roe, which is seen three times a year in certain localities. Perhaps, therefore, the name triglê is derived from this circumstance,[f] just as the amias are so-called because they do not go solitarily, but in schools, scarus (parrot-fish) and caris (shrimp) from scairo (leap), aphyae (anchovies) because they are aphyes, that is, of poor size; from thyo, dart, the darting thynnus (tunny), because at the time when the Dog-star rises it is driven forth by the bot-fly on its head. The triglê (red mullet) is jagged-toothed, gregarious, spotted all over, and also carnivorous. The third spawning is infertile; for certain worms develop in the womb, which devour the roe that is to be spawned. From this circumstance Epicharmus calls them the "squirming" [g] in these lines from *The Marriage of*

[c] Apparently it was parboiled before being fried.

[d] *i.e.* not trigla; *cf.* 305 a-b.

[e] *Hist. An.* 543 a 5.

[f] τρίγλη is here connected with τρίς, "three times"; ἀμία, quasi οὐ μία, a different etymology from Aristotle's, Athen. 278 a. On amia see 277 e. For θύννος from θύω *cf.* 302 b.

[g] Literally "curved."

ἄγε δὴ τρίγλας τε κυφὰς καχαρίστους βαιόνας.

Σώφρων δ' ἐν τοῖς ἀνδρείοις τριγόλας τινὰς ἐν τούτοις ὀνομάζει· "τριγόλᾳ ὀμφαλοτόμῳ" καὶ
f "τριγόλαν[1] τὸν εὐδιαῖον." ἐν δὲ τῷ ἐπιγραφομένῳ Παιδικὰ ποιφυξεῖς[2] φησί· "τρίγλας μὲν γένηον,[3] τριγόλα δ' ὀπισθίδια.[4]" κἀν τοῖς γυναικείοις δὲ ἔφη· "τρίγλαν γενεᾶτιν." Διοκλῆς δ' ἐν τοῖς πρὸς Πλείσταρχον[5] σκληρόσαρκον εἶναί φησι τὴν τρίγλαν. Σπεύσιππος δ' ἐμφερῆ φησιν εἶναι κόκκυγα, χελιδόνα, τρίγλαν. ὅθεν Τρύφων
325 φησὶν ἐν τοῖς περὶ ζῴων τὸν τριγόλαν τινὰς οἴεσθαι κόκκυγα εἶναι διά τε τὸ ἐμφερὲς καὶ τὴν τῶν ὀπισθίων ξηρότητα, ἣν σεσημείωται ὁ Σώφρων λέγων· "τρίγλας μὲν γένηον,[6] τριγόλα δ' ὀπισθίδια.[7]" Πλάτων δ' ἐν Φάωνί φησι·

τρίγλη δ' οὐκ ἐθέλει νεύρων ἐπιήρανος εἶναι·
παρθένου[8] Ἀρτέμιδος γὰρ ἔφυ καὶ στύματα μισεῖ.

τῇ δὲ Ἑκάτῃ ἀποδίδοται ἡ τρίγλη διὰ τὴν τῆς ὀνομασίας κοινότητα· τριοδῖτις γὰρ καὶ τρίγληνος, καὶ ταῖς τριακάσι δ' αὐτῇ τὰ δεῖπνα φέρουσι. κατὰ τὸ παραπλήσιον δ' οἰκειοῦσιν Ἀπόλλωνι
b μὲν κίθαρον, Ἑρμῇ δὲ βόακα, Διονύσῳ δὲ κιττὸν

[1] Musurus: τριγόλαι A.
[2] Παιδικὰ ποιφυξεῖς Casaubon: παιδὶ κασποιφυξὶς A.
[3] μὲν γένηον Ahrens: τ' ένηον A.
[4] τριγόλα δ' ὀπισθίδια, *cf.* 325 a: τριγολαπισθίδια A.
[5] 320 d: κλείταρχον A.
[6] γένηον Ahrens: γε πίονας AC.
[7] ὀπισθίαν A: ὀπίσθια C.
[8] παρθένου added from 5 d.

[a] Kaibel 102; Athen. 288 a and note *f*.

Hebe[a]: "So he brought some squirming mullets and disgusting baiones." Sophron, again, mentions trigolae, whatever they may be, in *Mimes of Men*,[b] thus: "With a trigolas that cuts the navel-cord;" and "the trigolas that brings fair weather." On the other hand, in the mime entitled *Puffing Passion*,[c] he has: "The jaw of a triglê, but the hind parts of a trigolas." And in *Mimes of Women*[d]: "The barbelled triglê." Diocles,[e] in his work addressed to Pleistarchus, mentions the triglê among fish with hard flesh. Speusippus says that the piper, flying-fish, and triglê are similar. Hence Tryphon declares in his work *On Animals*[f] that some persons identify the trigolas with the piper because of their general resemblance and also because of the hardness of their hind parts, which Sophron has indicated when he says, "the jaw of a triglê, but the hind parts of a trigolas." Plato says in *Phaon*[g]: "But the red mullet will give no strength to the glands. For she is a daughter of the virgin Artemis and loathes the rising passion." The triglê, on account of the syllable in its name which is common to the epithets of Hecate, is dedicated to her.[h] For she is the goddess of the three ways[i] and looks three ways, and they offer her meals on the thirtieth day. By like analogies they associate the turbot (citharus) with Apollo,[j] the boax with Hermes,[k] the ivy with

[b] Kaibel 166. [c] *Ibid.* 163. [d] *Ibid.* 159.
[e] Wellmann 172; *cf.* Athen. 305 b, 320 d.
[f] Frag. 121 Velsen.
[g] Kock i. 647; Athen. 5 d and note *a*.
[h] *i.e.*, the word triglê was supposed to contain the numeral three; *cf.* Athen. 84 b-c, 168 c and note *f*.
[i] Cross-roads or fork in the highway.
[j] Athen. 287 a, note *d*, 306 a. [k] 287 a.

καὶ Ἀφροδίτῃ φαλαρίδα, ὡς Ἀριστοφάνης ἐν Ὄρνισι, κατὰ συνέμφασιν τοῦ φαλλοῦ. καὶ τὴν νῆτταν δὲ καλουμένην Ποσειδῶνί τινες οἰκειοῦσι. καὶ τὸν θαλάττιον γόνον, ὃν ἡμεῖς μὲν ἀφύην, ἄλλοι δὲ ἀφρῖτιν[1] ὀνομάζουσιν, οἱ δὲ ἀφρόν· προσφιλέστατον δ' εἶναι καὶ τοῦτον Ἀφροδίτῃ διὰ τὸ καὶ αὐτὴν ἐξ ἀφροῦ γεννηθῆναι. Ἀπολλόδωρος δ' ἐν τοῖς περὶ θεῶν τῇ Ἑκάτῃ φησὶ θύεσθαι τρίγλην διὰ τὴν τοῦ ὀνόματος οἰκειότητα· τρίμορφος γὰρ c ἡ θεός. Μελάνθιος δ' ἐν τῷ περὶ τῶν ἐν Ἐλευσῖνι μυστηρίων καὶ τρίγλην καὶ μαινίδα, ὅτι καὶ θαλάττιος ἡ Ἑκάτη. Ἡγήσανδρος δὲ ὁ Δελφὸς τρίγλην παραφέρεσθαι ἐν τοῖς Ἀρτεμισίοις διὰ τὸ δοκεῖν τοὺς θαλασσίους λαγὼς θανασίμους ὄντας θηρεύειν ἐπιμελῶς καὶ καταναλίσκειν. διόπερ ὡς ἐπ' ὠφελείᾳ τῶν ἀνθρώπων τοῦτο ποιοῦσα τῇ κυνηγετικῇ θεῷ ἡ κυνηγέτις ἀνάκειται. γενεᾶτιν δ' ἔφη τὴν τρίγλην Σώφρων, ἐπεὶ αἱ τὸ d γένειον ἔχουσαι ἡδίονές εἰσι μᾶλλον τῶν ἄλλων. Ἀθήνησι δὲ καὶ τόπος τις Τρίγλα καλεῖται, καὶ αὐτόθι ἐστὶν ἀνάθημα τῇ Ἑκάτῃ Τριγλανθίνῃ. διὸ καὶ Χαρικλείδης ἐν Ἀλύσει φησί·

δέσποιν' Ἑκάτη τριοδῖτι,
τρίμορφε, τριπρόσωπε,
τρίγλαις κηλευμένα.

ἐὰν δ' ἐναποπνιγῇ τρίγλη ζῶσα ἐν οἴνῳ καὶ τοῦτο ἀνὴρ πίῃ, ἀφροδισιάζειν οὐ δυνήσεται, ὡς Τερψικλῆς ἱστορεῖ ἐν τῷ περὶ ἀφροδισίων. κἂν γυνὴ

[1] ἀφρῖτιν Schneider: ἀφρύην A.

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[a] Both being οἴνωψ? Soph. *O.C.* 674, *cf.* Eur. *Bacch.* 81.
[b] l. 566.

Dionysus,[a] the coot (phalaris) with Aphrodite, by way of insinuating phallus, like Aristophanes's pun in *The Birds*.[b] (So some persons associate the duck, called netta, with Poseidon.[c]) The sea product[d] which we call aphyê, others aphritis, others still, aphros (foam)—this, I say, is most dear to Aphrodite, because she also sprang from foam. Apollodorus also, in his treatise *On the Gods*, says that the triglê is sacrificed to Hecate because of the associations in the name; for the goddess is tri-form. But Melanthius, in his work *On the Eleusinian Mysteries*,[e] includes the sprat with the triglê because Hecate is a sea-goddess also. Hegesander[f] of Delphi declares that a triglê is carried in the procession at the festival of Artemis, because it is reputed to hunt sea-hares relentlessly and devour them; for they are deadly. Hence, inasmuch as the triglê does this to benefit mankind, this huntress fish is dedicated to the huntress goddess. Further, Sophron called the triglê barbelled, because those mullets which have barbels are better to eat than other kinds. At Athens there is also a place called Trigla, and there is a shrine there dedicated to Hecate Triglanthinê. Hence Charicleides says in *The Chain*[g]: "Mistress Hecate of the three ways, with three forms and three faces, beguiled with triglas." If a triglê be smothered alive in wine and a man drinks this, he will not be able to have sexual intercourse, as Terpsicles narrates in his book *On Sexual Pleasure*. If a woman, also,

[c] Evidently Athenaeus (or Pamphilus) derived *νῆττα* from *νήχω*, "swim." The words in parenthesis are an *obiter dictum*, interrupting the associations with Aphrodite, born of the foam.

[d] Literally "semen"; *cf.* 285 b. [e] *F.H.G.* iv. 444.

[f] *Ibid.* 420. [g] Kock iii. 394.

δὲ πίῃ τοῦ αὐτοῦ οἴνου, οὐ κυίσκεται. ὁμοίως δὲ οὐδὲ ὄρνις. ὁ δὲ πολυίστωρ Ἀρχέστρατος ἐπαινέσας τὰς κατὰ Τειχιοῦντα τῆς Μιλησίας τρίγλας ἑξῆς φησι·

e κἀν Θάσῳ ὀψώνει τρίγλην κοὐ χείρονα λήψῃ ταύτης· ἐν δὲ Τέῳ[1] χείρω, κεδνὴ δὲ καὶ αὐτή· ἐν δ' Ἐρυθραῖς ἀγαθὴ θηρεύεται αἰγιαλῖτις.

Κρατῖνος δ' ἐν Τροφωνίῳ φησίν·

οὐδ' Αἰξωνίδ'[2] ἐρυθρόχρων ἐσθίειν ἔτι τρίγλην οὐδὲ τρυγόνος οὐδὲ δεινοῦ φυὴν[3] μελανούρου.

Ναυσικράτης δ' ὁ κωμῳδιοποιὸς ἐπαινεῖ τὰς Αἰξωνικὰς τρίγλας ἐν Ναυκλήροις λέγων οὕτως·

μετ' αὐτῶν δ' εἰσὶν ἐκπρεπεῖς φύσιν αἱ ξανθοχρῶτες, ἃς κλύδων Αἰξωνικὸς πασῶν ἀρίστας ἐντόπους[4] παιδεύεται·
f αἷς καὶ θεὰν τιμῶσι φωσφόρον κόρην, δείπνων ὅταν πέμπωσι δῶρα ναυτίλοι.

Β. τρίγλας λέγεις.

ΤΑΙΝΙΑΙ. καὶ τούτων Ἐπίχαρμος μέμνηται·

καὶ ταὶ φίνταται
ταινίαι λεπταὶ μέν, ἁδῆαι[5] δὲ κὠλίγου πυρός.

Μίθαικος δ' ἐν Ὀψαρτυτικῷ "ταινίαν, φησίν, ἐκκοιλίξας, τὰν κεφαλὰν ἀποταμών, ἀποπλύνας καὶ ταμὼν τεμάχεα κατάχει τυρὸν καὶ ἔλαιον."
326 πλεῖσται δὲ γίνονται καὶ κάλλισται κατὰ τὸν πρὸς τῇ Ἀλεξανδρείᾳ Κάνωπον καὶ ἐν Σελευκείᾳ τῇ πρὸς Ἀντιοχείᾳ. ὅταν δ' Εὔπολις ἐν Προσπαλτίοις λέγῃ·

[1] Τέῳ Schneider: τῶι A.
[2] Αἰξωνίδ' Casaubon: ἐξωνίδα A.

drink of the same wine, she cannot conceive. The same is true even of a bird. The encyclopaedic Archestratus,[a] after praising the triglas of Teichious, in the Milesian territory, goes on to say: "Also in Thasos buy a red mullet, and you will get one that is not bad. In Teos it is inferior, yet even it is good. In Erythrae, too, it is good, when caught by the shore." And Cratinus says in *Trophonius* [b]: "No longer may we eat a red mullet from Aexonê, nor taste sting-ray or black-tail of huge growth." The comic poet Nausicrates commends the red mullets of Aexonê in these lines from *The Skippers* [c]:
"A. With them, excellent in quality, come the tawny-skins, which Aexonê's wave fosters as its own children, the best of all. With these, sailorfolk pay honour to the goddess, light-bringing virgin, whenever they offer her gifts of dinners. B. You are talking about mullets."

Ribbon-fish.—These also are mentioned by Epicharmus [d]: "And the beloved ribbon-fish, thin but sweet, and requiring little fire." Mithaecus, in *The Art of Cookery*, says: "Clean the insides of a ribbon-fish after cutting off the head, wash and cut into slices, and pour cheese and oil over them." They occur in greatest number and finest quality off Canopus, near Alexandria, and in Seleuceia near Antioch. But when Eupolis says, in *The Prospal-*

[a] Frag. 56 Ribbeck 42 Brandt. [b] Kock i. 80.
[c] Kock ii. 295; to be added to the fragment given by Athen. 296 a. *Cf.* 330 b. [d] Kaibel 100; Athen. 321 b. Ribbon-fish were perhaps *Cepola rubescens* and *C. taenia.*

[3] οὐδὲ δεινοῦ φυὴν Casaubon: οὐ δεινουφην A.
[4] ἐντόπους 330 b: ἐν τόποις AC.
[5] ἁδεῖαι A.

μήτηρ τις αὐτῷ Θρᾷττα ταινιόπωλις,
τὴν ἐπὶ τῶν ὑφασμάτων λέγει καὶ τῶν ζωνῶν, αἷς αἱ γυναῖκες περιδέονται.

ΤΡΑΧΟΥΡΟΙ. τούτων ὡς ξηροτέρων μέμνηται Διοκλῆς. Νουμήνιος δ' ἐν Ἁλιευτικῷ φησιν·

ἀλκύονας[1] κίγκλους[2] τε καὶ ἁπλοΐῃ[3] τράχουρον.

b ΤΑΤΛΩΠΙΑΣ. περὶ τούτου Ἀρχέστρατος ἱστορεῖ·

καὶ νεαροῦ μεγάλου τ' αὐλωπία[4] ἐν θέρει ὠνοῦ
κρανί'[5] ὅταν Φαέθων πυμάτην ἀψῖδα διφρεύῃ·
καὶ παράθες θερμὸν ταχέως καὶ τρίμμα μετ' αὐτοῦ.
ὄπτα δ' ἀμφ' ὀβελίσκον ἑλὼν ὑπογάστριον αὐτοῦ.

ΤΕΤΘΙΣ. Ἀριστοτέλης εἶναί φησι καὶ ταύτην τῶν συναγελαζομένων ἔχειν τε τὰ πλεῖστα τῆς σηπίας, τὸν τῶν ποδῶν ἀριθμόν, τὰς προβοσκίδας.
c τῶν δὲ ταύτης ποδῶν οἱ μὲν κάτω μικροί εἰσιν, οἱ δ' ἄνω μείζους· καὶ τῶν προβοσκίδων ἡ δεξιὰ παχυτέρα, καὶ τὸ ὅλον σωμάτιον τρυφερὸν καὶ ὑπομηκέστερον. ἔχει δὲ καὶ θολὸν ἐν τῇ μύτιδι[6] οὐ μέλανα ἀλλ' ὠχρόν· καὶ τὸ ὄστρακον μικρὸν λίαν καὶ χονδρῶδες.

ΤΕΤΘΟΣ. ὁ δὲ τεῦθος μόνῳ τούτῳ διαφέρει, τῷ μεγέθει· γίνεται δὲ καὶ τριῶν σπιθαμῶν. τὸ δὲ χρῶμά ἐστιν ὑπέρυθρος καὶ τῶν ὀδόντων τὸν μὲν

[1] ἀλκυόνας Birt: ἀκονίας A.
[2] κίγκλους Schweighäuser: κιγκάλους A.
[3] ἁπλοΐῃ Birt: ἀλλοπίην A.
[4] τ' αὐλωπία Casaubon: ταυλωπία AC.
[5] κρανί' Ribbeck: κρανίον AC.
[6] Schweighäuser: μύτι C: μύστι A.

tians [a]: "His mother was a Thracian ribbon-pedlar," he means the cloth and belt ribbon which women tie round themselves.

Rough-tails.—Diocles [b] mentions these among the fish of harder flesh. Numenius says in *The Art of Angling* [c]: "Halcyons and wagtails . . . a rough-tail even in a season when no boats may sail." [d]

Taulopias.[e]—Archestratus [f] gives an account of this: "Of the large, deep-sea aulopias buy heads in the summer, what time Phaethon drives his chariot over his outermost orbit. And serve it hot quickly and a sauce to go with it. Take a belly-piece of it and roast it on a spit."

The Squid.—Aristotle [g] says that this also belongs to the gregarious kinds of sea animals, and that it has most of the attributes of the cuttle-fish—the same number of feet and the feelers. But in the case of the squid the hind feet are small, the front feet larger; and of the feelers, that on the right is thicker; the whole of its small body is plump and rather more extended. It also has an inky fluid in the sac, but it is yellow, not black. Its shell is very small and cartilaginous.

The Teuthus.—The teuthus (totaro) differs from the squid solely in point of size,[h] which reaches as much as three spans.[i] It is of a reddish colour; the

[a] Kock i. 323.
[b] Wellmann 172. The fish were scad. [c] Frag. 20 Birt.
[d] *i.e.* these birds can put out to sea when men cannot (Birt). κίγκλοι may be dabchicks.
[e] This absurd lemma arose through a misreading of the first line in the Archestratus fragment following. The fish mentioned is the aulopias, perhaps the germon (a tunny).
[f] Frag. 9 Ribbeck 33 Brandt. [g] p. 323 Rose.
[h] Aristot. p. 324 Rose. [i] About two feet.

d κάτω ἐλάττονα ἔχει, τὸν δὲ ἄνω μείζονα, ἄμφω δὲ μέλανας καὶ ὁμοίους ῥύγχει ἱέρακος. ἀναπτυχθεὶς δὲ κοιλίαν ἔχει ὁμοίαν ταῖς ὑείαις. ἐν δὲ ε′ μορίων βραχύβιά φησιν εἶναι τὸν τεῦθον καὶ τὴν σηπίαν. Ἀρχέστρατος δ' ὁ πᾶσαν γῆν καὶ θάλασσαν διὰ γαστριμαργίαν περιελθών[1] φησι·

τευθίδες ἐν Δίῳ τῷ Πιερικῷ παρὰ χεῦμα
Βαφύρα· καὶ ἐν Ἀμβρακίᾳ παμπληθέας ὄψει.

Ἄλεξις δὲ ἐν Ἐρετρικῷ τάδε ποιεῖ λέγοντα μάγειρον·

τευθίδες, σπίναι,[2] βατίς, χῆμος,[3] ἀφύαι,
e κρεᾴδι', ἐντερίδια· ἀλλὰ τὰς μὲν τευθίδας,
τὰ πτερύγι' αὐτῶν συντεμών, στεατίου
μικρὸν παραμίξας, περιπάσας ἡδύσμασι
λεπτοῖσι χλωροῖς ὠνθύλευσα.

καὶ πέμμα δέ τι τευθίδα ὀνομάζειν Ἰατροκλέα ἐν Ἀρτοποικῷ φησι Πάμφιλος.

ΤΕΞ. Ἐπίχαρμος ἐν Ἥβας γάμῳ·

ἦν δ' ὑαινίδες τε βούγλωσσοί τε καὶ κίθαρος ἐνῆς.

λέγει δέ τινας καὶ ὗας διὰ τούτων·

χαλκίδες θ'[4] ὗες τε ἱέρακές τε χὠ πίων κύων,

f εἰ μὴ ἄρα οὗτοι οἱ αὐτοί εἰσι τῷ κάπρῳ. Νουμήνιος δ' ἐν τῷ Ἁλιευτικῷ ἄντικρυς ὑαινάν τινα καταριθμεῖται ἐν τούτοις·

κανθαρίδα προφανεῖσαν ὑαινάν τε τρίγλην τε.

[1] πλεύσας (καὶ περιπλεύσας C) after περιελθὼν deleted by Dindorf.
[2] πίνναι Gesner.
[3] χῆμος Meineke: ὀῆμος AC.

lower tooth is smaller, the upper is larger ; both are black and resemble a hawk's beak. Dissection discloses inner organs like swine's tripe. In the fifth book of *Parts of Animals* [a] it is said that squids and cuttle-fishes are short-lived. Archestratus, who circled all lands and seas to gratify his appetite, says [b] : " Squids there are in Pierian Dium beside Baphyras' flood ; and in Ambracia thou wilt see very many." Alexis, in *The Eretrian*,[c] makes a cook say : " Squids, spinnas, rays, clams, anchovies, steaks, entrails. As for the squids, I chopped up their fins, mixed in a little lard, sprinkled them with seasoning and stuffed them with finely-chopped greens." Again there is a kind of cake called squid, according to Pamphilus, who quotes Iatrocles' *Bread-making*.[d]

Pig-fish.[e]—Epicharmus, in *The Marriage of Hebe* [f] : " There were pig-fishes (hyaenides) and soles and a turbot among them." But he also speaks of certain fish called hyes in this line [g] : " Sardines and hyes too (pig-fish), flying gurnards and the fat dog-fish." These may, to be sure, be the same as boar-fish. Numenius, in *The Art of Angling*,[h] expressly includes in his list a fish called hyaena in this line : " A black bream which had appeared, a hyaena, and a

[a] Aristot. *Hist. An.* 550 b 14.
[b] Frag. 43 Ribbeck 54 Brandt.
[c] Kock ii. 323-4 ; *cf.* Athen. 324 c and note *f* (p. 457).
[d] For the moulding of dough in shapes see 109 f, note *c*, 114 f, note *a*.
[e] Evidently a kind of plaice or sole.
[f] Kaibel 102 ; Athen. 288 b, 330 a.
[g] Kaibel 103 ; *cf.* Athen. 328 c.
[h] Frag. 13 Birt. Hyaena is the fish puntazzo.

[a] χαλκίδες θ' *cf.* 328 c : χαλκιδεῖς τε AC.

καὶ Διονύσιος δ' ἐν Ὀψαρτυτικῷ τῆς ὑαίνης μνημονεύει. Ἀρχέστρατος δ' ὁ ὀψοδαίδαλος·

ἐν δ' Αἴνῳ καὶ τῷ Πόντῳ τὴν ὗν ἀγόραζε,
ἣν καλέουσί τινες θνητῶν ψαμμῖτιν ὀρυκτήν.
τούτου[1] τὴν κεφαλὴν ἕψειν[2] μηδὲν προσενεγκὼν
ἥδυσμ', ἀλλ' ἐς ὕδωρ μόνον[3] ἐνθεὶς καὶ θαμὰ κινῶν
ὕσσωπον παράθες τρίψας, κἂν ἄλλο τι χρήζῃς,
327 δριμὺ διεὶς ὄξος· κᾆτ' ἔμβαπτ'[4] εὖ καὶ ἐπείγου
οὕτως ὡς πνίγεσθαι ὑπὸ σπουδῆς καταπίνων.
τὴν λοφιὰν δ' ὀπτᾶν αὐτῆς καὶ τἄλλα τὰ πλεῖστα.

μήποτ' οὖν καὶ ὁ Νουμήνιος ἐν τῷ Ἁλιευτικῷ τὴν ὗν ψαμαθῖδα καλεῖ ἐπὰν λέγῃ·

ἄλλοτε καρχαρίην, ὁτὲ δὲ ῥόθιον[5] ψαμαθῖδα.

ΥΚΑΙ. καὶ[6] τὸν ὖκην Καλλίμαχος ἐν ἐπιγράμμασιν ἱερὸν ἰχθὺν καλεῖ διὰ τούτων·

θεὸς δέ οἱ ἱερὸς ὖκης.

Νουμήνιος δ' ἐν Ἁλιευτικῷ·

b ἢ σπάρον ἢ ὖκας ἀγεληίδας ἢ ἐπὶ φάγρον
πέτρῃ[7] ἁλωόμενον.[8]

Τίμαιος δ' ἐν τῇ ιγ' τῶν ἱστοριῶν περὶ τοῦ Σικελικοῦ πολιχνίου (λέγω δὲ τῶν Ὑκάρων) διαλεγόμενος προσαγορευθῆναί φησι τὸ πολίχνιον διὰ τὸ τοὺς πρώτους τῶν ἀνθρώπων ἐλθόντας ἐπὶ τὸν τόπον ἰχθῦς εὑρεῖν τοὺς καλουμένους ὕκας

[1] *ταύτης* Ribbeck: *αὐτὰρ* Stadtmüller.
[2] Dindorf: *ἕψει* AC.
[3] *ὕδωρ μόνον* Naeke: *μόνον ὕδωρ* AC.
[4] *ἔμβαπτ' εὖ* Naeke: *ἐμβάπτευ* A, *ἔμβαπτε* C.
[5] *δὲ ῥόθιον* 306 d: *δ' ὄρθιον* AC.

red mullet." Dionysius, in *The Art of Cookery*, also mentions the hyaena. Archestratus, the master-chef, says [a]: "In Aenus and in Pontus buy the pig-fish, which some mortals call sand-digger. Boil its head without adding any seasoning; simply place it in water, stirring frequently; place beside it a pounded caper-plant, and if thou crave aught else, drop on it pungent vinegar; soak it well in this, then make haste to eat it, even to the point of choking thyself with thy zeal. But the back-fin and most of the other parts it were better to bake." Perhaps, therefore, Numenius, in *The Art of Angling*,[b] means the pig-fish when he uses the word sand-fish and says: "At one time a shark, at another a guttling sand-fish."

Hycae.[c]—The hyces is still another fish which Callimachus [d] in his epigrams calls sacred, in these words: "His god is the sacred hyces." Numenius, in *The Art of Angling* [e]: "Or a gilt-head, or hycae swimming in schools, or a sea-bream wandering by a rock." Timaeus, in the thirteenth book of the *Histories*,[f] discusses the Sicilian castle (by which I mean Hycara), and says that the castle was so called because the first men who came to that place found the fish which are called hycae, and what is

[a] Frag. 44 Ribbeck 22 Brandt.
[b] Frag. 11 Birt; Athen. 306 d.
[c] Identified with the erythrinus or redsnapper, 300 f.
[d] Frag. 72 Schneider; Athen. 284 c, 282 c, e.
[e] Frag. 16 Birt; Athen. 320 d.
[f] *F.H.G.* i. 220.

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[6] καὶ om. C; but *cf.* 284 c.
[7] ἐπὶ πέτρῃ | φάγρον Birt.
[8] Casaubon: ἁλοώμενον A.

καὶ τούτους ἐγκύους· δι' οὓς οἰωνισαμένους Ὕκαρον ὀνομάσαι τὸ χωρίον. Ζηνόδοτος δέ φησι Κυρηναίους τὸν ὕκην ἐρυθρῖνον καλεῖν. Ἑρμιππος
c δὲ ὁ Σμυρναῖος ἐν τοῖς περὶ Ἱππώνακτος ὕκην ἀκούει τὴν ἰουλίδα· εἶναι δ' αὐτὴν δυσθήρατον. διὸ καὶ Φιλίταν[1] φάναι·

οὐδ' ὕκης[2] ἰχθὺς ἔσχατος ἐξέφυγε.

ΦΑΓΡΟΣ. Σπεύσιππος ἐν δευτέρῳ Ὁμοίων παραπλήσιά φησιν εἶναι φάγρον, ἐρυθρῖνον, ἤπατον. ἐμνημόνευσε δ' αὐτοῦ καὶ Νουμήνιος ἐν τοῖς προκειμένοις. Ἀριστοτέλης δὲ σαρκοφάγον φησὶν αὐτὸν εἶναι καὶ μονήρη καρδίαν τε ἔχειν τρίγωνον ἀκμάζειν τε ἔαρος. Ἐπίχαρμος δ' ἐν Ἥβας γάμῳ φησίν·

ἀόνες[3] φάγροι τε κσὶ λάβρακες.

d μνημονεύει δ' αὐτῶν καὶ Μεταγένης ἐν Θουριοπέρσαις. Ἀμειψίας δ' ἐν Κόινῳ·

ὀρφῶσι[4] σελαχίοις τε καὶ φάγροις βοράν.[5]

Ἰκέσιος δέ φησι· "φάγροι καὶ χρόμις καὶ ἀνθίας καὶ ἀκαρνᾶνες καὶ ὀρφοὶ καὶ συνόδοντες καὶ συναγρίδες τῷ μὲν γένει παραπλήσιοι ὑπάρχουσιν· γλυκεῖς τε γὰρ καὶ παραστύφοντες καὶ τρόφιμοι· κατὰ λόγον δὲ καὶ δυσέκκριτοι. τροφιμώτεροι δ' αὐτῶν οἱ σαρκώδεις καὶ γεωδέστεροι ἐλάττονά τε πιμελὴν ἔχοντες." Ἀρχέστρατος δέ φησι "Σειρίου ἀντέλλοντος" δεῖν τὸν φάγρον ἐσθίειν·

[1] A: φιλητᾶν C.
[2] Dindorf: ὕκη AC.
[3] ἀόνες 321 d: λονες A.
[4] Bergk: ὀρφοῖς A.
[5] βοράν 315 c: ασιβορα A.

more, found them teeming. Taking them as an omen, they named the place Hycara. Zenodotus says that the people of Cyrene call the hyces erythrinus.[a] But Hermippus of Smyrna, in his book *On Hipponax*,[b] understands the rainbow-wrasse by the word hyces; he says that it is hard to catch. Hence Philitas[c] also writes: "Not even the last hyces-fish escaped."

The Sea-bream.—Speusippus, in the second book of *Similars*, says that the sea-bream, redsnapper, and liver-fish are alike. It is mentioned in the quotation from Numenius given above.[d] Aristotle[e] says that it is carnivorous and solitary, that it has a triangular heart, and that it is at its best in springtime. And Epicharmus says in *The Marriage of Hebe*[f]: "Aones, too, and sea-breams, bass also." They are mentioned by Metagenes also in *Thurio-Persians*.[g] And Ameipsias in *Connus*[h]: "Food for sea-perches and sharks and breams to devour." Hicesius says: "Sea-breams, chromis,[i] beauty-fish, bass, sea-perch, synodons, and synagrides are similar in character; for they are sweet, rather astringent, and nourishing; but they are also, as might be expected, hard to eliminate. More nourishing than they are fish which are full-fleshed and earthy, having less fat." Archestratus[j] says that the bream should be eaten "at the rising of Sirius": "In Delos, or in Eretria,

[a] Athen. 300 f, and note e.
[b] *F.H.G.* iii. 52.
[c] *P.L.G.*[4] frag. 17.
[d] 327 b.
[e] p. 317 Rose.
[f] Kaibel 102; Athen. 321 d.
[g] Kock i. 706, Athen. 269 e-f; on the title see 228 e, note *g*.
[h] Kock i. 672; *cf.* Athen. 315 b-c.
[i] 328 a, 282 b note *d*.
[j] Frag 45 Ribbeck 26 Brandt.

Δήλῳ[1] τ' Εἰρετρίᾳ τε κατ' εὐλιμένους ἁλὸς οἴκους.

e τὴν κεφαλὴν δ' αὐτοῦ μόνον ὠνοῦ καὶ μετ' ἐκείνης
οὐραῖον· τὰ δὲ λοιπὰ δόμον, φίλε,[2] μηδ' ἐσενέγκῃς.[3]

μνημονεύει τοῦ φάγρου καὶ Στράττις ἐν Λημνομέδᾳ·

πολλοὺς ἤδη[4] μεγάλους τε φάγρους ἐγκάψας.[5]

καὶ ἐν Φιλοκτήτῃ·

κᾆτ' εἰς ἀγορὰν ἐλθόντες ἁδροὺς
ὀψωνοῦσιν μεγάλους τε φάγρους
καὶ Κωπάδων ἁπαλῶν τεμάχη
στρογγυλοπλεύρων.[6]

ἐστὶ δὲ καὶ γένος λίθου φάγρος. ἡ γὰρ ἀκόνη κατὰ
f Κρῆτας φάγρος, ὥς φησι Σιμίας.

ΧΑΝΝΑΙ. Ἐπίχαρμος ἐν Ἥβας γάμῳ·

μεγαλοχάσμονάς τε χάννας κἠκτραπελογάστορας[7] ὄνους.

Νουμήνιος ἐν Ἁλιευτικῷ·

χάννους τ' ἐγχέλυάς τε[8] καὶ ἐννυχίην πύτινον.[9]

μνημονεύει δ' αὐτοῦ καὶ Δωρίων ἐν τῷ περὶ ἰχθύων. Ἀριστοτέλης δὲ ἐν τῷ περὶ ζωικῶν ποικιλερυθρομέλαιναν[10] αὐτὴν ὀνομάζει καὶ ποικιλόγραμμον διὰ τὸ μελαίναις γραμμαῖς πεποικίλθαι.

328 ΧΡΟΜΙΣ. καὶ τούτου μνημονεύει Ἐπίχαρμος λέγων·

καὶ σκιφίας χρόμις θ', ὃς ἐν τῷ ἦρι κὰτ τὸν[11] Ἀνάνιον
ἰχθύων πάντων ἄριστος.

by the fair-harboured dwellings of the sea. But buy only the head of it, and with it the tail-slice; as for the other parts, my friend, carry them not even into the house." The bream is mentioned by Strattis, also, in *Lemnomeda* [a]: "He has swallowed many a large bream." And in *Philoctetes* [b]: "And then they walk into the market-place and buy large, fat breams, and slices of tender, round-ribbed Copaics.[c]" There is also a kind of stone called bream. For the whetstone in Cretan speech is bream, according to Simias.

Cannas.—Epicharmus, in *The Marriage of Hebe* [d]: "Wide-gaping cannas and hake with extraordinary paunches." Numenius in *The Art of Angling* [e]: 'Cannas and eels, and darkling bottle-fish." It is mentioned also by Dorion in his book *On Fishes.* Aristotle, in the work *Pertaining to Animals,*[f] names it "spotted-red-black" or "spotted-line," because it is spotted with black lines.

Chromis.[g]—This is also mentioned by Epicharmus,[h] who says: "And the sword-fish and the chromis, which Ananius says is the best of all fishes in spring-

[a] Kock i. 718. [b] *Ibid.* 724.
[c] *i.e.*, eels, 297 c. [d] Kaibel 102; Athen. 315 f.
[e] Frag. 10 Birt; Athen. 304 e.
[f] p. 296 Rose. [g] See 282 b, note *d*.
[h] Kaibel 101; Athen. 282 a-b.

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[1] δήλῳ C: δόλῳ A. [2] φίλε added by Brandt.
[3] ἐσενέγκῃς Meineke: εἰσενέγκῃς A.
[4] ἤδη Meineke: δὴ A. [5] Casaubon: ἐγκύψας A.
[6] στρογγυλοπλεύρων Schweighäuser: στρογγυλιπλεύρων A.
[7] 315 f: μεγαλοχάμμονας . . κηπτραπελογάστορας A.
[8] ἐγχέλυάς τε 304 e: τεπελίαστε A. [9] πίτυνον 304 e.
[10] Meineke: ποικιλέρυθρον μέλαιναν AC.
[11] 282 b: χρόμιάς τε ἃς ἐν . . κατα τὸν A.

Νουμήνιος δ' ἐν Ἁλιευτικῷ·

ὗκην ἢ κάλλιχθυν, ὁτὲ[1] χρόμιν, ἄλλοτε δ' ὀρφόν.

καὶ Ἀρχέστρατος·

τὸν χρόμιν ἐν Πέλλῃ λήψῃ μέγαν (ἐστὶ δὲ πίων
ἂν θέρος ᾖ) καὶ ἐν Ἀμβρακίᾳ.

ΧΡΥΣΟΦΡΥΣ. Ἄρχιππος ἐν Ἰχθύσιν·

b ἱεροὺς[2] Ἀφροδίτης χρυσόφρυς[3] Κυθηρίας.

τοὺς δ' ἰχθῦς τούτους φησὶν Ἱκέσιος καὶ τῇ γλυκύτητι καὶ τῇ ἄλλῃ εὐστομίᾳ πάντων εἶναι ἀρίστους. εἰσὶ δὲ καὶ τροφιμώτατοι. τίκτουσι δέ, ὥς φησιν Ἀριστοτέλης, ὁμοίως τοῖς κεστρεῦσιν οὗ ἂν ποταμοὶ ῥέωσιν. μνημονεύει δ' αὐτῶν καὶ Ἐπίχαρμος ἐν Μούσαις καὶ Δωρίων ἐν τῷ περὶ ἰχθύων. Εὔπολις δ' ἐν Κόλαξί φησιν·

δραχμῶν ἑκατὸν ἰχθῦς ἐώνημαι[4] μόνον
ὀκτὼ λάβρακας, χρυσόφρυς δὲ δώδεκα.

ὁ δὲ σοφὸς Ἀρχέστρατος ἐν ταῖς ὑποθήκαις λέγει·

χρύσοφρυν ἐξ Ἐφέσου τὸν πίονα μὴ παράλειπε,
c ὃν κεῖνοι καλέουσιν ἰωνίσκον· λαβὲ δ' αὐτὸν
θρέμμα Σελινοῦντος σεμνοῦ. πλῦνον δέ νιν ὀρθῶς,
εἶθ' ὅλον ὀπτήσας παράθες, κἂν ᾖ δεκάπηχυς.

ΧΑΛΚΙΔΕΣ καὶ τὰ ὅμοια, θρίσσαι, τριχίδες, ἐρίτιμοι. Ἱκέσιός φησιν· "αἱ λεγόμεναι χαλκίδες καὶ οἱ τράγοι καὶ αἱ ῥαφίδες καὶ αἱ[5] θρίσσαι ἀχυ-

[1] ὁτὲ Wilamowitz: ἠὲ AC.
[2] ἱεροὺς A, ἱερὸς C: ἱερεὺς Bothe, Kock.
[3] χρυσόφρυς (acc. plur.) Kaibel: χρύσοφρυς (nom. sing.) A.

time." And Numenius in *The Art of Angling* [a]: "A hyces or a beauty-fish, or at times a chromis or a sea-perch." And Archestratus [b]: "The chromis thou gettest in Pella will be large (it is fat if it be summer), as also in Ambracia."

The Gilt-head.—Archippus in *The Fishes* [c]: "Gilt-heads, sacred attributes of Aphrodite of Cythera." These fishes, according to Hicesius, are superior to all others in sweetness and flavour generally. They are also very nourishing. They spawn, as Aristotle [d] says, wherever rivers flow, like the grey mullets. They are mentioned by Epicharmus in *The Muses* [e] and by Dorion in his book *On Fishes*. And Eupolis says in *The Flatterers* [f]: "For only a hundred shillings I have bought fish—eight sea-bass and twelve gilt-heads." And the learned Archestratus in his *Counsels* [g] says: "Omit not the fat gilt-head from Ephesus, which people there call ioniscus. Buy it, that nursling of the holy Selinus.[h] Wash it with care, then bake and serve it whole even though it measure ten cubits."

Chalcides [i] and similar fish, thrissae, trichides, and eritimi.—Hicesius says: "The chalcides, as they are called, the bucks, the needle-fishes, and the

[a] Frag. 8 Birt; Athen. 295 b.
[b] Frag. 46 Ribbeck 30 Brandt.
[c] Kock i. 682. See critical note.
[d] *Hist. An.* 543 b 3.
[e] Kaibel 100; Athen. 304 c.
[f] Kock i. 298; an ironical comment on the high price of fish.
[g] Frag. 47 Ribbeck 12 Brandt.
[h] Not the better known city in Sicily, but the river which flowed beside the temple of the Ephesian Artemis; Strabo 387.
[i] Sardines; the names which follow refer to the fine hair-like bones.

[4] Porson: ἐωνημενος A.
[5] αἱ added by Meineke.

ρώδεις καὶ ἁλιπεῖς καὶ ἄχυλοι." Ἐπίχαρμος δ' ἐν Ἥβας γάμῳ·

χαλκίδες θ' ὗές τε ἱέρακές τε χὠ πίων κύων.

d Δωρίων δὲ χαλκιδικὰς αὐτὰς ὀνομάζει. Νουμήνιος δέ φησι·

σὺ δ' ἂν καὶ χαλκίδ' ἐκείνῃ[1]
αὖτως ἀμπείραις ὀλίγην[2] καὶ μαινίδα.

διαφέρει δὲ τῆς χαλκίδος ὁ χαλκεύς, οὗ μνημονεύει Ἡρακλείδης ἐν Ὀψαρτυτικῷ καὶ Εὐθύδημος ἐν τῷ περὶ ταρίχων λέγων αὐτοὺς γίνεσθαι ἐν τῇ Κυζικηνῶν χώρᾳ περιφερεῖς τε εἶναι καὶ κυκλοειδεῖς. θρισσῶν δὲ μέμνηται Ἀριστοτέλης ἐν τῷ περὶ ζῴων καὶ ἰχθύων ἐν τούτοις· "μόνιμα[3]
e θρίσσα, ἐγκρασίχολος, μεμβράς, κορακῖνος, ἐρυθρῖνος, τριχίς." τριχίδων δὲ Εὔπολις ἐν Κόλαξιν·

ἐκεῖνος ἦν φειδωλός, ὃς ἐπὶ τοῦ βίου
πρὸ τοῦ πολέμου μὲν τριχίδας ὠψώνησ' ἅπαξ,
ὅτε τἀν Σάμῳ δ' ἦν, ἡμιωβελίου κρέα.

Ἀριστοφάνης Ἱππεῦσι·

αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοὐβολοῦ.

Δωρίων δ' ἐν τῷ περὶ ἰχθύων καὶ τῆς ποταμίας μέμνηται θρίσσης καὶ τὴν τριχίδα τριχίαν ὀνομάζει. Νικοχάρης Ληνίαις·

τριχίας δὲ καὶ τὰς πρημνάδας[4] τὰς θυννίδας
ἐπὶ δεῖπνον ἡκούσας ὑπερπληθεῖς . . .

[1] ἐκείνῃ Birt: ἐκείνην AC.
[2] καί before ὀλίγην deleted by Birt.
[3] μονήρη, "solitary," Rose.
[4] Schweighäuser: τριχιάδας . . πρημάδας A.

thrissae are chaffy, fatless, and juiceless." Epicharmus in *The Marriage of Hebe* [a]: "Sardines and pig-fish, flying gurnard too, and the fat dog-fish.[b]" Dorion gives them the name chalcidicae. And Numenius [c] says: "But in vain would you try in the same way to spear the tiny herring or sprat with that." [d] The chalcis, moreover, is different from the chalceus,[e] mentioned by Heracleides in his *Art of Cookery* and by Euthydemus in his book *On Salt Meats*. The latter says that they are found in the territory of Cyzicus, and that they are round and circular in shape. As for thrissae, Aristotle mentions them in the book *On Animals and Fishes* [f] in this list: "Non-migratory are the thrissa, encrasicholus,[g] anchovy, crow-fish, redsnapper, and trichis." These last are mentioned by Eupolis in *The Flatterers* [h]: "He used to be close-fisted, for in the old days before the war he bought trichides; but when the Samian affair was on, he bought slices of meat worth a ha'-penny." Aristophanes in *The Knights* [i]: "If trichides should come to a penny the hundred." Dorion, in the book *On Fishes*, mentions also the river-thrissa, and gives to the trichis the name trichias. So Nicochares in the *Lemnian Women* [j]: "Trichiae and premnad tunnies have come to the table in abounding plenty."

[a] Kaibel 103.
[b] 326 e.
[c] Frag. 19 Birt.
[d] *i.e.*, with a trident such as was used for taking large fish (Birt).
[e] Perhaps the dory (or John-dory).
[f] p. 298 Rose. See critical note.
[g] *Cf.* 285 a, 300 f, note *f*.
[h] Kock i. 299; an ironical description of Hipponicus.
[i] l. 662.
[j] Kock i. 772.

f πρημνάδας δὲ τὰς θυννίδας ἔλεγον. Πλάτων Εὐρώπῃ·

ἁλιευόμενός[1] ποτ' αὐτὸν εἶλον ἀνδράχνῃ[2]
μετὰ πρημνάδων κἄπειτ' ἀφῆχ'[3] ὅτι ἦν βόαξ.

ὁμοίως δὲ καὶ Ἀριστοτέλης ἐν πέμπτῳ ζῴων μορίων· ἐν δὲ τῷ ἐπιγραφομένῳ περὶ[4] ζωικῶν τριχίδα. τῶν δὲ λεγομένων ἐσθ' ὅτι[5] ἥδεται ὀρχήσει καὶ ᾠδῇ καὶ ἀκούσασα[6] ἀναπηδᾷ ἐκ τῆς θαλάσσης. τῶν δ' ἐριτίμων μέμνηται Δωρίων ἐν τῷ περὶ ἰχθύων[7] λέγων κατὰ τὸ αὐτὸ ποιεῖν ταῖς χαλκίσιν, ἡδεῖς δ' εἶναι τὰς ἐν ὑποτρίμματι. Ἐπαίνετος δέ φησι "γαλῆν, σμαρίδα,[8] ἣν ἔνιοι καλοῦσι κυνὸς
329 εὐναί, χαλκίδας, ἃς[9] καλοῦσι καὶ σαρδίνους, ἐριτίμους, ἱέρακα, χελιδόνα." Ἀριστοτέλης δ' ἐν πέμπτῳ ζῴων ἱστορίας σαρδίνους αὐτὰς καλεῖ. Καλλίμαχος δ' ἐν ἐθνικαῖς ὀνομασίαις γράφει οὕτως· "ἐγκρασίχολος, ἐρίτιμος Χαλκηδόνιοι. τριχίδια, χαλκίς, ἴκταρ, ἀθερίνη Ἀθηναῖοι.[10]" ἐν ἄλλῳ δὲ μέρει καταλέγων ἰχθύων ὀνομασίας φησίν· "ὄζαινα, ὀσμύλιον Θούριοι. ἴωπες, ἐρίτιμοι Ἀθηναῖοι." τῶν δὲ ἰώπων μνημονεύει Νίκανδρος ἐν β' Οἰταϊκῶν[11].

[1] Casaubon: ἁλιευμένος AC.
[2] εἶλον ἀνδράχνῃ Meineke: εἶδον ἀνδράχμῃ A.
[3] ἀφῆχ' Meineke: ἀφῆκεν AC.
[4] περὶ added by Rose.
[5] ἐσθ' ὅτι Kaibel: ἐσοτι A: ἐστὶν ὅτι Schweighäuser.
[6] Kaibel: ἀκούσας A, ἀκούουσαν C.
[7] ἐν τῷ περὶ ἰχθύων trans. by Kaibel from following line: Ἐπαίνετος δ' ἐν τῷ περὶ ἰχθύων A (ἐν Ὀψαρτυτικῷ 313 b).
[8] 313 b: σμυρνίδα A.
[9] ἃς Dindorf: τὰς AC.
[10] Ἀθηναῖοι added by Meineke.

Premnad is a name they give to female tunnies. Plato in *Europa* [a]: "Once I went a-fishing, and caught him, along with some premnad tunnies, by means of a sprig of andrachna [b]; and then I let him go, for he turned out to be a boax." Aristotle uses the same term, trichias, in the fifth book of *Parts of Animals*.[c] But in the work entitled *Pertaining to Animals*,[d] he has trichis. It is one of the fishes of which it is said that they delight in dancing and music, and when it hears the sound of music it jumps out of the water. The eritimi are mentioned by Dorion in his book *On Fishes*; he says they behave in the same way as the chalcides, and that they are good to eat when served with a sauce. And Epaenetus says: "The marten-fish, the picarel [e] (which some call dog-kennels), chalcides (which they also call sardines), eritimi, flying gurnard, and flying-fish." Aristotle, in the fifth book of *The History of Animals*,[f] calls them sardines. And Callimachus, in *National Designations*,[g] writes as follows: "Encrasicholus, the eritimus at Chalcedon. Trichidia, chalcis, ictar, or atherinê at Athens." And, when giving in another passage a list of terms for fish, he says: "ozaena, the osmylium [h] at Thurii. Iopes, the eritimi at Athens." These iopes are mentioned by Nicander in the second book of his poem, *Oetaea* [i]: "As when,

[a] Kock i. 611.

[b] A small plant used as a charm, illecebrum. See Pliny, *N.H.* xxv. 162.

[c] *Hist. An.* 543 a 5.

[d] p. 298 Rose.

[e] *Cf.* 313 b and notes *a* and *b*.

[f] p. 238 Rose.

[g] Frag. 38 Schneider.

[h] A polyp, 318 e; but the terms ozaena and osmylium suggest ὄζω, which points to the smelt and its peculiar odour, like that of a cucumber, when first caught.

[i] Frag. 18 Schneider.

[11] β' Οἰταϊκῶν Dindorf: βοιωτιακῶν A.

ὡς δ' ὁπότ' ἀμφ' ἀγέλῃσι νεηγενέεσσιν ἰώπων
ἢ φάγροι ἢ σκῶπες ἀρείονες ἠὲ καὶ ὀρφός.

b Ἀριστοφάνης δ' ἐν Ὀλκάσιν·

ὦ κακοδαίμων[1] ὅστις ἐν ἅλμῃ πρῶτον τριχίδων
ἀπεβάφθη.

τοὺς γὰρ εἰς τὸ ἀπανθρακίζειν ἐπιτηδείους ἰχθῦς εἰς ἅλμην ἀπέβαπτον ἣν καὶ Θασίαν ἐκάλουν ἅλμην. ὡς καὶ ἐν Σφηξὶν ὁ αὐτός φησιν ποιητής·

καὶ γὰρ πρότερον δὶς ἀνθρακίδων ἅλμην πιών.

ΘΡΑΙΤΤΑΙ. ἐπεὶ δ' ἐνταῦθα τοῦ λόγου ἐσμὲν προδιειλέγμεθά τε περὶ θρισσῶν, φέρε εἴπωμεν τίνες εἰσὶν αἱ παρὰ Ἀρχίππῳ ἐν Ἰχθύσι τῷ δράματι θρᾶτται. κατὰ[2] τὰς συγγραφὰς γὰρ τῶν ἰχθύων καὶ Ἀθηναίων ταυτὶ πεποίηκεν· "ἀπο-
c δοῦναι δ' ὅσα ἔχομεν ἀλλήλων, ἡμᾶς μὲν τὰς Θράττας καὶ Ἀθερίνην τὴν αὐλητρίδα καὶ Σηπίαν τὴν Θύρσου καὶ τοὺς Τριγλίας καὶ Εὐκλείδην τὸν ἄρξαντα καὶ Ἀναγυρουντόθεν τοὺς Κορακίωνας καὶ Κωβιοῦ τοῦ Σαλαμινίου τὸν[3] τόκον καὶ Βάτραχον τὸν πάρεδρον τὸν ἐξ Ὠρεοῦ." ἐν τούτοις ἄν τις ζητήσειε ποίας θράττας παρὰ τοῖς ἰχθύσιν εἶναι συμβέβηκεν, ἃς ἀποδοῦναι τοῖς ἀνθρώποις συντίθενται· ἐπεὶ οὖν ἰδίᾳ μοι συγ-
γέγραπταί τι περὶ τούτου, αὐτὰ τὰ καιριώτατα
d νῦν λέξω. ἰχθύδιον οὖν ἐστιν ἀληθῶς ἡ θρᾶττα θαλάττιον. καὶ μνημονεύει αὐτοῦ Μνησίμαχος ἐν Ἱπποτρόφῳ· ποιητὴς δ' ἐστὶν οὗτος τῆς μέσης κωμῳδίας· λέγει δ' οὕτως·

[1] Brunck: κακόδαιμον AC.
[2] Musurus: καὶ A.
[3] τὸν added by Kaibel.

amid the freshly spawned school of iopes, sea-breams or owl-fishes or the sea-perch show their might." And Aristophanes in *The Merchantmen*[a]: "Alas for the poor devil who was first plunged into a pickle of trichides." For it was the custom to plunge fishes which were adapted for broiling into a pickle which they called Thasian pickle. So the same poet says in *The Wasps*[b]: "For twice before, when I had swilled a pickle of broiled fish."[c]

Thracian Wives.—Now that we are at this point in the discussion, and have prefaced an account of thrissae, let us ask what the "Thracian wives" are in Archippus's play, *The Fishes.* For in the agreements made between the fishes and the Athenians he has introduced the following[d]: "To restore mutually whatever property of the other party we now hold, to wit: We shall give up the Thracian wives and Sardella the flute-girl, Cuttle-fish, daughter of Tursio, and the Mullet family; also Eucleides, former archon, the Crow-fish tribe from Anagyrus, the son of Gobio of Salamis, and the assessor Fishing-frog from Oreum." In case someone should ask what these Thracian wives in the custody of the fishes happened to be, which they agree to restore to men, since I have composed a special treatise on this play,[e] I will now set forth the chief points of importance. As a matter of fact, the Thracian wife is a small sea fish. Mnesimachus mentions it in *The Horse-breeder.* He is a poet of the Middle Comedy, and

[a] Kock i. 500.

[b] l. 1127, here quoted inaccurately; *cf. Ach.* 671.

[c] The sentence concludes: "I had to pay the fuller a bill of threepence." For the reason see Aristoph. *Eccl.* 347.

[d] Kock i. 684.

[e] See Vol. I. p. ix.

μύλλος, λεβίας, σπάρος, αἰολίας,
θρᾶττα, χελιδών, καρίς, τευθίς.

Δωρόθεος δ' ὁ Ἀσκαλωνίτης ἐν τῷ ὀγδόῳ πρὸς τοῖς ἑκατὸν τῆς λέξεων[1] συναγωγῆς θέτταν γράφει, ἤτοι ἡμαρτημένῳ περιτυχὼν τῷ δράματι ἢ διὰ τὸ ἄηθες τοῦ ὀνόματος αὐτὸς διορθώσας ἐξήνεγκεν. ὅλως δ' οὐδ' ἔστι τὸ τῆς θέττης[2] ὄνομα παρὰ οὐδενὶ τῶν Ἀττικῶν. ὅτι δὲ θρᾶτταν
e ἔλεγον τὸ θαλάττιον ἰχθύδιον καὶ Ἀναξανδρίδης παρίστησιν ἐν Λυκούργῳ λέγων οὕτως·

καὶ συμπαίζει καριδαρίοις[3]
μετὰ περκιδίων καὶ θραττιδίων.

καὶ Ἀντιφάνης ἐν Τυρρηνῷ·

δήμου δ' Ἀλαιεύς ἐστιν. Β. ἓν γὰρ τοῦτό μοι
κατάλοιπόν[4] ἐστιν, καὶ κακῶς ἀκούσομαι.
Α. τί δῆτα τοῦτο; Β. θρᾶτταν ἢ ψῆττάν τιν' ἢ
μύραιναν ἢ κακόν τί μοι δώσει μέγα
θαλάττιον.

ΨΗΤΤΑΙ. ταύτας Διοκλῆς ἐν τοῖς ξηροτέροις
f καταριθμεῖται. Σπεύσιππος δ' ἐν β' Ὁμοίων παραπλήσιά φησιν εἶναι ψῆτταν, βούγλωσσον, ταινίαν. Ἀριστοτέλης δ' ἐν ε' ζῴων μορίων γράφει· "ὁμοίως δὲ καὶ τῶν ἰχθύων[5] οἱ πλεῖστοι ἅπαξ τίκτουσιν, οἷον οἱ χυτοὶ (οἱ τῷ δικτύῳ περιεχόμενοι), χρόμις, ψῆττα, θύννος, πηλαμύς, κεστρεύς,
330 χαλκίδες καὶ τὰ τοιαῦτα." ἐν δὲ τῷ περὶ ζωικῶν

[1] Casaubon: λέξεως A.
[2] θέττης Schweighäuser: θρᾴττης A (del. Kaibel).
[3] συμπαίζει καριδαρίοις 105 f: συμπλιάζειν κορακινιδίοις A.
[4] κατάλοιπόν Meyer (*cf.* 382 c-d): τὸ λοιπόν A.
[5] Aristotle: ἰχθυδίων AC.

he says [a]: "Mullet, lebias, sea-bream, speckled-beauty, Thracian wife, flying-fish, shrimp, squid." Dorotheus of Ascalon, however, in the one hundred and eighth book of his *Lexicon*, writes thetta for thratta, either because he had before him a corrupt edition of the play, or else because the name thratta displeased him and he expunged it by an emendation of his own. But the word thetta does not so much as occur anywhere in Attic writers. On the other hand, Anaxandrides in *Lycurgus* [b] shows that they called the small sea fish thratta when he says: "He sports with the shrimplets among the perchlets and the whitebait.[c]" And Antiphanes in *The Etruscan* [d]: "A. As to his deme, he is from Halae. B. Well, that's about the last straw. I shall be constantly abused. A. What do you mean by that? B. He will give me a Thracian wife or a plaice or a lamprey, or some damned big thing from the sea."

The Plaice.—Diocles includes these in the list of harder-fleshed fishes. Speusippus, in the second book of *Similars*, says the flounder, sole, and ribbon-fish are alike. Aristotle, in the fifth book of *Parts of Animals*,[e] writes: "In similar fashion the majority of fishes spawn only once a year, as for example all "dumped" fish (that is, those taken in nets), the chromis, plaice, tunny, palamyd, grey mullet, sardine, and the like." Again he says, in

[a] Kock ii. 438; Athen. 403 b, *cf.* 322 e.
[b] Kock ii. 144; Athen. 105 f and note *e*.
[c] "Little Thracian wives."
[d] Kock ii. 103. A woman is complaining because she must marry a man from a fishing-village. To hand one a plaice or a lamprey was equivalent to handing one a "lemon."
[e] *Hist. An.* 542 b 35.

"σελάχη, φησί, βοῦς, τρυγών, νάρκη, βατίς, βάτραχος, βούγλωττος,[1] ψῆττα, μῦς." Δωρίων δὲ ἐν τῷ περὶ ἰχθύων γράφει· "τῶν δὲ πλατέων βούγλωττον, ψῆτταν, ἔσχαρον, ὃν καλοῦσι καὶ κόριν." βουγλώσσους δ' ὀνομάζει καὶ Ἐπίχαρμος ἐν Ἥβας γάμῳ·

ὑαινίδες[2] τε βούγλωσσοί τε καὶ κίθαρος.

Λυγκεὺς δ' ὁ Σάμιος ἐν ἐπιστολαῖς τὰς καλλίστας γίνεσθαί φησι ψήττας περὶ Ἐλευσῖνα τῆς Ἀττικῆς. Ἀρχέστρατος δέ φησιν·

εἶτα λαβεῖν ψῆτταν μεγάλην καὶ τὴν ὑπότρηχυν
b βούγλωσσον, ταύτην δὲ θέρευς, περὶ Χαλκίδα κεδνήν.

Ῥωμαῖοι δὲ καλοῦσι τὴν ψῆτταν ῥόμβον, καί ἐστι τὸ ὄνομα Ἑλληνικόν. Ναυσικράτης ἐν Ναυκλήροις· προειπὼν δὲ περὶ γλαύκου τοῦ ἰχθύος ἐπιφέρει·

αἱ ξανθοχρῶτες, ἃς κλύδων Αἰξωνικὸς[3]
πασῶν ἀρίστας ἐντόπους παιδεύεται·
αἷς καὶ θεὰν τιμῶσι φωσφόρον κόρην,
δείπνων ὅταν πέμπωσι δῶρα ναυτίλοι.
B. τρίγλαν[4] λέγεις γαλακτοχρῶτα Σικελὸς ὃν πήγνυσοχλος ῥόμβος.

Πεπληρωκότες τὴν περὶ ἰχθύων γενομένην τοῖς
c δειπνοσοφισταῖς ἀδολεσχίαν, ὦ Τιμόκρατες, αὐτοῦ τὸν λόγον καταπαύσαντες, εἰ μή τι καὶ ἄλλων σοι δεῖ βρωμάτων, παριθήσομέν σοι καὶ ἃ Εὔβουλος εἴρηκεν ἐν Λάκωσιν ἢ Λήδᾳ·

[1] Schweighäuser: βουγλωττα AC. The entire quotation is mutilated.

Pertaining to Animals [a]: "Cartilaginous are horned ray, sting-ray, electric ray, ray, fishing-frog, sole, flounder, and mouse-fish." Dorion writes in his book *On Fishes*: "Among the flat fish are the ox-tongue, plaice, and sole, which is also called coris." Epicharmus mentions ox-tongues also in *The Marriage of Hebe* [b]: "There were pig-fishes and soles and a turbot among them." Lynceus of Samos in his letters says that the best plaice are found off Eleusis, in Attica. But Archestratus says [c]: "Then buy a large flounder, and the rather rough sole; but the plaice only in summer, for it is good at Chalcis." Romans call the flounder rhombus, which is a Greek word. Nausicrates, in *The Skippers* [d]; having first spoken of the grey-fish he adds: "A. The tawny-skins, which Aexonê's wave fosters as its own children, the best of all. With these, sailorfolk pay honour to the goddess, light-bringing virgin, whenever they offer her gifts of dinners. B. You are talking about the milk-coloured mullet, which the stodgy Sicilian mob calls rhombus." [e]

We have at last, Timocrates, reproduced to repletion the prating about fish which occurred at the Deipnosophists' table. Here I will end the discourse, unless you require a bit of other food, quoting for your benefit what Eubulus says in *The Laconians*, or

[a] p. 295 Rose.
[b] Kaibel 102; Athen. 288 b, 326 e.
[c] Frag. 51 Ribbeck, 32 Brandt; Athen. 288 a.
[d] Kock ii. 295; Athen. 325 e, *cf.* 296 a.
[e] What lurks in the corrupt πήγνυσοχλος (*sic*) I do not know.

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[2] 326 e: οἱ αἰνίδες A.
[3] ἐξωνικὸς A.
[4] τριγλας 325 f.

πρὸς τούτοισιν[1] δὲ παρέσται σοι
θύννου τέμαχος, κρέα δελφακίων
χορδαί τ' ἐρίφων ἦπάρ τε κάπρου
κριοῦ τ' ὄρχεις χόλικές τε βοὸς
κρανία τ' ἀρνῶν νῆστις τ' ἐρίφου
γαστήρ τε λαγώ, φύσκη, χορδή,
πνεύμων ἀλλᾶς τε.

ἐμφορηθεὶς οὖν καὶ τούτων ἔασον ἡμᾶς καὶ τοῦ σωματίου ἐπιμέλειαν ποιήσασθαι, ἵνα δυνηθῇς τὰ μετὰ ταῦτα εὐλόγως σιτεῖσθαι.

[1] τούτοισιν Kuster: τούτοις A.

Leda[a]: "Besides this you shall be served with a slice of tunny, pork-chops, kids' entrails, boar's liver, lamb-fries, beef guts, lambs' heads, a kid's appendix, breast of hare, a sausage, black-pudding, lung, and salami." And so, stuffed with all these, let us bestow some attention on our bodies, that you may be able to feed on what comes after. Isn't that reasonable?

[a] Kock ii. 185.

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